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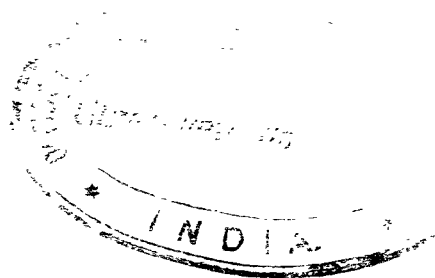
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### ERRATA.

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JOURNAL, Vol. VIII., No. 28, 1884 :—

Page 242, line 8 from bottom, for “Sumaggala Unuánsé” read “Mr. W. P. Ranasigġha.”

JOURNAL, Vol. VIII., No. 29, 1884 :—

Pages 231, 333, 335, 337, 339, 341, 343—head-line should read “Threshing-floor Language.”

Pages 393, 395, 397, in head-line, for “Balangoda” read “Bogawantaláwa.”

# ROYAL ASIATIC SOCIETY,

(CEYLON BRANCH.)

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## SINHALESE BIRD-LORE.

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BY W. KNIGHT JAMES, F.R.G.S., F.R. HIST. S.

(Read 23rd October, 1883.)

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AMONGST a simple rural population, such as the Sinhalese villagers and cultivators are, one would naturally expect to find that the wild animals with which they were familiar should give rise to various superstitious stories and sayings. More especially would this be the case with those which they regarded particularly as either their friends or foes, or whose peculiar habits and characteristics came most frequently under their observation. This tendency amongst the Sinhalese has been still further increased by their belief in the doctrine of transmigration, and in devil-worship and propitiation. The feathered-race has come in for at least its fair share of legend and superstition. In this Paper it has been my object to put together such jottings of Sinhalese bird-lore as I believe have not for the most been previously known.

THE MAGPIE ROBIN (*Copsychus saularis*), Sig. (Low-country) *Pol-kichchá*, "the cocoanut-bird;" (Kandy) *Pahan-kichchá*, "the dawn-bird." Although the song of this bird in early morning and the evening is clear and sweet, it unfortunately has another less melodious one during the day, which is thought to resemble the ominous word "*miyachchi*," "dead." This appears to have established it as a bird of ill-omen, and by the country people

it is regarded frequently with a kind of horror. Its voice is said to announce bad news. It is believed to be an incarnation of the demon *Huniyan-yaká*, and to bring with it misfortune to the healthy, and death to the sick. It is not an unusual thing for the villager to pelt it with stones away from the neighbourhood of his house and garden, and it is the greatest misfortune if it should build its nest within the precincts of the cottage.

THE BLACK ROBIN (*Thamnobias fulicata*), Sin. *Kaḷu pol-kichchá*. The body of this bird is used as a charm in the incarnation of *Maha-Sóhon-bandhana* (the binding of *Maha-Sóhona* (the vampire demon), and of *Kaḷu-kumára-anduna* (the producing of desire). The preparation is as follows : A king-cocoon is taken and a hole made in it ; the water is then emptied out, and the dead body of the little bird is placed therein. It is then buried in the earth, where it remains for three months, after which it is disinterred and the putrid pulp and body of the bird are placed together in a chatty and taken to the burial ground, where a fire is made, and the oil extracted with the greatest care, lest the demon, in order to avert the charm, should spill it. Very often, it is said, that notwithstanding every precaution, the *yaká* manages to overturn the vessel. In order that, if such is the case, some portion of the oil may be recovered, leaves are placed round the fire to catch the precious particles.

THE INDIAN KOEL (*Eudynamis honorata*), Sin. *Kohá*, from its note. This bird was called by the Eḷu poets *Parapuṭu* (lit. 'that which is nourished by others'), from the habit it has in common with other cuckoos of laying its eggs in the nests of other birds. Its loud, though not unmusical, voice appears to have excited their admiration. The Sinhalese say that although this bird is too lazy to build its own nest and bring up its young, it wishes to have its progeny when the trouble of rearing them is over, and they imagine its peculiar cry to be "*darumá-ko? darumá-ko?*" "Where is my child? Where is my child?"

THE KING-CROW, OR DRONGO (*Buchanga leucopygialis*), Sin. (some districts) *Karudu-panikkīyá*, "the crow's barber;" (in others) *Kapuṭu-béná*, "the crow's nephew." This little

bird may be seen continually harassing and "bullying" the crows, frequently snatching a feather from the crow's head. In districts where the first name is used it is said that in a previous birth the drongo was a barber, and the crow a customer who failed to "pay up," and that as a punishment for his dishonesty the former was permitted to continue "dunning" him in his future state. In the districts where the bird is known by the name *Kaputu-béná* it is said that the drongo is such a cunning fellow that even his crafty uncle, the crow, was never a match for him. Once upon a time the drongo challenged the crow as to which of them could fly the higher, and the challenge was accepted, on the condition that each should carry a certain-sized bag full of whatever material they liked, and that the winner should, as his reward, be at liberty to knock the loser on the head. The crow in his craftiness selected cotton as the material with which to fill his bag, but the drongo, after giving a knowing glance at the weather, filled his bag with salt, much to the surprise of the crow. They had not soared far before it commenced to rain, and consequently as the crow's load got heavier the drongo's got lighter, and before long he had nothing to carry but the bag. It is needless to say that he won, and is making use of the privilege he gained by continually tapping his uncle on the head.

THE HOUSE SPARROW (*Passer domesticus*), Sin. *Gé-kurullá*, "the house-bird." A Singhalese legend accounts for the black patch on the male bird's throat by recounting how a house took fire, underneath the eaves of which a pair of these birds had built their nest, and hatched their young. The hen flew away, but the cock battled bravely through the flames to rescue its young ones. In doing so he scorched his throat, the mark whereof still remains to testify to his bravery and paternal love. The building and breeding of the sparrow in the precincts of a house is considered an extremely good omen, and in order to make these birds build, chatties are frequently hung on the walls. If a sparrow should make its nest and rear its young in the building, it is believed that the next child born to the owner will be a boy. Sparrow's eggs broken and accompanied by incantation are used as a charm to stop objectionable tom-tom beating,



by causing the collapse of the instrument; and the shell, reduced to powder, placed on a betel leaf and mixed with some other ingredients, is said to be a love philtre.

THE PARADISE FLY-CATCHER (*Terpsiphora Paradisi*), *Sig. Gini-horó*, "the fire thief"; *Kapu* or *Redi-horá*, "the cotton thief." The male of this bird, probably about the middle of the second year, changes its colour from red to white, and frequently the tail feathers elongate, sometimes before and sometimes after this change. There is a Siphalese legend that these birds are transmigrated representatives of human beings, who were dishonest, and the red or white of the bird bears some resemblance to the colour of the articles which were stolen. The names have however no doubt been given because of the appearance which the bird has of carrying away a piece of cotton or a small fire brand when flying through the air.

THE SPOTTED DOVE (*Turtur Suratensis*), *Sig. Kobeyiyá*. The mournful note of this dove has attracted attention, and is accounted for by the following story. A woman put some *kehella* berries in the sun to dry, and as she had to go and gather firewood she told her little boy to be sure to watch them carefully. As they got dry, they stuck to the ground and could scarcely be seen. On returning she could not see the berries, and thinking that he had eaten them, she struck her child such a blow that it killed him. Immediately afterwards she saw that the berries were still where she had left them. In her remorse she killed herself and was turned into a dove. She now goes through the world mourning for her child, and crying "*pubbaru puté pú pú*," "Oh! (my) young son!"

THE COMMON BABBLER (*Malacoercus striatus*), *Sig. Demalichchá*, "Tamil bird." The name *Demalichchá* or Tamil bird was probably given to it from the fancied resemblance of a group of these babblers to a crowd of noisy Tamils.

THE PARROT OR PAROQUET (*Palæornis eupatrius*, *P. torquatus*, and *P. calthropæ*), *Sig. Labu*, *Réna*, and *Alu Giramá*. In two of his 550 births Buddha is said to have been born as a parrot. The Siphalese attribute the power

of parrots to speak to the honour conferred by Buddha on the family. A common saying is :—

බලලා ඤාචි ගැව්ගම ගිරවාගේ දහඅට බාසෙම ඉවරයි.

*Balalā ñēv gēvāma giravāgē daka-āṭa bāsēma ivarayi.*

“When the cat mews all the parrot’s eighteen languages come to an end.”

Again :—

රත්රණිත් රත්කුඹුව තැනුවත් ගිරව් ලගින්නේ වනාන්තර.

*Ratranin rankūḍuma tēnumat girav laginnē wanāntarē.*

“Though the cage is made of gold the parrot will (prefer to) roost in the forest.”

ගිරවා වාගේ ගුණේ නැගැ.

*Giravā vāgē guṇē nehe.*

“As ungrateful as a parrot.” (Alluding to the fact that, no matter how kind one has been to it, it will fly away at the first opportunity.)

මු ගිරවා වගේය.

*Mū giravā vagéya.*

“This fellow is like a parrot.” (Meaning either that he is a chatterer or that he is merely an imitator.)

THE RED-WATTLED LAP-WING (*Lobivanellus Indicus*), *Sin. Kiralā*. This bird is the type of watchfulness and faithfulness to its offspring. At all hours of the day and night when its nest is approached it rises with its shrill cry. In some districts there is a superstition that the eggs of this bird, eaten raw, will drive away sleep and induce watchfulness. There is a belief among the Singhalese that this bird lies on its back on its nest with its legs upwards for fear the sky should fall and crush its eggs. The same belief is mentioned by Jerdon as being current in Southern India.

In the *Mahāvāga* of the *Vinaya-piṭaka* and in the *Gihī-mūṇiya* or *Singālovādi Sūtraya* we find the following stanza :—

කිකිව අතු.ව මරීවවාලයි.

පිය. වජ්ජනා. නයනංවචකිකං.

තථෙව සීලං අනුරකම්මානකා

සුපෙසලා ගොථසද්දසගාරවා.

“The very pious and revered priests are those who observe the rites (of religion as assiduously) as the *kiralá* guards her eggs, the *samara* deer its tail, the father his only son, and a man who is blind in one eye the other.”

රකිත තම බිජුව  
කිරල සෙමරෙව් හැමක  
පොහො දවස අවසි  
රකි නිති පිරිසිදුව ප.සි

“(She) having become pure in mind and body, observes on *pôya* days the eight rites and every day the five rites (as faithfully as) the *kiralá* (guards) her eggs and the *samara* deer his tail.”

**A common saying is :—**

*Prayóqakárayágé bēlma kákkágé bēlma wágé.*

**Another :—**

*Marakkalayatt kákkat neti tenak nehe.*

**"There is no place where the Moorman and the crow are not to be found."**

**And again :—**

**ඉරටාදුහු කෙළිය නරකෙයිකියා කාක්කත් කීවා.**

*Iratádunu keliya narakeyikiyá kákkat kímá.*

**"The crow even said: 'It is bad to play with bows and arrows.'"**

There is a saying concerning persons who have been treated ungratefully :—

කාක්කාට නවානැත් දුන්නාවාගෙයි.

*Kákkáta naváten dunnávágeyi.*

“As they gave lodgings to the crow.” (Referring to the Játaka story of the peacocks who gave shelter to a crow, and he in return for their hospitality showed a fowler the way to their roost.)

The greedy and insatiable appetite of the crow is such that in the *Kaputu-játaka* it is said :—

රත්‍රියේ තුන්යමින් එකිඑකී යාමෙක මුර්ජාවෙති.

*Rátriyé tunyamin ekieki yámeke murcháveti.*

“In each of the three watches of a night they faint (for want of food).”

ගිතෙල් ගැල්ලු පහන්කඩයක් ගිලූකල නැප්පිනිවාරණ-  
වෙයි බඩපිරෙයි.

*Gitel gellú pahankadayaḡ gilúkala truptinimáranaweḡ  
baḡpireyi.*

“When a rag dipped in ghee is swallowed (his) desire  
will be satisfied and he will be full.”

THE DOMESTIC FOWL, Sín. *Kukulá* “the cock,” *Kikili*  
“the hen.”

A common saying is :—

කුකුලා අඬනකොට නැගිටපන්.

*Kukulá aḡanakota negiḡapan.*

“Rise when the cock crows.”

There is an opinion among the people that at some seasons the cock crows  $7\frac{1}{2}$  hours (*peyas*) before dawn, and at others 5 hours before. A white cock is looked upon as a lucky bird, and likely to bring luck if kept and reared in a house.

Another belief is that if a white cock is kept in a cocoanut garden the trees will not be attacked by the *kuruminiyá* or cocoanut-beetle.

When a man starts on a journey, if a cock crows it is considered a good omen.

A talkative woman is often compared to a cackling hen.

THE POND HERON (*Ardeola Grayi*), Sín. *Koká*.

THE NIGHT HERON (*Nycticorax Griscus*), Sín. *Kana-koká*.

The cry of the night heron is said to be an ill-omen and

when its cry is heard as it flies over a house is said to announce death to one of the inmates.

There is a Sinhalese saying—

කනකොකාගේ සුදු පෙනෙන්නේ ඉගිල්ලෙනකොටයි.

*Kanakokágé suda penenné igillenakotayi.*

"You only see the white (beauty) of the *kanakoká* when it is on the wing," (i.e., for a person to be seen to advantage he must put forth his powers.)

කොකාට එකවාරයක් නම් කෙකිට හත්වාරයක් එති.

*Kokáta ekanárayak nam kekíta hatwárayak eti.*

"For every one chance that the male heron has, the female has seven." (Alluding to the supposed cunning of women.)

කොකාටවාරයක් නම් තිත්තයාටත් වාරයක් එති.

*Kokátanárayak nam tittayátat wárayak eti.*

"If the heron has a chance, so has the fish." This probably has reference to the crab story in the *Hitópadesa*.

THE BROWN FISH OWL (*Ketupa Ceylonensis*), Sin. *Bakamúná*.—This bird is, if discovered in the day time, frequently subject to the attacks of mobs of crows. The story is told that once the *Bakamúná* was proposed as the king of birds, but the crow addressed his assembled brethren and said, "Our other kings have punished only those who were guilty of some offence, but if you accept the *Bakamúná* as our king the continual sight of his ugly face will be a terrible punishment which will affect equally the innocent and the guilty."

The ashes of the feathers of the *Bakamúná* mixed with the ashes of a human skull and beeswax is formed into an ointment which is used by *Vedarálas* for the cure of sores.

OWLS.—The screeching of an owl near a house is looked upon as an ill-omen. If the villager possesses a door key he places it beneath the ashes of the fire, hoping that he will by that means counteract its ill-effects. The bark of the tree taken off whilst the owl is on the tree, but before it has screamed thrice, is considered a valuable charm. Its value arises most probably from the fact that it is next to impossible to cut the bark from the tree without frightening the bird away.

I add two common Sinhalese bird legends.

1.—THE WOOD-PECKER'S TAPPING.—Once upon a time there was a *Koromaká* (water-fowl) who sold arecanuts. One day he went to his uncle's at *Velikilla* in order to obtain a supply. He gathered a large number and packed them in bags. The *Koromaká* then asked some geese to carry his bags to the waterside, and there he embarked with them in the *Kérallá's* (wood-pecker) boat. As the boat was overloaded it was before long capsized, and both boat and arecanuts lost. When the two birds reached the shore the water-fowl abused the wood-pecker for taking his property on such a good-for-nothing old boat. "But what," said the wood-pecker, "is your loss to mine? there are plenty more arecanuts, but where shall I get another boat?" Still the wood-pecker is wandering about tapping the trunks of trees and trying to find wood to make another boat. The water-hen is still walking by the waterside crying "*Kapparakata purak, purak!*" ("a vessel full of arecanuts"). That the geese deformed their necks in carrying the heavy bags of nuts, any one may see by looking at them.

2.—A STORY OF BORROWED PLUMES.—Long long ago the Swan-king had a beautiful daughter, and when the time arrived for her marriage he invited all the birds to his house in order that he might choose a husband for her. Now, at this time the Peacock was a very sombre-looking bird, but the *Pitta* was exceedingly beautiful. The Peacock therefore went to his friend the *Pitta* and told him that he was about to solicit the hand of the Swan-king's daughter, and entreated the loan of his beautiful feathers. The *Pitta* consented willingly, but the Peacock was so vain of his plumes, and strutted about in such an absurd fashion before the Swan-king's house, that he was turned out of the assembly. The *Pitta* requested the return of his feathers, but the peacock said: "Everybody knows that this is my dress;" and the poor bird, unable to obtain justice, has since been wandering about the jungle crying "*Mát kiyam, Mát kiyam,*" ("I shall complain—I shall complain"), and he will do so, it is said, until Mayitri-Buddha comes, who will doubtless strip the peacock of his dishonestly obtained finery.

## NOTE.

The Elu poets, following a Sanskrit model, frequently wrote their poems in the form of *sandēsas* or messages, which they poetically imagined to entrust to some particular bird to deliver. The following are the best known of the Sinhalese Bird *sandēsas*.

1. *Mayura-sandēsa*, "the Peacock's message." Author not known. From Gangasripura (Gampola) to the temple of Vishṇu at Devinuvara (Dondra).

2. *Selalihini-sandēsa*, "the Mina's message." By Śrī Rāhula of Totagamuwa. From Jayawardhanapura (Kótté) to Kēlaniya, praying Vibhīsana, the presiding deity of Kēlaniya, to give a son to Princess Ulakuda, the daughter of King Parākrama Báhu of Kótté.

3. *Paravi-sandēsa*, "the Pigeon's message." By Śrī Rāhula of Totagamuwa. From Kótté to Devundara, asking Vishṇu, the presiding deity of Devundara, to bless the army of King Parākrama Báhu's brother, who was then the Governor of Jaffna.

4. *Kovul-sandēsa*, "the Koel's message." By Irugalkula Parivenādhipati, a priest of Mulgirigala, asking a blessing from Vishṇu, deity presiding over the temple at Devundara, upon the Prince Sapumal, the son of Parākrama Báhu, who was then conducting a war at Jaffna against A'ryachakravarti, the King of Karnāta.

5. *Tisara-sandēsa*, "the Swan's message" (two.) One supposed to have been written by priest Vídāgama of Rayigam Kóralé, author of many other poetical works of great merit. The other, whose author is not known, is characterized by correctness of versification and great elegance of style.

6. *Sevul-sandēsa*, "the Cock's message." By Alagiya-wanna Mohottāla. Message to god Sāman, sent from Sītāvaka to Sāparapura.

7. *Girā-sandēsa*, "the Parrot's message." By the priest Dharmmarāma. Message to Śrī Rāhula of Totagama.

8. *Diyasevul-sandēsa*, “the Water-cock’s message.”  
By Samarajivali. Message to Vishnu from Tangalla.

The poems are all written after the same fashion, and commence with a poetic description and eulogy of the bird. The following is the Introduction to Totagamuwa’s *Paravi-sandēsa*, to which I append a literal translation :—

සැරද පරවිදු සද පඬුවන් සුරන් සරණින්  
පහළ කිරමුහුදින් සහ පබල පටු සක්වන්  
මිතුරු තුරුසරහණ මිතුරු නවවසනසුරු  
නුබිනෙන සදෙහි තද මද මද පවතලෙලි  
හෙබිසුල් කුමුදු හැඟැනොගතද අතින්ගිලි  
සුරගතිනල තෙරවු දැලි සද හඟැනොවෙන පත  
සුදුබුදු නිවෙසි නෙන නොප දකලෙවි එසද  
සුදුබුදු රැස් පිබෙකැසි නොකලෝද පුද  
සදෙහිත් නදු නුසනිනෙන මලෙකසුර නුබේ  
සදෙහිත් ලොබින් මටලා නොදමුද ඉබේ  
නිදුනින් අවුද සකිසද අතරමග නුබේ  
ඉතිනින් අපට සැපනම් දැක්ම මයි නුබේ

“Live long! Great and noble pigeon! Thou, who art like unto a conch with coral leaves produced from the milky ocean, in consequence of thy white colour and deep red feet! O my friend! Thou adornest thy friend as early spring adorns a tree. When thou wast slowly moving in the sky and on a very gentle breeze, did not the people seize thee, taking thee for a full-blown white lily dropt from their hands? Did they not approach thee under the belief that thou wast a lotus-bud fallen from the celestial river? Having seen thee coming from the pure residence of Buddha, did not the people make offerings to thee, taking thee for the condensed white rays of Buddha? Did not goddesses kiss thee with delight, mistaking thee for a flower coming down from Nadunuyana Garden of India? Hast thou arrived without accident in thy aerial journey? Noble friend, to us thy sight is bliss.”

I add Macready’s beautiful translation of the best of the Sinhalese *sandēsas*, viz., Totagamuwa’s *Selalihini-sandēsa* :—

1.

“Oh! mayst thou live long with thy kin, beloved  
Selalihiniya, thou who wisdom hast  
Like thoughts of statesmen: thou who ravishest  
With thy sweet strains of soft auspicious notes!”



## 2.

"Golden are these limbs, like pollen *golden*  
Of full-blown flowers : yellow thy fair beak  
As champac buds : thy comely feathers blue  
As petals of blue-lotus : wherefore, when,  
Like an image flower-wrought, thou comest  
Through the sky : have not young goddesses  
Placed thee among their long black locks ? or bees  
In lotus dwelling *oft* encircled thee ?  
Have not the wood-nymphs thee their ear-drop made ?  
Hast not met hindrance on thy way, my love ?  
Where thy affection rests it never leaves  
That spot, but there it grows : *then* wherefore seek  
We other joys ! Enough thy sight for us."

## 3.

"*Blessed by the sight of thee*, in whom abide  
Endearing virtues, like the spotless moon,  
Whose shining limbs are delicately *formed*  
As the white water-lily, *and* whose voice  
Is sweet, *sweet* as the wishing gem, that gives  
Both joy and wealth : by sight of thee *assured*  
We know that we have deeds of merit done."

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## THE PANIKKANS OF MUCHALAI.

BY G. M. FOWLER, Esq., C.C.S.

*(Read 23rd October, 1883.)*

I HAVE been unable to ascertain when or by whom this mode of catching elephants was introduced. There is one family, the members of which boast that they are the lineal descendants of the first Panikkan, but I fancy the genealogy is apocryphal. Whoever he was, the first sailor needed a "heart of oak" scarcely less than he.

The equipment of a Panikkan is simple in the extreme, and would put to shame an English sportsman who sets out in pursuit of the same game with half a dozen elaborate rifles. It consists merely of a rope of raw hide, about 25 feet long, with a large knot at one end and a slip noose at the other. Besides these ropes, a number of ordinary ropes are carried by the attendants, which are used to tie the elephant after he has been noosed.

The hide rope will stand a great strain, but as might be expected, frequently snaps, and sometimes an elephant will break a dozen ropes before he is safely tied up.

The title "Panikkan" is properly applied only to those men who have succeeded in putting the first noose on an elephant which has been ultimately secured.

Each party of elephant catchers consists of four or five Panikkans and about twenty assistants and coolies who are learning the art, and who carry spare ropes. When the party has succeeded in approaching a herd of elephants without disturbing them, the Panikkans go on in advance, and when sufficiently close alarm the elephants by shouting, and as the herd takes to flight, each singles out an elephant, and endeavours to slip the noose over its hind leg as it runs. As soon as the Panikkan has succeeded in getting the noose round its leg, he slips the bight of the rope round a

tree, and makes it fast by passing the knot through the loop. This is done with marvellous dexterity, and the elephant is brought up short with a tremendous jerk, which either snaps the rope, or sends him on to his head ; the assistants then come up, and in a very short time the elephant is made fast with a rope round each leg, and another round his neck.

If the first rope breaks, another is handed to the Panikkan, and he pursues the elephant until it is noosed, or escapes into thick jungle where it is impossible for the Panikkans to keep up with it.

Sometimes an elephant is savage, and charges instead of taking to flight with the rest of the herd. In this case it is not unusual for one man to stop and take off its attention from the rest, by inducing it to charge him, while he dodges behind trees, and in this way leads it away, while the other trappers pursue the herd. When it is at a safe distance he easily gives it the slip, and joins his companions.

The Panikkans are a very fine set of men, physically tall, well built, and muscular, but they are very ignorant and inconceivably superstitious. The forests are, to them, peopled with demons of every kind ; every animal, tree, or rock has its attendant devil, who is dangerous if provoked. This belief is turned to profitable account by certain individuals called "Annávis," who are magicians, and who undertake for a consideration to propitiate the demons who are in charge of elephants.

Every party that starts for the jungle is accompanied by one of these imposters, and in spite of the repeated failure of his predictions, their faith in him remains unshaken. The Annávis are of course fertile in excuses, and there is generally a saving clause attached to each of their predictions.

Before starting for the jungle, the Annávi collects from the members of his party a cocoanut, a quart of raw rice, a large *kuddán* or cake of jaggery, half a quart of rice flour, and a white cock. These things are heaped together, the Annávi says prayers over them, and they are then packed up for subsequent use when an elephant shall have been caught. Besides these things others are required to

propitiate the demons who accompany each elephant. The demons are five in number, and are called Káli, Karuppan Kádéri, Kancha Vírappattiran, Narasiṅka Vayiravan.

(I have not been able to find out any particulars as to these demons, and do not know whether they are recognised in Hindú mythology. Káli is not, as far as I can ascertain, identical with the goddess of the same name. The Panikkans are all Muhammadans, as far as they have any religion at all.)

The sacrifice to these demons consists of a cocoanut, some sandalwood dust, benzoin, three arecanuts, and three betel leaves. These are placed in a heap, and the Annávi offers them to the demons, reciting certain prayers or charms over them. A circle is then formed with a piece of jungle creeper called *pirandaik-kodi*, and the Panikkans and their men take their stand within the circle.

The Annávi breaks the cocoanut, and the result of the expedition is foretold by the position in which the two halves rest on the ground. If the nut breaks into two equal halves, and rest with their convex sides on the ground, a tusker will be caught; if one half has the convex side on to ground, and the other the concave, a female will be caught; and so on. When these ceremonies are over, the party is ready to start, but, in spite of all precautions, the expedition may prove a failure through the machinations of enemies.

It seems that formerly the Annávis alone were able to work charms and counter-charms, but now-a-days they say that any one—man, woman, or child—can frustrate all the efforts of Panikkans and Annávis combined. Owing to this, a Panikkan will not even punish his child for juvenile offences when he is about to start for the jungle. This change is easily accounted for. Before elephant-catching was stopped by Government, the Panikkans were so expert that the Annávi was rarely called on to account for failure, but during the years that elapsed before the restriction was removed, the Panikkans lost their skill, and during the last two or three years the Annávis have been hard put to it to find excuses for their erroneous prognostications. It was obviously easy for them to lay the blame on counter-charms,

the old device of the baffled wizard. I have no doubt that as the Panikkans regain their skill, the Annávies will regain their power.

There are endless charms employed to bring bad luck to the Panikkans. Most of these are common everywhere among the natives, such as tying up a coin in a piece of rag and placing it in the roof of the person whom it is desired to injure, but it is believed that each of these charms works in a different way; the above charm, for instance, does not prevent the Panikkan from seeing elephants, but from catching them. But if one watches the path by which the Panikkan goes to the jungle, and then carefully effaces his foot-prints with a piece of *pirandaik-kodi*, the unfortunate Panikkan will wander about the jungle without ever seeing an elephant at all. Another more elaborate and particularly spiteful charm is to invoke the aid of the aforesaid five devils, Káli, Karuppan, &c.,. An offering is made to them of seven arecanuts, seven betelleaves, camphor, benzoin, roasted paddy, and unleavened bread made of grass seeds. The inevitable cock, (in this case a black one,) is sacrificed, and *mantirams* or charms are said over it near the path by which the party went to the jungle. This charm does not prevent the capture of an elephant, but after it is caught it will inevitably die of a peculiar disease, bleeding at the mouth and trunk.

In order to avoid these hostile charms, the Panikkans are careful to keep secret the time when they intend to start, and when they do start they set out in the opposite direction to that which they intend really to follow. I have known an instance where the Panikkans packed all their ropes, &c., into bags and set out with tavalams of bullocks, pretending that they were carrying paddy; in this case they got safely into the jungle, and captured two elephants in a very short time, —no doubt the knowledge that no one had attempted to interfere with them had much to do with their success; but any lingering doubts they may have had on the subject of magic must have been for ever dispelled.

After an elephant has been captured, further ceremonies are necessary. The white cock, provided at starting, now meets his fate, and goes into the chatty with the rest. But

if the cocoanut proves rotten, or if the jaggery is bad, the elephant that has been caught will become blind.

It is a very common thing for newly-caught elephants to become blind, owing to want of sleep, and the unaccustomed glare of the sun ; so the Annávi in whose charge the cocoanut and other things are, has here a grand opportunity of establishing his reputation as a prophet.

The Annávi's share of the proceeds is, as a rule,  $12\frac{1}{2}$  per cent. of the value of the elephant, besides Rs. 10 as fee for his charms and ceremonies. Twenty per cent. is given to the Panikkan who first noosed the elephant, and the balance is divided equally among the rest of the party, the Annávi getting his share in addition to the  $12\frac{1}{2}$  per cent. already received. Thus, if the elephant is sold for Rs. 300, the Annávi's total share will amount to Rs. 57, supposing twenty men form the party.\*

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\* Further interesting particulars of these Elephant-catchers appear in an account communicated through Mr. G. P. Sanderson, Superintendent, Indian Government Kheddahs, to the "*Pioneer*" on September 15th, 1881, and copied into the "*Ceylon Observer*."—*Hon. Secy.*

## NOTES ON ANCIENT SINGHALESE INSCRIPTIONS.\*

BY DR. E. MÜLLER.

## 1.—INSCRIPTION OF ABKAYAWAEWA.

(Report on Ancient Inscriptions in Ceylon (XXV., 1881, No. 3) and Ind. Ant. Vol. VIII., p. 223).

*dasanawawanne*:—"the 19th." The termination *wanne* stands for Skt. *guṇa*. Cf. *tunwanne* (Wadurag's inscription at Polonnaruwa, *Anc. Inscr.* No. 119, A 4); *pasaloswanne* (Mahākālattaewa No. 110); later, *waeni*; in modern Sinhalese, *weni*. Comp. Childers' Notes, II., 4.

*Maendindinne*:—old *Majimodini* (Habarane No. 67, 10) = "March—April;" later *maendiniyae* (Parākrama-bāhu's inscription at Polonnaruwa, No. 137, 37); and present *maendina*.

*Bayaéamaen*:—for *Abkayawaewa*. The first *a* is dropped as in *bison* and several other instances. The modern Tamil name derived from this is *Bassavakulam*.

*Máwal*:—most probably from *Mahāvila*, "the great tank," with change of *i* to *a*. At present there is a place called *Mávil* in the Eastern Province.

*karmanukot*:—the last part = *kṛtvā*; whilst *karmanu* stands for *karumanu*, an acc. pl. of *karuna* = *kāraka*. Comp. Ambasthala (121) A 47, Wandarúpa (153) 11.

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\* In the MS. of these Notes, Dr. Müller's transliteration differs from the system adopted by the Ceylon Government (Minute, November 16th, 1869) and followed usually in the C. A. S. Journals, in that he employs the circumflex instead of the acute accent on long vowels, as *á* for *a*, *ǫ* for *o*;

also, <i>æ</i>	for	<i>ē</i> , <i>ǣ</i>
<i>c</i>	for	<i>ch</i> , <i>ḥ</i>
<i>ç</i>	for	<i>s</i> , <i>ś</i>
<i>m</i>	for	<i>ṃ</i> , <i>o</i>

Owing, however, to the want of the necessary type, the *acute* accent is here retained, *æ* is used for *æ*, and *ṃ* for *m*.

*nat* :—general formative (originally gen.) of the plural. Comp. Journ. C. A. S. 1879, p. 29.

*nadáleyin* :—composed from *nadála*, past participle of *madáranawá* = *avadhāreti*, and *heyin* = *hetuná*.

*kanae* :—may be derived either from *skhanna*, “embankment” (as in Habarane, 2), or more probably stands for *kona*, “corner.”

*pahāṇak* :—for *pāshāṇa* “stone.” This is one of the first instances of the so-called indefinite declension in *ak*.

*hinwá* :—gerund of the causative of *hinnawá*, modern *innawá*.— $\sqrt{\text{sad}}$ .

*mas* = *matsya*; modern *málu*.

*maerú* :—gerund from *maranawá*. Comp. *naengú* and *laengú* in the inscription of Ambasthala. The termination of this form seems to have been *i* and *ú*, but sometimes also *á*, as it is at present—e. g. *palá* and *tabá* (Amb. A 57.) The change of *a* to *ae* in *maerú* and *naengú* makes it probable that originally there was an *i* or *y* in the termination.

*kenekun* :—Comp. Childers' Notes II., 12.

*raekae* :—infinitive of *rakinawá*; and *genae* of *genawá*. These infinitives were very common in the 10th and 11th centuries, as can be seen in the inscription at Ambasthala (No. 121).

*paetmu* :—the same form as *maerú*, with *u* shortened. About the meaning, I am not quite certain.

*laddá* = Skt. *labdhvá*. Forms of this verb are very frequent in inscriptions, e. g. *ladi* = *labdha* (Mahák. 110, B); *ladi* = *aladdhi* (Mahák. D); *ladu* (Galpota, 148, A 3); *ladin* (Galpota, A 7); and *laddan* (Wewelkaetiya, 122, 24; Kongollaewa, 112 C.)

*atin* :—most probably from *hasta* or *anta*; but the form is difficult to explain. The termination belongs to the ablative. Comp. Minneri (123) A 47.

*hanak* :—a measure; perhaps = *suvarṇa*. The word occurs in Parákramabáhu's inscription (137) 21 and 31 in the form *hanekhi* and *hanhi*, in connection with *kamaṭa yedí*; but I believe this is rather a derivative of Skt. *çana* “pace,” Páli *saṇikam*, and modern Sinhalese *haniki*.



*māḍae biyá*:—?

*karamāre* (B 5):—read *karamanu*, and comp. above *karranu*.

*kasawa*: = Pāli *kaśāya* or *kaśāva* "sin."

*kenul*: = *kaimarta*, Pāli *kevaṭṭa*, Māgadhi *kevaṭa*, (Cunningham, *Corpus Inscriptionum*, p. 42.) The cerebral *l* seems to be the original.

## 2.—KASAPPĀ'S INSCRIPTION AT MIHINTALÉ (115).

*weherin*:—abl. sing. The terminations of the instrumental in *in* or *gen* are also used for the ablative in inscriptions of the 10th or 11th centuries: comp. Journ. C. A. S. 1879, p. 10. In the oldest inscriptions the ablative is formed by the affix *da* = Skt. *tas* e. g., *padana galida* (Tissamahārāma, 67, 8.)

*dunumaṇḍlan*:—stands most probably for *tunmaṇḍala*, Pāli *timanḍala*, i. e. "the robe of the Buddhist priest which covers three circles." Here as well as at Mahākalattaewa (110), it simply means "priest." The form is the acc. pl.

*gannā*:—comp. Amb. A 48, B 42. This, as well as *nadnā*, is a peculiar form of the infinitive, only used in a certain context of words: the common form is *genae*. Most probably the modern infinitives, like *karanne*, are derived from these forms.

*mahawar*: = *mahāpāra*.

*nadnā*:—a verbo *nadinavā*, "to enter." Comp. Amb. B 55; Mahāk. B; Journ. C. A. S. 1879, p. 32.

*mangḍiwa pediwa*:—The second part of these two words is derived from  $\sqrt{dhāv}$ ; the first part of the first one = *margā* "road," and of the second = *pada* "foot": this word is generally found under the form *piya* e. g., *piya-giya* = *padagata*, (Mahāk. C; Amb. B 53.) *Pe* is most probably contracted from *piya*, similarly as in *welanawā* "to dry," older *miyalanawā*. This explanation seems to me more natural than to recur to the form *peda* in *pedenpeda* (Kāvy. III., 4), which looks like a forgery of the Paṇḍits. The word is to be found besides at Inginiṇiṭiya (113) B 24; Kongollaewa (112) A 16.

*waḍatalan*:—"palmyra;" composed from *waḍa* "high," and *tal* = *tāla*.

*pulapan* :—"cocoanut" (Nám. 136.) At Mineri (123) A 49, we find *pulup kol*. The word is probably derived from *phala* by the same suffix *p* which we have in *watup* "garden" = *watu* (Kávy. X., 99), Páli *árámapatthu* in *Mahāvagga* III., 5, 6, and in *watup* "wages" (Nám. 209; Gutt. 176; Kávy. XIII., 64), spelt *waetup* at Amb. A 47. If so, the dental *l* is the original.

*minan* :—pl. of *madhúka*, spelt *minan*, Amb. A 50. The older form *madhuka* occurs (Kong. D 4).

*sinibalán* :—"ferns": comp. *sinidda* and *bolidda*. (Nám. 127; Glossary Dhammapada, 54.)

*kapanu* :—infinitive of *kapanavá*: comp. Journ. C.A.S. 1879, p. 21. The Amb. inscription has *kaepiyae* in the same context.

*kaepu* :—gerund from the same root. See above *maerú*.

*kamtæn* : = *karmasthána*.

*genæ* :—infinitive from *genavá* (Journ. C. A. S. 1879, p. 39.)

*dat* :—?

*panu* : = *parvata*.

*sangwaela* :—nom. from the thema *sangwaeli* = *sanghavaluká* "the ground (lit. sand) of the priesthood," or simply "the priesthood." Comp. Amb. A 39, B 21.

*adakkalam* :—"½ kalanda." *Kalam* is the Tamil and Malayálim form of the Sinhalese *kalanda*, which we find at Mineri (123), A 48. Comp. Gundert's Malayálim Dictionary.

*aeti* : = *asti*.

*kiyæ* :—infin. from  $\sqrt{\text{kāth}}$  : comp. *kiyú* (Amb. A 12).

*ayāt* :—"taxes" (Amb. A 52; Dambulla, 143, 7), most probably = *sattva*.

*ganmin* :—participle from *genavá*. The termination *min* is the old *mána* of the A'tmanepada.

*sitiya* :—part. from *sitinavá*.

*waḍālamhayi* :—1st pers. pl. of the past tense of *waḍāranavá*, "to declare." The terminating *i* is *iti*, and the *y* is inserted; so that the real form is *waḍālamha*, which stands probably for *waḍālamaha* with an *a* added to the Skt. termination *mas*, and change of *s* to *h*. Similar forms

are *dinamaha* (Tiss. 67, 18); *dunamaha* (W. P., D. 14); *danamhayi* (Gp. B 21.)

*āroghya, sidhī*:—is a tatsama.

### 3.—INSCRIPTION AT WANDARU'PA WIHÁRA (No. 153.)

*paemiṇi*:—comp. *paemunu* in inscription at the Ruwanwaeli Dágaba (145) B 25; *pamini* (Gp. B 15.) This is derived from *pa* +  $\sqrt{\text{āp}}$ , Pāli *pāpunāti*, with change of *p* to *m*; like Jaina Prākṛit *manāma* for *manāpa*. The *ae* shows that the forms with *i*, *pamini* and *paemiṇi*, are the original ones; although *pamunu* agrees better with the Pāli form. We find two other forms of the same word besides, where the *n* of the derivation is changed to *l*, viz., *paemilī* (Mayil. 20, A 4) and *pamilī* (Dambulla, 1). These forms would be difficult to explain by themselves; but the context shows that they must be identical with those above named. For the change of *n* to *l*, comp. *pirihelā*, *pirihelīma* a verbo *pirihenarā* (Nām. 62; Parākramabāhu's inscription 137, 20, 25.)

*demana*:—"The 2nd," modern *deweni* (Childers I., 4).

*paṭan*: = *prasthāna*, "since."

*sisārā*:—gerund of *sisaranarā* = *saṇcarati*. Comp. Gp. C. 2, Ruan. D. 23.

*Samanola*:—older form for *Samanēla* = *Samanakūta* "Adam's Peak" (Mahāv. 68, 6).

*digantarayehi*:—from *diṣ* and *antara*, with change of *ṣ* to *g*.

*satra*:—comp. Dambulla, 21; Ruan. D. 14; generally translated "resthouses." At Gp. B 22, we have *dānasatra*, of which a synonym is *kuḍadānasāla* (Inginimiṭiya, A 22); another form is *saetraya* (Thúpārāma VIII.), and the Tamil equivalent *cattiram*. About the origin of the word I am doubtful; but I believe it has nothing to do with Skt. *chattra*, "canopy," of which the genuine Sinhalese form *sat* occurs at Ambasthala, A 3; Ellawaewa Pānsala, A. 12.

*naṇṇā*:—only used with *satra*, and once with *devālayak* (Gp. B 20). As it only occurs in inscriptions of Niṣṣaṅka Malla we are justified in considering it as a corrupted tatsama—similar to *rusmā* for *rucitvā* (Amb. A. 6)—which replaced the old *laengū* in the inscriptions of the 10th and 11th centuries. At Amb. B 23 we find a form *nangā*, which

seems to be only a clerical error for *naengú*, (line 24, 25;) but may be also an intermediate state between this and *namvá* of Niççanka Malla's inscriptions.

*maḷan* :—"bracelet," Skt. *malaya* (Nám. 169; Gp. A 19, B 22); more modern *mael* (Kávy. XII., 81). The cerebral *l* cannot be accounted for.

*nadalī* :—?

*naengi* :—comp. *naṇvá*. This form, as well as *naengú*, occurs at Ambasthala (Journ. C. A. S. 1880, p. 11), and seems to be a genuine form; whereas *laengú* = Páli *lan-ghetvá*, and *naṇvá*, are tatsamas.

*dukkatun* :—acc. pl. = *dukkhaprápta*.

*suwapat* : = *sukhaprápta*.

*naká* : = *nikáya* (Amb. A 20; P. P. 13.)

*samanga* ; = *samāgra*.

*dá* : = *dhātu*.

*kaemaeta* : = *kāma + asti*. The *i* of the last syllable has influenced not only the preceding *a*, but also the first one: comp. *kaemae starunṭa* (Dambulla, 16; Sāhasa Malla's inscription, 156, B. 31.)

*baegae* : = *baegin* at line 7; the locative used for the instrumental.

*kiyae* :—see above Kassapa's inscription, C 3.

*ganit* :—comp. Niççanka Malla's inscription at Polonnaruwa 23; Gp. A 17. It is the 3rd pers. pl. of *genavá*; a similar form is *kaenditi* (P. P. 32.)

*kaeraewú* :—past part. of *karananavá*.

*wehedayi* : = *wedayi* (Ruwan. D 10; S. M., B. 16; Gp. A. 21). This form seems to be the original one, and the other a contraction; but I am not sure about the etymology of the word.

*piyumak* : = *padma*, Páli *paduma*.

*saepat* : = *sampatti*. Comp. Gp. C 11. A corrupted tatsama of the same derivation is the modern *sanipa* "healthy."

*devá* : = *dattvá*, corrupted tatsama derivation from *denavá*; just like *enná* from *enavá* (Amb. A 58).

*utté* :—?

*sakak* : "six," older form *caka* (Hab. 4). This seems to

be a composition of *saka* + *aka* = *aksha*, as is shown by the following *hataraka* and *tunaka*.

*paessé* : = *paçima*. Comp. Gp. A. 17.

*niyáyen* :—comp. Gp. A 17; Ruwan. D 27.

*wyawasthá* :—tatsama corrupted into *wawastamá* (Mayil. A 25).

#### 4.—SITULPA WIHÁRA (16.)

*maļu* : = Skt. *kumára*, later *malanuran* (S. M. A 27), modern *malaya*. The cerebral *l* is the genuine transformation of *r*, as *haļu* for *kshára*, *aetulu* for *antara*, etc.

*tabiya* :—Skt. *sthápita*. From this is derived the modern *tibenawá*. In the 10th century we find *tubu* (Mahák.), and in the 13th century we have the following forms, *tabanawá* (Sidat Sangaráwa I, 6), *tabá* (S. M., B. 24.)

*aleya* :—"canal," Skt. and Páli *áli*, as in *álsinsaro daka* (Maháw. I. p. 221; II., p. 195; Ját. I., 336.) We find the form *ali* in the inscription at Sandagiri wihára (23); later on *aelu* (Gp. A 20); and *aela* (Nám. 91, S. S. 22.)

*akaḷa* (Hab. 7): = *akṛita*.

*kana* :—"embankment," = Skt. *skhanna*.

*waya* :—another form of *wami* = *vápi* "tank," which leads immediately to the contracted form *waé*. There seems to be a contrast between the *aleya wami*, "the channel tank," and the *kana waya*, "the embankment tank;" but it is difficult to say where the difference lies.

*mudawatiyata* :—most probably from *muc*. Comp. *midinawá* (Tiss. 5).

*jinapalisatari* :—comp. Journ. C. A. S. 1879 p. 12.

*dini* :—3rd pers. past tense from *denawá*. Comp. *dinihi* (Hab. 9), *kiniyihi* (Tiss. 5.) The *hi* is the termination of the Skt. *s* aorist which was dropped later on. Comp. Journ. C. A. S. 1879, p. 7.

#### 5. TONIGALA (1.)

*acagirika* and *acanagaraka* :—The second part of these words requires no explanation; the first I consider as an equivalent of Skt. *accha* "clear," "open" as we find it in *acchagalaka* (Maháw. I., 127) the opposite of *rahagalaka*. The signification of these words would be "the open,

unfortified mountain," and "the open town." The opposite of *acanagara* is *tawirikiyanagara*, "the fortified town," Skt. *sthavara*. I give this explanation, with all reserve, as a mere hypothesis.

6.—GAJABĀHU'S INSCRIPTION AT THE RUWANWÆLI  
DĀGOBA, ANURĀDHAPURA (5.)

*manumaraka* :—Skt. *manorama*, is the common expression for "grandson" in ancient inscriptions ; modern Sinhalese *munubura*.

*araba* :—Skt. *ārabhya* "beginning from," that is to say, "others are following." I prefer this explanation to that of some commentaries, which identifies *araba* with *ārāma* "garden," ancient Sinhalese *arub* (Amb. A 18, 46.)

*karaya* and *rakaviya* :—These are the ordinary forms of the gerund in old inscriptions. Later on the final *a* is dropped and we find *nimaray* (Amb. A 10,) *karay* (*ib.* A 5). Still later the *y* is dropped also and the *a* lengthened instead, which gives us the modern forms.

*bajika* :—stands for *bajikahi* or *bijakahi* in Meghavanna's inscriptions at Mihintalé (20), and Ratmalagala (6). Perhaps both readings are incorrect, and we should read *bojikahi*, as we have *bojiya* in the inscription of Habarane (5, 6).

*patisawanak* :—most probably for Pāli *patissana*, "faith."

*tiri* :—Skt. *sthira*.

*papataka* :—most probably = Pāli *papatanam* ; but the reading is not quite sure.

*paṭisatara* :—more likely = *pratisanskāra*, as we find change of *k* to *t* also in *anit* for *anik* = *anyaka*. In this case the translation should be, "having restored the decayed buildings."

*dīne* :—is most probably the same as *dini* at Situlpa-wihāra.

*bikusagaha ataya* :—This is the old form of the dative composed from the genitive in *ha* or *sa* = *sya* + *ataya* = Skt. *arthāya*.

*paceni* : = *pratyaya*, later on *pasa* in the inscr. of Lag Wijaya Sinha (157). For the termination, comp. Pāli *apassenam* for *apassaya*.

*paribujanak* : = *paribhojana*.

## 7. ALUTGAL WIHÁRA (52.)

*bikamamiya* : = *bhikshuvápi*.

*sagamamiya* : = *saṅghavápi*.

*talataravi ketahi* : = *tuladháravríhi kshetra*, "the goldsmith's field."

*ulimamiya* :—most probably the modern *ulu* "tile," "brick" = *ishtiká*.

*wikiraka ketahi* :—This occurs again at Ratmalagala, but the signification is not quite clear.

## 8. KAIKÁWALA WIHÁRA (13.)

*jita* : = Skt. *duhitá* "daughter," Bengáli *jhi* (Beames Comp. Grammar I., 192.) This is the oldest form of the word we have in Sinhalese; later on we find *du* (Gp. B 3; Saelalihiniya, 36) and *duvaníyan* (Wewelk. 34; Kávy. X, 84.) In this latter form the termination *niya* is honorific as in *maeníyan* "mother." Another form *diyani* occurs (Gp. B 24; Nám. 154.)

*ameti* :—a common word for "minister" = Skt. *amátya*.

## 9. MAILAGASTETA (120.)

*kaeta* : = *kshatriya*. Comp. Ruwan. D 15; Dambulla 9. Another form is *ket*. (Gp. A 16.)

*paemili* :—See above Wandarápa wihára.

*parapuren* (Ell. P.; Amb. A1, 48) *parapurehi* (P. P. P. 1) :—This form is always used in the beginning of inscriptions for Páli *parampará* "in succession" (Maháv. I., 218); but later on in the text we find the tatsama form *paramparáyen*, e. g. P. P. P. 62.

*bat* :—"descended from." Part. of  $\sqrt{bhranç}$ , modern *bakinamá*.

*purumunanaṭ* :—dat. pl. of *purumuna* = *parumaka* (Journ. C. A. S. 1879, p. 2.)

*poḷoyon* : = *prithvī*; also written *poḷoma* (Gp. A 14, E. P. A 7, etc.)

*himi* : = *svámi*.

*upan* : = *utpanna*. Another form of this word is *upaeni* (Amb. B 21; S. B. M. 2) and *upáni* (Amb. B 9.)

*niyae* (Attanayála, 15; Nám. 52) :—I believe this form to

be an abbreviation of *niyana* = *jñāna*, from which also *naena* and *nuvana* are derived.

*karand* (Amb. A 21, B 4):—always used in connection with *navam* = *navakarma* “repair.” The original meaning of the word is “box” or “basket;” but here it means most probably “the inner room of the temple where the ordination of the priests was held,” and in the Ambasthala inscription has adopted the signification of “treasury” or “revenue.”

*utumhi*:—loc. of *utu* = *ritu*.

*mahanam*: = *mahanakarma*, later *mahanuvam* (Gp. A 23) “ordination of a priest;” *mahana* = *śramana*, fem. *meheni* (Mahák. A.)

*uranisi*:—most probably an old aorist from *upanigri* “to establish.” Comp. *nisi* from the same root, Páli *nissita* (Amb. A 7, 24, 41.)

*wawastamá*:—corrupted tatsama for *vyavasthá*.

*kaer aé*:—infinitive used as gerund. Comp. the identical passage *vyavasthákoṭa* (Dambulla 10.)

*radahara*:—“royal taxes.”

*bili*:—“offerings” (Nám. 270) = Skt. *balli*.

*bun*: = *bhagna*? but the meaning is not clear. Comp. *sunbun* on the slab at Kaelani.

*waeriyān*:—comp. Mahák. C, and Goldschmidt’s remarks on the passage.

*samdarunan* (Kong. C 9; W. P. D 5; Wewelk. 46; Minn. A 48):—always used in the same context *rada kol samdarunan*. At Mahák. C we find instead of this *rad kol kaemiyan*, where *kaemiya* = *karmika*. I have no doubt that *samadaruna* is the same as *kaemiya*, and that we have to translate “the officers of the royal family;” but I am not sure about the etymology of the word = *samadhāraka*?

*bisamwat*:—*bisam* I take as plural of *bisow* “queen,” with *m* instead of *n*, the ordinary sign of the plural. For the meaning of *wat*, comp. Journ. C. A. S. 1879, p. 28.

#### 10. INGINIMITIYA (113.)

*savanaga puridase*:—*puridase* is the same as *puradasa* (W. P. A 4) “the bright half.” As to *savanaga*, I am doubtful whether it means “the sixth” and is a formation analogous to *derana*, “second,” *tunnana*, “third,”



or whether it is derived from *grāvana*, as Dr. Burgess suggested to me. See Ind. Ant. VI., 68; IX., 271.

*mahāpaṇan* (Ruwan. D 12; Gp. B 4): = *mahāprajña*, "the great sage."

*parāparamen*:—another form of *parapuren* (see above).

*dānakudasaḷā*:—most probably the same as *danasala* in the inscription at Mediyāwa (Report XI., p. 6.)

*radol* (Wewelk. 17): = *rajakula* "headman."

*denamo*:—"we give" (Mahāk. A; Wewelk. 8; Journ. C. A. S. 1879, p. 26.)

*Hinginipiti*:—later *Ingini* (S. S. I., 22) "the clearing nut." This seems to be the older name of the present village *Inginimitiya*.

*atsāni*:—the same as *attāni* (Mahāk. B; Kong. C 13; W. P. D 11) and always in connection with *paerahaer* = *parihāra*. The *s* is most probably a blunder of the mason; but *attāni* also is difficult to explain. Goldschmidt derived it from *ātman*, which, however, gives regularly *tuma* in Sinhalese.

*aṇan*:—"market" (Gp. A 20) = *āpana*.

*melattina*:—generally *melāt* (Amb. B 53; Mahak. C; Mayil. A 33; K. M. A 14) "assembly"?

*ataṇin nepannā*:—"dependent upon themselves;" for Pāli *attanā nipphannā*. *Ataṇin* is a regular instrumental of an *a* stem.

*paṇḍur*: = *pañṇakāra*.

*nasnā*:— $\sqrt{\text{naç}}$  "to destroy."

# 11. DAMBULLA (143.)

*apiriyat*: = *aparyanta* "endless" (*Attanayāla* 1); at Devanagala we have *apirivat*.

*ikut*: = *atikranta*.

*guṇamuḷin uturat*:—*muḷin* instrumental of *muḷa*; *uturat* = *atirikta* "exceeding."

*Dambadinuhi*:—locative.

*aṇ*: = *anya*; modern form *anit* = *anyaka*.

*pāmili*:—see above *paemini* (Wand.)

*praḷaya*:—*tatsama*. The cerebral *ḷ* is a mistake for the dental.

*koṭae* : = *kṛitvā*, older *koṭ* (Mahāk. B ; Amb. A 22.)

*paramparāyen* :—identical with *parapuren* ; the second is the correct Singhalese form, the first a tatsama.

*nomiṇ* :—"multitude."

*gaembara* :—modern *jaemburu* = *gambhira*.

*teda* : = *tejas* "glory."

*nisal* : = *niṣcala*.

*dan* : = *dāna*.

*sirin* :—instrumental of *ṣṛi*.

*Udāgal* :—"the mountain of the dawn," is generally written with cerebral *ḍ* : e.g. *udḍalae* (Amb. A 34), but *udāgal* with the dental also at P. P. P. 12 ; Gp. A 12.

*mundan* : = *mūrdhan* (P. P. P. A 12 ; Amb. A 25, 56). The nasal is inserted as we find it often in Singhalese.

*pat* : = *prāpta*.

*rivi* : = *ravi*.

*maḍulu* : = *maṇḍala* "like."

*satur* :—"enemy," pl. of *ṣatru* (Gp. A 13, B 21.)

*anduru* : = *andhakāra*, "darkness," Māldive *andiri* (Gray 15.)

*durulā* : = *dūrikṛitvā*, modern Singhalese *duralu*. The change of *t* to *l* is the same as in *kaḷa* = *kṛita* ; but *durulā* is always written with dental *l*. Another derivation given by the commentaries, is from *lanavā*, the same verb which, according to the Singhalese Paṇḍits, forms the second part of *Sihala* "Ceylon;" but as this verb does not occur anywhere in inscriptions, I prefer the derivation given above.

*saet* : = *chattra*.

*karanunara* :—"Royal revenue," Pāli *kara*.

*haerae* : (Rank. D 2 ; Gp. A 16,) *haeriyae* (Amb. A 25, 58) a verbo *harinavā*.

*divel* : = *jivel* (Amb. A 45) "gifts of land."

*wahal* :—"slave" (Nām. 184 ; Kāvya. X, 142.)

*sarak* : = *ṣakvara* by metathesis.

*pamuna* :—?

*matuwana* :—"future" (Ruwan. D 32): *matu* = *mastaka*; *wana* from *wenavā*.

*wadāgenae* :—"having increased." *Wadā* from *√vṛidh*; *genae* from *gannava*. The two forms *genae* and *gannā* are used alternately already in the inscription at Ambasthala

(A 28, B 42; Gp. A 17.) At Amb. A 32 we have *genae* spelt with a cerebral *n*; the form with the dental occurs besides at Wewelk. 30.

*maenaenaeyi* := *manápamasti* (S. M. B. 25; Ruwan. D 7; L.V.K.C.)

*sitá* :—"having thought,"  $\sqrt{\text{cint}}$ , modern gerund with the termination *á*.

*maṇḍara* :—a measure (Gp. A 17.)

*sáka* :—"six." See above *sakah* (Wandar. 14.)

*kaeti aya* :—"the Royal half."

*kaṭu* :—"thorn" = *kantaka* (Amb. B 46.)

*kanu* : = Páli *khánu*, Skt. *sthánu*.

*bá* :—from *bahinawá*. Comp. Kávy. XI, 21.

*heyin* : = *hetuná*.

*haemae* : = *sarva* with suffix *ma*, contracted from *saeruma*.

*dasakam* : = *dásakarma*, "compulsory labour."

*kalavunta* :—dat. pl. of *kṛitaván*.

*dena* : = *jana*.

*hira* : = *súrya*, modern *ira*.

*pamuṇu* : = *pramáṇa*.

*weyan* :—pl. of *neyá* = *upaciká*, "white ant."

*míyan* :—pl. of *mí* = *múshika*, "rat."

*sopadrava* :—tatsama, "exposed."

*talpatae* : = *tálapattra*, "palmyra leaf."

*liyá* :— $\sqrt{\text{likh}}$  gerund, modern *liyanawá*.

*diye* :—loc. of *diya* = *uduka* "water." This word disappeared from the language shortly after the time of this inscription and was replaced by *watura* (so already in Gp. and Thúp.)

*haendi* :—"surface." Comp. *haenda* = *áchádana* (K. J. 51; Amb. A 10), *haendae* (P. P. 31.)

*hiri* :—"a line" (Nám. 280; Kávy. II, 28.)

*panatná* :—from *pawatinawá*, "to continue."

*tambapatae* :—*támrapatra*, "copper plate."

*hasun* : = *çasana*.

*liyaná* :—gerund of the causative of *liyanawá*.

*pawat* : = *pravritti* (Nám. 60.)

*yálah* (L. V. K. B; Ruwan. D 31) and *yaela* (P. P. 50):—

the etymology of the word is obscure.

*paedaku nu* : = *pradakshina*.

*balá* :—"having seen," from *balanamá* = *avalok*.

*gaénia* : = *grihiní*.

*anaengi* : = *anargha*, "priceless."

*kumukda* :—"what;" *kim* with the termination of the indefinite *ak*. From this is derived the modern *mokada* by apocope of the first syllable.

*kiyana* :—from  $\sqrt{kath}$ .

*wal* : = *vana*, "wilderness."

*semehi* :—"in peace," loc. of *kshamá*.

*tabá* :—gerund of *tab* = *stháp*. See above *tabiya* at Situlpa-wihára.

*dnanda* :—?

*dewarak* :—"twice," *dva* + *vára*.

*naedae* :—"having struck." This word occurs in the form *maedae* with dental *d* (Amb. A 49 ; P. P. 29.)

*ewú* :—gerund of the causative of *enavá*.

*elawá* (Gp. B. 9) :—a verbo *elawanavá*.

*genwá* :—"having taken," gerund from *genavá*.

*maeda hindae* :—comp. *maedaehun* (L. V. K. A.), *maedaesitae* (Gp. A 14.) *Waedae* is the gerund of *maḍanamá*, which is joined to another verb when a king or person of great importance is the subject.

*purá* :—"having filled" (Gp. B 6 ; P. P. 1.)

*siwuranga* : = *caturanga*, "four-fold."

*naewaetae* :—from *nawatinavá*. Comp. P. P. 50.

*tewalá* : = *tripitaka*. Comp. *walá* = *pitaka* (Amb. A 12.)

*wiyadam* :—"expenditure"  $\sqrt{yác}$ . Comp. *yadinavá*.

## 12. SÁHASA MALLA'S INSCRIPTION AT POLONNARUWA (156.)

*wirudu* : = *viruddha*, "strong," Comp. Gp. B 14.

*sakwala* : = *cakrawála*.

*baénan* :—"brother," composed from *bae* = *bhrátá*, and *nan* the honorific termination, as in *rájánan*, *piyánan*, etc. This word means "the elder brother," opposite to *maḷanuran*, the "younger brother." Another derivation is from *bhāgineya*, "nephew," but the sense is evidently in favour of the first.

*pasu* : = *paṣāt*.

*kīpa* :—most probably = Pāli *kīva* with hardening of *v* to *p*.

*gīli* : = *glāna*, but generally *gilan* (Amb. A 11; P. P. 32.)

*saṇḍa* : = *candra* "moon."

*udā* :—for *udaya tatsama*.

*lat* : = *labdha*, generally *ladi* or *ladu* (Gp. A 3; Amb.

B 37.)

*andurumae* :—loc. of *anduruma*, "darkness."

*tubú* (Mahāk. B):—the same as *tabá*.

*ābonāwan* :—comp. *bonāwan* (W. P. B 11.)

*sanda* : = *kshaṇa*.

*yedī* :— $\sqrt{yuj}$ , gerund; other forms of the same are *yeda* (P. P. 25), *yedu* (P. P. 51), *yodá* (P. P. 24; Gp. C 7), *yodī* (P. P. 16; ) infin. *yedenavá* (P. P. 20).

*budalnāwan* :—stands for *mudalnāwan*, derived from the Tamil *mudal*, "money."

*rajaḥu* :—nom. sing., with the termination *hu*, as in *maharajhu* (Amb. A 3) or *maharadhu* (E. P). Comp. S. S. 26.

*niyamavá* : = *niyamaka*, "steersman."

*naenak* :—"ship," probably corrupted tatsama.

*pamatneyae* :—see above.

*hobaneyae* :—a verbo *hobanavá* or *sobhanavá*,  $\sqrt{śubh}$ . The three forms *hobanayae*, *pamatnayae*, and *wanneyae* resemble the Pāli optative, but are the only forms of this kind I have met in Sinhalese.

*anasak* : = *ājñācakra*.

*wanneyae* :—from *wenavá*.

*mul* :—pl. of *múla*.

*miyalak* :—"dry land" (Nam. 271; Kávy. XIII., 42) Comp. *welanavá*, "to dry."

*tenaeyae* :—most probably a mistake for *taenaegae* = *sthānamasti*, but the change of *ae* to *e* may be genuine; just as *ket* (Gp. A 16) for older *kaet* = *kshatriya*.

*malanūwan* :—See above *bāenan*.

*yavá* :—causative of *yanavá*.

*wadá arut* :—*wadá* is the same as *waedae* above in the Dambulla inscription, and *arut* = *ágata*.

*losasun* : = *lokaśasana*.

*rakumha* :—the same form as *wadālamha* (K. M. C. 10.)

*baénæ* :—gerund of *baninawá*. Comp. Amb. B 2.

*maesi* :—*vási* “living.” Comp. P. P. 40, Gutt. 90.

*peraharin* :—instrumental from *parihára*, older *paerae-hær* (Mahák.) Here also we find the secondary change of *æ* to *e*.

*dekata* :—dative of *deka*, “both.”

*pohosat* :—*praçasta* (P. P. 23); later on it was contracted into *pó* (Kávy. X., 89.)

*rakná* :—participle of *rakinawá*. (Amb. B 37.)

*patá* :—gerund of *patanawá* = *pra* + *arth*.

*sádhá* :—“having overthrown” (Gp. B 15.; P. P. 22.)

*punsanda* :—*púrna candra*.

*naengæ* :—“having risen,” infinitive instead of gerund. Comp. above, *naengi*.

*páná* :—“shining,” derived from *pán* = *pahan*, “lamp.”

*mohothi* :—loc. of *muhúrta*.

*muhurdu* :—*samudra* contracted into *múndu* (Gp. B 14.)

*pásæ* :—“back” = *prishṭa*.

*manga petæ* :—“finding their way.” About the etymology of *petæ* I am doubtful.

*Tri-Sinhala* :—“the three parts of Ceylon,” *Máyá*, *Pihiti*, and *Rohana*.

*ratpatá* :—“a red girdle.” Comp. *patābandinawá*, “to confer a title or office by lying on the forehead a flat piece of gold engraved with the name, title, &c.”

*situmá* :—gerund of  $\sqrt{\text{cint}}$ . See above *sitá*.

*mewaeni* :—“such”; *waeni* = *guṇa*.

*daruman* :—pl. of *dáraka*.

*maruṇṭa* :—dat. pl. of *maru*, “mother.”

*waedi* :—*vridhhi*, “increase.”

*manámedayi* :—Comp. P. P. P. 30.

*maéniyanta* :—another form for “mother,” with the honorific suffix *niyan*.

*gamwara* :—This is the older form of the plural instead of the modern *wal*. We find it besides in the inscription of Amb. *perelīnar* (A 38), *dáwar* (A 44), *gamannar* (B 24), and in *Námawaliyá surawara*, *ukulanwara*. As to the explanation of these forms compare the Introduction to my “Ancient Inscriptions in Ceylon,” p. 9.

*siyalu* : = *sakala*.

*sampattiyata* :—tatsama. The Sinhalese is *saepāt*.

*kaḷanun* :—See above.

*kirima* (S. S. 10; P. P. 13, 31, 37):—A verbal noun most probably contracted from *kirikarma*, just as *senim*, *sitim*, &c. (Journ. C. A. S. 1879, p. 24.)

*paridden* (Gp. B 8; P. P. 9, 16):—instrumental of *paridi* = Skt. *paridhi*, "according to."

*madāla seyekae* :—modern *madālaseka*. The origin of this honorific form is not quite clear, as we cannot trace it back beyond the time of this inscription.

*kī* :—gerund from *kiyanawá*,  $\sqrt{kath}$ .

*deya* : = *dravya*.

*maekuná* :—from  $\sqrt{mraksh}$ , modern *nakanawá*, "to crush."

*kanuḍu* :—"crow" = *kapuṭa* (Nám. 142.)

### 13.—RUWANWAEĻI DĀGOBA, ANURĀDHAPURA (145).

*sesat* : = *ṣvetachattrā*.

*gos* : = *gatvā*.

*sorakam* : = *corakarma*.

*masu* :—See Rhys David's *Coins and Measures of Ceylon*, p. 23 (note); Hardy, *Manual of Buddhism*, p. 218.

*maenik* : = *mānikya*.

*gaḷawá* (Gp. B 24) :—from *gaḷamanawá*, "to loosen."

*má* :—"by me," instrumental of the personal pronoun.

*dun* : = Pāli *dinna*.

*wirulusekae* :—"in a heroic manner," *wiru* is Skt. *vīra*.

*naengemi* :—stands for *naengimin*, part. pres. *ātmane pada*. Comp. *ganmin* (K. M. C. 7).

*urehi* :—*urasi*, loc. sing.

*ḍá* : = *jāta*.

*agamesun* :—contracted from *agamehesun*.

*woṭuṇu* : = *veshṭana*, modern *otunna*.

*saeḍi* :—gerund of *saedinawá*, "to decorate."

*pawatwá* :—from *paratinawá*, "to continue."

*daenae* :—"knowing," infinitive from "*danawá*," used as a participle.

*kilutu* : = *klishṭa*, corrupted tatsama.

*sinuru* : = *civara*.

*kaḷamunṭa* :—from *harinavá*, “to throw away ;” just like *kaḷamunṭa* from *karanavá* in the Dambullā inscription. See above.

*katayutu* :—“duty” (P. P. 27, 37.)

*piḷi* :—*patikā* “clothes,” (Amb. B 8, 21.)

*yakaḍa* :—“iron,” composition with *kḍa* ; just like *lakada* and *malakada*. The first part of *yakaḍa* seems to be Skt. *ayas* with loss of the first syllable.

*dæ* : = *dravya*, see above *deya*.

*palibodha* :—“reproach,” tatsama.

*nunamaná* :—comp. *nuna* (P. P. P. 55 ; Gp. C 11.)

*naé* :—“relation” = *napát*, old *napa* (Galwana), later *natuma*.

*sinu* : = *catvar*.

*pasaya* : = *pratyaya*. Comp. *pās* (Amb.)

*paturuná* :—gerund from *paturumanavá*.

*wasanaṣeyek* :—See above *madāḷaseyek*.

*pinisæ* (L.V.K.B ; P. P. 26.) The origin of the word is doubtful.

*satarawannehi* :—“in the 4th year.”

*nikmae* : = *nishkramya*.

*penena* :—from *penenavá*, Pāli *paññāyati* (Childers II., 15.)

*mānayehi* :—“distance.”

*baesæ* :—inf. from *bahinavá* used as participle.

*maḷuna* : = *mālaka*.

*valli* : = *vālukā*, “sand.”

*tavaranná* :—from *tavarannavá*, “to sprinkle.”

*atutæ* : = *āstritvā*.

*pudunná* :— $\sqrt{\text{pū}}$ . Comp. *pidú* (Gp. A 11) and *pīj-núvat* (Amb. A 35.), modern *pudanavá*.

*sisará* :—See above, *wandarūpa*.

*átapanināraya* :—“protection from sun,” tatsama.

*kapura* :—“camphor,” Skt. *karpūra*.

*sunanda* : = *sugandha*.

*kalunael* :—“incense” (Nám. 132).

*ganwak* : = *gavyūti*, “a cow.”

*hátpasin* :—“around.”

*satun* :—pl. of *sattva*.



*kaekkaeyi* :—?

*laná* :—from *lanawá* (P. P. 22 ; Gp. A 21.)

*nae* : = *naewa*, Skt. *vápi*.

*badana* :—most probably from  $\sqrt{vadh}$ , “to strike, kill.”

*asá* :—“having heard.”

*Mirisaviṭi* :—There is a temple of this name about 14 miles from Colombo on the road to Kandy, but I do not think that this can be the identical one. Another one of this name is at Anurádhapura, but this was built by Dutthagāmini.

#### 14. NIṢṢAṆKA-MALLA'S INSCRIPTION AT POLONNARUWA (149).

*piliweli* : = *patipāti* (Amb. A 2.)

*paelaendae* (Gp. A 7 ; Kávy. X 180), derived from *pilandhana*, Skt. *pinak*.\*

*keremin* : = *kriyamána*, part. *átmanepada*.

*wasanaseyek* :—See above.

*kahawunu* : = *karshápana*.

*gim* :—*grishma*.

*nirú* :—from *nivanawá*, Skt. *nirvá*. Comp. *nivi* (P. P. 4), *niva* (Gp. A 19, B 18.)

*daekae* (P. P. 7) :—a verbo, *dakinawá*.

*kaḷamha* :—This is the first person plural derived from the part. *kaḷa* = *kṛita* ; just as *wadálamha* (see above) from *wadála*.

*koṭalu* :—*koṭa* = *kṛita*, + *lu* from *lanawá*. Comp. S. S. 57.

*ganit* :—3rd person plural. See above.

*dohoyi* (P. P. 9) :—interrogative particle.

*wadáranaseyek* :—honorific instead of *wadála* in the older inscriptions.

*aes* : = *akshi*.

*denná* :—“giving,” part. of *denawá*.

*kaṭayutu* :—stands for Skt. *kartum yukta*m, older *katae* (Amb. A 8) for *kaṭa* (Gp. 6, &c.)

*kaḷáhu* :—3rd pers. pl. derived from the part. *kaḷa*. Comp. above *kaḷamha*.

*kaewo* :—seems to be derived from *kaewa*, part. of *kanawá* ; but this part. I have not found anywhere else.

*tumú* : = *átman*. Comp. *tuma* (E. P.) *tumaha* (Hab. 7.)

- nasiti*:—3rd pers. pl. from  $\sqrt{\text{naś}}$ , “to destroy.”  
*ekvu*:—“together” = *ekabhúta*.  
*visiya*:—(Amb. A 20, 43.)  
*yutteyaē*:—corrupted tatsama. Comp. Gp. C 15, 22.  
*siṭṭiyavun*: = *sthitarán*,  $\sqrt{\text{sthā}}$ .  
*rājavarun*; *bisovarun*:—old form of the genitive plural.  
*taekiya*:—a verbo *takanavá*.  
*pereḷi*:—Comp. Amb. A 38; S. S. 14.  
*kaenahilá*:—“jackal” (Nám. 141; Gp. C 17.)  
*gowi*: = *gopaka* (Gp. C 15.) Another form of the same word is *goru* (Amb. B 37.)  
*waenda*:—from *nandinavá*.  
*laddáhu*:—3rd pers. pl. derived from *ladda* = *labḍha*.  
*kívan*: = *kathitarán*.  
*paemunu*:—See *paemini* (Dambulla).  
*karannáka*:—future of *karanavá*. Comp. Journ. C. A. S. 1879, p. 27.  
*soyá*:—from *soyanavá*.

15. PARÁKRAMA-BÁHU'S INSCRIPTION AT THE GALWIHÁRA,  
 POLONNARUWA (137).

- tisa*: = *triṃśat*.  
*param*: = *párami* or *páramitá*.  
*purá*:—“having fulfilled,” gerund from  $\sqrt{\text{par}}$ , which is regularly changed into *pur*. Comp. *puramin* (Gp. A 7), *purá* (P. P. 21, 24.)  
*ṇāeḍassitae*:—See above.  
*sewemin*:—from *soyanavá*, part. *átmanepada*.  
*nivamin*:—part. from *nivanavá*.  
*abiyes*:—“neighbourhood,” corrupted tatsama.  
*Kusinára*:—contracted from *Kuṣinagara*.  
*dhátunen*:—Sinhalese instrumental, from a tatsama.  
 The genuine word is *dá*.  
*dimi*: = *jivita* (Gp. B 6.)  
*sára*:—contracted from *catvar*, modern *hára* in *visihára* (Nītinighaṇḍuwa 5.)  
*pirimemin*:—from *pirimenavá* or *pirihenavá* (Gp. A 15 C 10), part. *átmanepada*. The *n* is elided before the *m*.

*telehi* :—loc. of *tala*.

*maḍanuman* :—composed from *maḍa* and *numana* = *jñāna*.

*māmaeni* :—"like me," composed from *mā* and *guṇa*.

*kilutak* :—corrupted tatsama from *klišhta*.

*nassi* :—from *nasanaṁvā*, "to destroy."

*sathu* :—nom. pl. of *sattva* with the termination *hu*.

See above.

*bhāga* :—most probably tatsama for *bhāgu*.

*veti* :—3rd pers. pl. from *venavā*.

*dahasa* : = *sahasra*.

*pawatnā* :—from *pawatinamā*.

*dosenavarjjun* :—acc. pl. of a tatsama.

*kavurun* : = Skt. *katarā*.

*paridden* :—See above.

*kerem* :—1st pers. sing. pres. of *karanavā*.

*dohoyi* :—See above, P. P. P. 24.

*sitā* : = *cintayitvā*.

*maḍḍae* :—a verbo *maḍḍanavā*.

*gatahuru* :—?

*nakā* : = *nikāya*.

*kirīmen* :—instr. of *kirīma*, verbal noun of *karanavā*.

*mahaaeḡi* : = *mahāḡha*.

*keremiṇ* : = *kriyamāna*.

*eḡabae* :—"approaching," from *elabanavā* = *avalamb*.

*dhuraḡayeḡi* :—tatsama for *dhuraḡaya* with cerebral *ḡ*.

Comp. *praḡaya* (D. T. 1 ; Gp. A 13.)

*yodī* :—from  $\sqrt{yuj}$ , generally *yedī*.

*alepa* and *caḡata* :—?

*asā* :—"having heard," from *asanavā*.

*sandahā* :—Pāli *sandakati*.

*vikidae* :—from *vikidenanā*, Skt. *viḡri*. Comp. *vikida* = *viḡirna* (Nām. 114 ; Kāvya. IX, 71 ; Gutt. 66.)

*deḡu* : = *jyeshṡa*.

*atureḡi* : = *antara*.

*nisadennāṡa* and *mindennāṡa* :—*nisa* = *niḡcaya*, and *min* = *manas* (Nām. 52 ; K. J. 125). *Dennāṡa* is an infinitive of *denavā* with the dative termination.

*wasannawun* :—acc. pl. of the part. of *nasanaṁvā*.

*pamā* : = *pramāda*.

*viyae*:—infinitive from *venavá*.

*dī*: = *dattvá*.

*yaetāt*: = *adhástāt*, older *yāta* (Amb. A 34.)

*piriseyin*:—from *parisa*, “assembly” (Nám. 16; Kávy. I., 18.)

*Kudusikha*:—“the Khuddasikkhá,” a separate text belonging to the Vinaya literature.

*Pámok*: = *Pátimokkha*.

*sadanana*:—part. of the caus. of *sadanavá*.

*piriheliyae*:—verbal noun from *pirihenavá* = *pirivenavá*. See above (Amb. A 15).

*yedenanun*:—part. from *yedenavá*,  $\sqrt{yuj}$ . See above *yodī*.

*piraewa*:—infin. from *pirenavá*,  $\sqrt{par}$ .

*iriyā*:—Páli *iriyá*, Skt. *iriyá*.

*pinsuda*: = *parisuddha*.

*palaha*:—?

*hunu*:—comp. *gatahunu* (13.)

*attānam eva paḍhama parirūpe nivesaye*:—Páli quotation. “Let him first establish himself in what is right.” (Dhammapada 29.) *Parirūpe* is a mistake for *patirūpe*.

*atvaeda*; *paravaeda*:—*atvaeda* “profit,” from *hasta* + *vṛiddha*. Comp. *atvaṭu* (Amb. A 56), from *hasta* and *vastu*. The meaning of *paravaeda* is not quite clear.

*sādhamin*:—part. of *sadhanavá*.

*hena*:—part. of *henavá*.

*lavá*:—from *lanavá*, used in the modern language like a preposition.

*sekkhiya*:—Páli *idem*, Skt. *śaikshya*.

*pot*: = *pustaka*, “book.”

*vinīṣa*: = *vinīṣaya*.

*vicāla*:—part. from *vicaranavá*.

*pohosat*: = *praṣasta*.

*menēhi karavá*: = *manasi kṛtvá*.

*hadárá*:—from *hadaranavá*, “to repeat.”

*nimi*: = *nirmita*.

*ugannvá*:—from *ugannavá*, “to learn.”

*yawanu*:—part. of the caus. of *yanavá*.

*paemætwiyæ* :—infin. of the caus. of *parwatīnawá*.

*herana* : = *samanera* (S. S. 57.)

*kela* : = *koti* (J. K. 42.)

*hikmæwiyæ* :—false spelling for *ikmæwiyæ*, infin. of the causative of *atikram*.

*haemmena* :—part. of the passive of *han*.

*mædæ* :—infin. of *wadinawá*.

*kananænnda* :—"widow."

*bunangana* :—"sister."

*sabramsarun* : = *sabrahmacári*.

*singáyana* :—"begging" (Nītinighaṇḍuwa 10.) This form is most probably identical with the Sanskrit *bhikṣh*. See my Contributions to Sinhalese Grammar, p. 20.

*kinæwun* :—past part. from *kiyanawá*.

*behedak* : = *bheshaja*.

*paemærwú* :—gerund from *parwaranawá*.

*piritat* :—dat. of *pirit* = *paritrá*.

*meyin* :—instr. abl. of the pronoun *me*.

*piṭat* : = *prishthatas*.

*yannawunṭa* :—part. of *yanawá*.

*dat* :—3rd pers. pl. of *denawá*.

*dukulá* : = *dukkata*.

*æmæet* :—"guilt" = *apatti*.

*poḥo* : = *uposatha*.

*danná* :—a verbo *dannawá*, "to know." Comp. *ganná*, a verbo *genawá*.

*nasawan* :—caus. of *nasanawá*.

*hun* :—part. of *hinnawá*, modern *innawá*.

*paewidi* :—a verbo *paewidinawá* = *pravraj*.

*daekæ* :—infin., a verbo *dakinawá*.

*naesæwiyæ* :—caus. of *nasanawá*.

*nindi* : = *nidrá*, "sleep."

*sewumin* : = *sewamāna*.

*siriru* :—*ṣarira*, (K. J. 61.)

*mændinayæmæ* : = *majjhunayāma*, "the middle watch of the night."

*sampajakuyen* :—corrupted tatsama for *samparyanka*.

*satapa* :—from *saetapanawá*.

*aluyæmæ* :—loc. of *aluyam*, "morning" (Nám. 48.)

For the following passage comp. Amb. A 9.

*kaṁaṭa haṁhi yedi*:—Comp. *kaṁaṭa haṁekhiyedi*.  
*Haṁ* means “quickness” according to Nám. 26; so the whole sentence most probably signifies “having quickly gone to work.”

*hindaē; sitaē*:—parts. of *hinnawá* and *siṭinawá*.

*sakman*: = *cankramanam*.

*kirimen*:—instr. of *kirima*, a verbal noun from *karanawá*.

*gewá*:—gerund from *gewanawá* = *kshepeti*.

*puhunu*:—“lesson.”

*pirimaha*:—Comp. *pirimahanná* (Amb. A 20, B 5; S. B. M. A 3.)

*sinuru*:—*civara*.

*Sakasá*: = *Sanskṛitya*.

*haendaē; pirawae*:—part. of *handinawá*, √ *chad* and *porawanawá* = *parupati*.

*daehaeti*:—older *daehit* (Amb. A 10) = *danta-kashṭha*, “tooth-cleaner.”

*kisa*: = *kṛitya*.

*nimanawá*:—gerund of *nimawanawá*, older *nimawas*.

*aeduru*: = *ácárya*.

*senasun*: = *ṣayanásana*.

*sapayá*:—a verbo *sapaṣanawá*, “to procure.”

*kanda*:—“food,” a verbo *kanawá*.

*dawana*:—part. of the causative of *denawá*.

*hal*: = *sála*.

*elaebae*:—See above.

*kaenditi*:—3rd pers. pl. of *kanawá*.

*watáwat*:—“attending.”

*ekbittēhi*:—“afterwards;” etymology obscure.

*pat*: = *prápta*.

*ikman*:—from *atikramana*, “quick.”

*aetiyaun*:—part. derived from *aeti* = *asti*; a contraction of this form is *aetamum* on the eighth pillar at Polonnaruwa, which was misunderstood by Rhys Davids. (Indian Antiquary II, 248.)

*sessawun*:—“the rest.” Comp. *sessunar* (Amb. A. 45.)

*yawá*:—gerund of the causative of *yanawá*; *dawasyawá* means “daily.”

*gihiminis* :—"the householders, laymen," opposite to *paemijyan*, "priests."

*saṇsaṭṭha* :—Pāli tatsama.

*poloná* :—?

*raeswú* :—"assembling;" *raes* = *rāṣi*.

"*sannipátitánanṇo bhikkhave dṛayan karaniyaṇ dhammi vá kathá ariyová timhībhávo*":—quotation from Pāli.

*dekin* :—abl. from *deka*, "two things."

*pitat* : = *prishṭhataṣ*, "except."

*sewiyae* :—infin. from *soyanarā*. See above *sewumin*.

*ebena* :—part of *ebenawá*.

*manggi* : = *mārgagata* (Mahák. C. ; Mayil. B. 10.)

*pasili* :—"ascetic."

*pael* :—"shrub" (Nám. 260.)

*kaepa* :—"proper, fit."

*laegum* :—a verbo *laginawá*.

*kipi* : = *kupita* (Gp. A. 7.)

*keli* : = *kridita*.

*tepul* :—"talk," "words." (Nám. 59 ; Kávy. X., 118.)

*marun* :—pl. of *mar*, "mother" = *mátá*.

*malakudu* :—"virgin."

*ladaru* :—"child," generally written with the dental *l*. (Nám. 150.)

*mahallanun* :—pl. of *mahalu*, "old" ; Pāli *mahalaka* (May.) *mahálaka* (Burnouf, Lotus, 367.)

*danwá* (Gp. B 15) :—gerund a verbo *danawá*.

*daekae mili* :—"great anger," (Nám. 70) derived from *dah*, "to burn."

*ayati* : = *ádatta*, "belonging."

*yakaduru bhallan* :—? perhaps *bhallan* is the same as *balikaraya* (Journ. C. A. S. 1855, p. 74 ; 1875 p. 12.)

*genemi* :—stands for *genemin*, part. átmanep. of *genawá*.

*analanwya* :—See above *laná*.

*wigamana* :—"departure."

*temen* :—instr. of *tema* = *stutikarma* (Nám. 259 ; Kávy. IX., 74.)

*ebandu* :—"in that way."

*mihita* : = *smita* "laughter."

*siná* :—"laughter" (Nám. 69) ; another form is *sená* (Kávy. XIII 27.)

*vikidaé* :—See above 18.

*mura* : = *mukha*.

*sanhindena* :—a verbo *sansidati*.

"*lekha asanjantena bhikkhuná*" and "*ámisavtáya lolatá*" are Páli quotations.

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## SINHALESE CUSTOMS AND CEREMONIES CONNECTED WITH PADDY CULTIVATION IN THE LOW-COUNTRY.

By H. C. P. BELL, Esq., C.C.S., Honorary Secretary.

(*Read February 15, 1882.*)

ON nearly all that pertains to the general process of native tillage in this Island, the curious enquirer need but consult the quaint description given by Robert Knox in his "Historical Relation of Ceilon," or more recent writers, notably Pridham and Campbell,—who have, however, done little more than condense Knox's account.\*

It is proposed here rather to follow out the particular branch of enquiry taken up by Mr. R. W. Ievers, C.C.S., in his interesting paper contributed to the Society's Journal for 1880, by dealing with the superstitious beliefs and practices which continue to this day—though, be it noted, with marked diminishing force—to centre round and form an integral part of the agricultural operations of the Sinhalese cultivator.

A record of these semi-religious rites and ceremonies is important, not merely for purposes of comparison with those found cropping up under one form or another all over the world, but as tending to bring out, more than ought else, the actual, if confused and undefined, religious ideas and aspirations of the unenlightened *goyiyá*.

The faith of the Sinhalese is a strange mixture of demonolatry (including the worship of devils or *Yakseyó* and demi-gods or *Déviyó*) tempered more or less by Buddhism, but withal showing unmistakeable traces of that older "nature worship," which preceded both, and dates from the

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\* Pridham, "Ceylon and its Dependencies," Vol. I., pp. 362-7, 1849; Campbell, "Excursions, &c., in Ceylon," Vol. II., pp. 34-48, 1843; Knox "Historical Relation of Ceilon," pp. 7-11, 1681.

childhood of the world. The power of sun, moon, and stars are invoked jointly with the dreaded spirits of evil—those “unknown gods,” to whose baneful influence is attributed the many changes and chances incident to daily life—and the less malignant *Dévatávó*, to appease whom resort is had alike to the priest of Buddha, the *Kattádiyá*, and the *Kapurálá*.

That the ignorant cultivators should themselves be unable to account for the performance of these ceremonies—the inheritance of ages—is not surprising; but, though they are slowly and surely dying out with the spread of knowledge, the majority of villagers in inland districts attribute the short crops of the past few years to their non-observance and the waning faith in their efficacy.\*

In no other occupation are superstitious practices more rigorously observed than in agriculture. This is only natural, when the vital importance to the *goyiyá* of ensuring against precarious seasons and failure of crops is held in view.

#### PRELIMINARY OPERATIONS.

From the first commencement of agricultural operations until the harvest is fitly closed by the feast of thanksgiving to the gods, every stage is made dependent on the occurrence of a “lucky hour,” or, to speak more accurately, the position of planets and asterisms at specified moments.

At the outset the astrologer (*neketrálá*) is interviewed with the *bulat-ata* or usual fee of 40 betel leaves and a leaf of tobacco, and asked to name a suitable time to start work.†

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\* “And indeed it is sad to consider how this poor people are subjected to the devil; and they themselves acknowledge it their misery, saying their country is so full of devils and evil spirits that unless in this manner they should adore them, they would be destroyed by them. .... If a stranger should dislike their way, reprove, or mock at them for their ignorance and folly, they would acknowledge the same, and laugh at the superstitions of their own devotion; but withal tell you that they are constrained to do what they do to keep themselves from the malice and mischief that the evil spirits would otherwise do them, with which, they say, their country swarms.”—Knox, Ceylon, pp. 77, 83.

† Note 1.

At the appointed hour, on arriving at the ground, one of the cultivators, who has the credit of being fortunate, begins the work (*puravaḍanavá*) by clearing the boundaries of jungle with a bill-hook and mamotie (*baḍameṭiya gahanavá* or *dánavá*); and at the second lucky hour he and his companions go to the field with the required number of buffaloes. These are yoked together and driven about the field for the purpose of trampling down and destroying weeds and grass, and puddling the soil. This is the first mudding (*puran-meḍavuma*): if the fields are dug up by men with *udali*, the proper term is *puran-koṭanavá*: if *kekulan* fallow land has to be broken up, oxen are used to plough it (*binnegan-hiya*).

The dams are then repaired and sloped with mud, openings for the water cut (*vakkadaval kapanavá*), and again closed at points of exit (*vatura bandinavá*), and the channels for irrigation (*depá ēla*) cleared.

If at the expiration of five or six weeks from the time of the first ploughing the grass and weeds are not sufficiently decayed, the fields are mudded or ploughed a second time (*de-meḍavuma*; *de-hiya*) though with less regard to a lucky hour. In some Kóralés a third ploughing (*edduma*) is found necessary.

In the low country the fields are usually swampy, necessitating considerable labour to drain. The day before the seed paddy is sown, a *yotumána*\* is erected on the boundary dam (*vélla*) at the lowest part of the field, where the water chiefly accumulates and can be readily bailed out into the channel intended to carry off the surplus. The bailing goes on throughout the night, the men whiling away the time by songs.†

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\* A *yotumána* is generally constructed as follows:—Six bamboos are planted on the dam, three on either side and about two yards apart, so as to meet about 8 or 9 feet above, and form three crutches. Across these is laid an arecanut stem, and the whole structure made fast by two extra bamboos supporting the ends. To the arecanut cross-pole are then suspended as many *yotu* as may be needed for bailing. These *yotu* are elongated canoe-shaped scoops, about 6 feet long by 3 in girth, hollowed out of logs, one end of which is to serve for a handle.

† Note 2.

A few days prior to manuring, the fields are trampled by men to crush the larger clods (*keṭa páganará*); after the bone manure has been sprinkled about, it is trodden into the mud (*maḍa kakul gánará*), often by boys. The *liadda* (space within four dams) is then levelled and divided into small beds (*pátti*) by a mamoty.

#### SOWING.

When a favourable hour has been ascertained, as before, the cultivator, taking a handful of seed paddy, strews it over a corner of the *liadda* he has raised with mud, and in the centre of which he plants a *habarala* plant or an arecanut flower with as many nuts on it as possible.\* The rest of the field is then sown with germinated paddy mixed with bone dust.† For some days after the seed has been sown, and until the paddy plants have attained a height of 3 to 4 inches, the field is bailed nearly dry of water every morning; subsequently a few inches of water are allowed to remain, the openings through the dam being stopped with mud.

To prevent the young plants suffering from the ravages of insect pests, such as *geṭapanuvó*, *kokkannávó*, and *godavéllu*, charmed sand or ashes are thrown over the field at different stages of the growth of the grain.

This ceremony is performed by a *Kattádirálá* at dusk. Taking the sand to the field and removing his waistcloth (which he wraps round his head), he proceeds to scatter the

#### \* Note 3.

† Seed paddy is prepared in the following manner:—The paddy is put into an earthen or wooden vessel, full of water, and allowed to soak for 90 *péyas* (36 hours). It is then taken out, strained, and spread upon a mat covered with plantain and arecanut leaves. More leaves of the same plants and another mat are placed over the paddy and kept down by weights for 150 *péyas* (2½ days). The seeds which adhere together are finally separated from each other by gently rubbing between the palms.

Another way is to keep a bag of paddy in water for 90 *péyas*, after which it is taken out and covered with leaves of the *burulla*, *habarala*, and *wereniya* during the day, and put in water again at nights until the paddy germinates.—See, too, Knox, p. 10.

sand about the boundaries of the field : then, without a word to any one, or allowing so much as a quid of betel to pass his lips, he retires for the night to a deserted house ; otherwise the charm will have no effect.

It is considered advisable to protect the paddy plant by the performance of a separate *kema*, or charm, as it attains each of its nine nodes (*geṭa* ; *puruka*), or rises each inter-node (*petta*.)\*

When there is every prospect of a very good crop, a *Gará-yakun* ceremony is resorted to in the hope of warding off the baneful influence of evil-eye (*es-vaha*) and evil-tongue (*kata-vaha*), as Mr. Ievers has noted in the Kégalla District.†

#### REAPING.

Similarly, when the crop is ready for the sickle, a lucky hour is named, and the cultivator, after bathing and putting on a clean cloth and eating *kiribat*,‡ enters the field, and at the set time cuts three handfuls of ripe ears. These are kept apart for *Kataragama Déviyó* on a tree, or post, close to the field, and at the close of the harvest used in the *Déviyanné dánaya*.§ Reaping is then commenced in earnest, men and women working jointly and “beguiling their labour” with cheering songs.¶ The unthreshed paddy is stacked in ricks or cocks (*goyan-kola keṭi*) frequently encircled with young cocoanut leaves or jungle creepers, round, or within, the plot of ground reserved as the threshing-floor (*kamata* ; *kalavita* ; *pávava*.)

#### THRESHING.

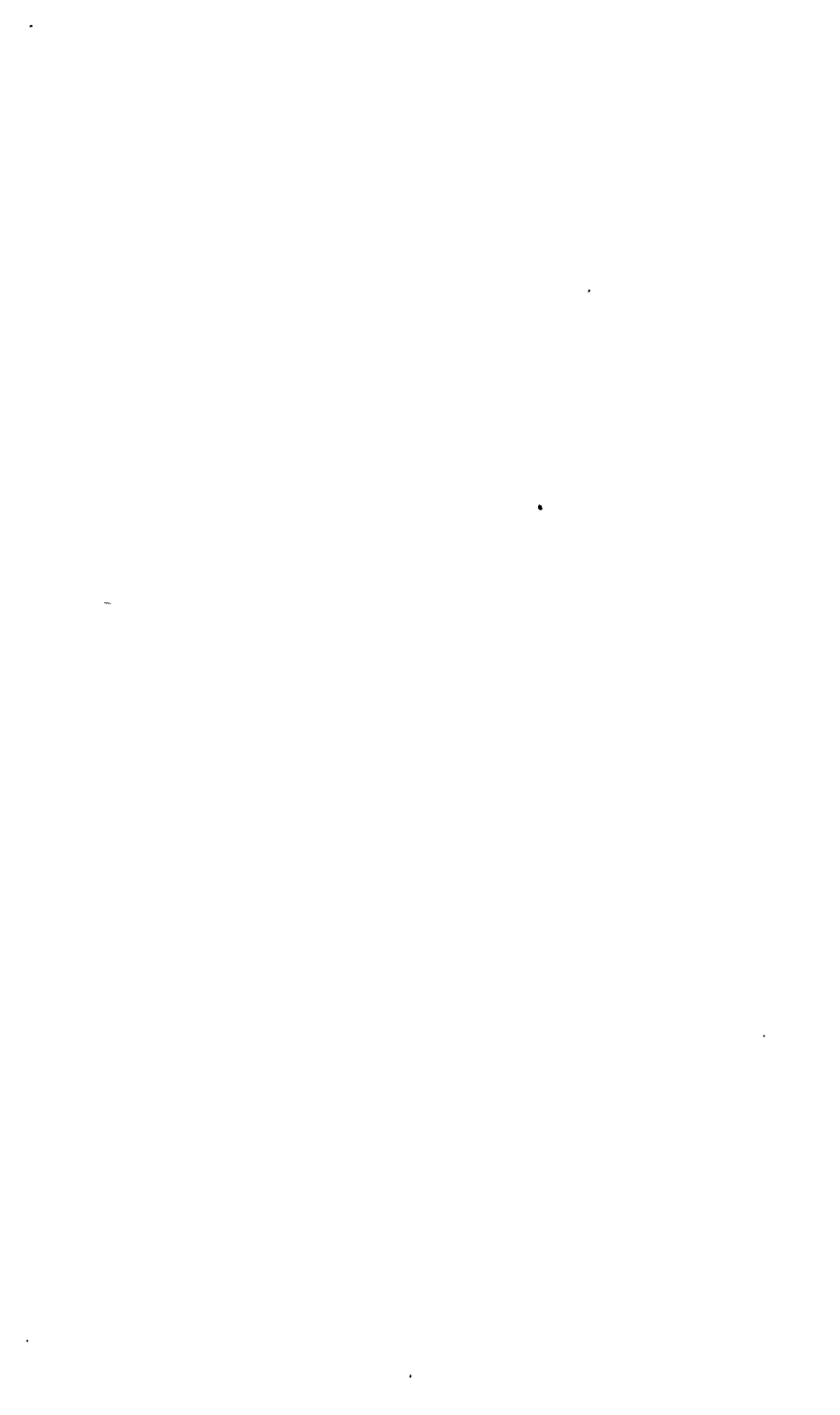
Two or three days elapse before the important business of threshing begins.

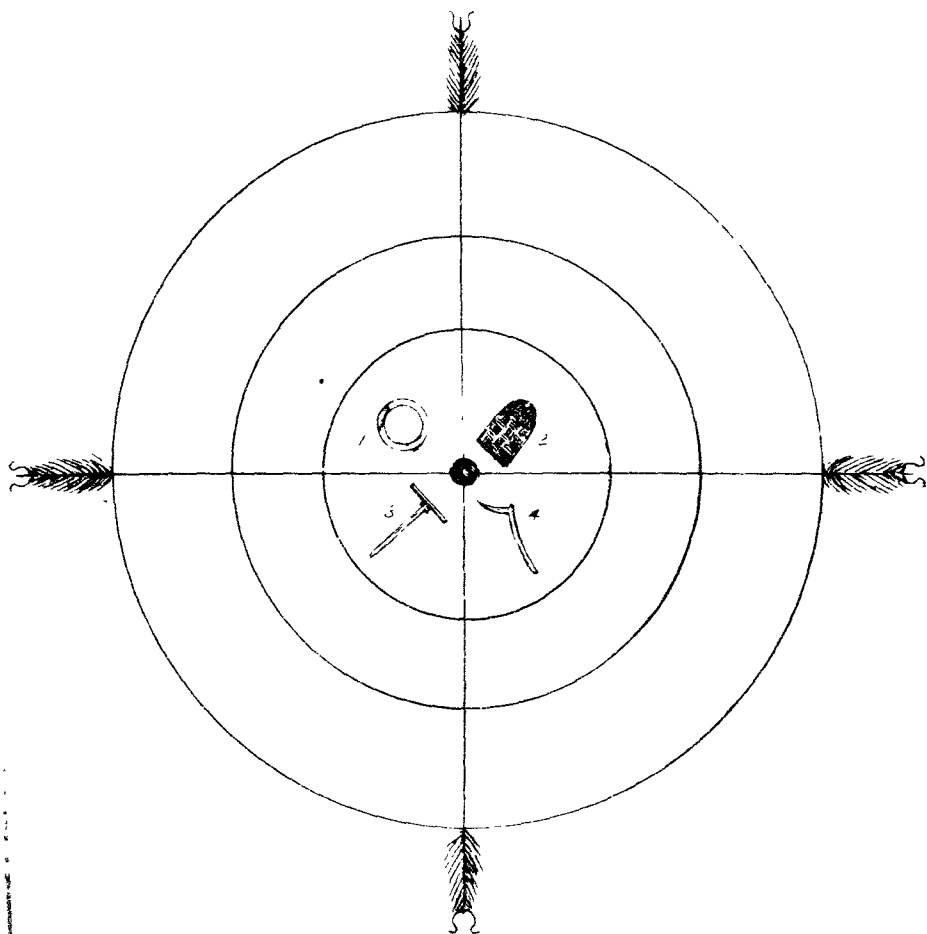
\* Note 4. † Journal C. A. S., 1880, pp. 47-8.

‡ Rice pudding made with cocoanut milk and a little salt in a shallow dish (*vattiya*) and cut or pressed into convenient pieces for eating.

§ “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you.”—Leviticus, xxiii., 10, 11.

¶ Note 2.





RAYIGAM KŌRALE.

- 1 Laha
- 2 Kulla
- 3 Poruwa
- 4 Dotigoviya

In the preparation of the *kamata*, scrupulous attention is paid to minute details, which vary considerably in different districts.\*

In the Rayigam Kóralé, before the sheaves are removed from the ricks, five, seven, or nine large mats (*mágal*), about 4 feet 6 inches by 25 feet, are spread on the ground, and three concentric circles traced upon them with ashes (*aluhan vaḍanavá*). Two straight lines bisect the circles at right angles, E. to W. and N. to S., and within each segment of the innermost circle are drawn representations of four agricultural implements, viz., *póruva* or scraper, *deṭi-goyiya* or pitch-fork, *kulla* or winnowing basket, and a *láha* measure. [Diagram No. 1.] At the centre of the figure is placed the *mutta*. This consists of a large conch shell† (with seven points, whenever procurable), into which are stuffed a little gold (beads, &c.), silver, copper, brass, iron, ashes, cowdung, a jak flower (*varaká-mala*), and, if obtainable, a *gongohoré*—or clot of hair which certain bullocks are supposed to vomit—wrapped together in white rag. A smaller conch serves as stopper to keep all in; after which both shells are further covered with *tolabó* leaves, *hiressa*, and three sheaves (*uppiḍi*) of paddy, and tied into a bundle with *baravá-madu-vel* creeper.

At the lucky hour, a *goyiyá*, reputed fortunate, placing a sheaf of corn on his head walks thrice solemnly round the *mutta*, bowing towards it each time at the four corners of the mats. Then, looking in the direction fixed by the astrologer with reference to the *nekata*, he deposits it upon the *mutta* and thrice salutes it with joined palms. After this, the corn is brought in by the rest and spread out on the mats, round and over the *mutta*, the ears pointing upwards. Six, or sometimes seven, bullocks yoked with ropes in two lots, are now driven over the corn round the *mutta*, until all is roughly trampled out.

A ceremony termed *āṇḍu-karanavá* is next performed.

The chief *goyiyá* on the *kumata* taking *deṭi-goyiya* lays it

\* Note 5.

† Conch shells may be commonly noticed on the necks of bullocks as talismans against the powers of evil.



across the back of his neck, with some straw hanging from its ends, and two other cultivators do the same with sticks. The leader then walks seven times round the corn whilst the bullocks are in motion, repeating this refrain (*goyi-basa*), the other two following him. At the completion of the seventh round, the three shout in chorus the last two words :—

දෙති දෙති කුමන දෙති  
සමකලීන් ගෙනා දෙති  
කොස් දෙති කොසම දෙති  
කපුපිල ගැට දෙමට නිකද කොඩිබැ දෙති  
රන් දෙති පිඳි දෙති  
එරන් දැමෙන්න එරන් ලකුලට කොල සලාබා පරවති  
එගල් මෙගල් කද මෙරගල් මලරන්දෝ මලබොඩදෝ  
පරාවකදෝ මලගිය මල දෙකසේ මල වසා  
ආණ්ඩු, ආණ්ඩු

*Deṭi deṭi humana deṭi*  
*Samanalin genā deṭi*  
*Kos deṭi kosumba deṭi*  
*Kaṭupīla geṭa demaṭa nikada kobbē deṭi*  
*Ran deṭi ridi deṭi*  
*Eran deṭten eran ukulaṭa kola sulābā puravati*  
*Egal megal tada meragal malarandō malaboḍadō*  
*paruwatadō malagiya mala denoge mala wassā.*  
*Anḍu, Anḍu*

*Deṭi. what deṭi?*  
*Deṭi brought from Adam's Peak.*  
*Kos deṭi, kosamba deṭi.*  
*Kaṭupīla, geṭa, demaṭa, nikada.*  
*Kobbē deṭi.*  
*Gold deṭi, silver deṭi:*

With these golden *deṭi* toss the corn and fill the golden centre.

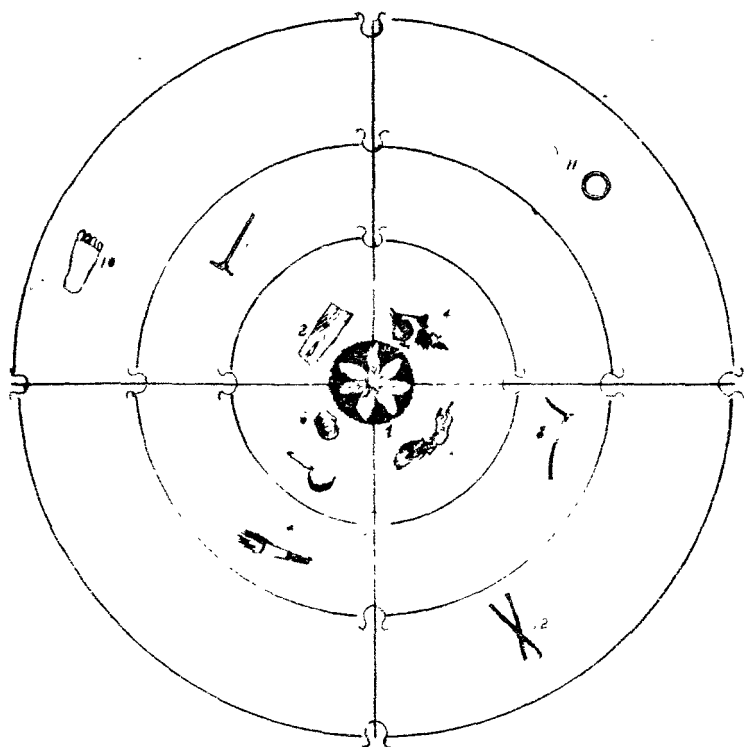
O dead calf of the dead cow, are you sturdy as this rock, or that rock, or Meru rock, or like dead gold, a *malabaḍa* (tree), or mountain?

Peace! Peace!\*

In the Siyané Kóralé the procedure differs slightly. The *sūlan* or *trisūla* is introduced more frequently into the diagram drawn on the *hamata*, and a hole (*arakaala*) dug at

\* Note 6.





## SIYANE KÓRALÉ

1. Wākadura Kōla 7 in arakwala

2 Kōhomō ulla

3 Kōrōso qere

4 Kōm Hāgōdōwa

5 Dōkettu

6 Gōlu

7 Kōmōdōwa

8 Kōmōdōwa

9 Rōzattū

10 Bōdōdōwa sōi wādōwa

11 Yākōdōwa

12 Aōdōwa

the centre. Inside this hole are arranged seven *divi-kaduru* leaves, and upon them is placed either a small margosa-wood plank (*kohomba-lélla*) 3 by 4 inches (on which two circles to represent sun and moon have been described), with a knot of *korasa* creeper (*korasa-geṭé*), a pointed conch shell (*kaṭu-hakgeḍiya*), and a stone—or, more commonly, outline representations in ashes of these articles and of a scraper (*póruva*), flail (*deṭi-goyiya*), broom (*bolatta*), measure (*yála-goyiya*), *andura*, and Buddha's foot (*Budu-śrī-patula*). [Diagram No. 2.]

The cultivator at the fixed time looking towards the field from which the paddy was reaped, and reciting the *Nava-guṇa-gúthāra*, walks with some corn on his head seven times round the *arakvala*, and, once more looking at the field places the corn into the hole. The whole of the corn is then put onto the *kamata*, and some six pairs of bullocks driven over it. Within a short time the corn on the borders of the threshing-floor is tossed onto the centre heap with the *deṭi-goyiya*, the bullocks made to trample it, and the straw (*vata-keḍu-meḍuvan*) thrown outside the *kamata*.

Of the corn that remains unthreshed, two-thirds are separated and winnowed (*halábānavá*) and again thrown under the bullocks' feet, and the resulting straw (*muhu-meḍuvan*) removed as before.

The rest of the corn is once more tossed about, winnowed, and made into a heap, over which the bullocks are a third time driven, and the straw (*goyikamé-meḍuvan*) finally cast aside.

The paddy is then collected (*rāhi-karanavá*) into the heap (*vī-varuva*) ready to be measured.

To return to the Kalutara District. At the conclusion of the *āṇḍu-kerīma* ceremony—during which the bullock-drivers run the risk of getting a sound rap on the head with the *deṭi-goyiya* should they forgetfully shout to their animals (*aṇḍahēraṭi yanavá*)—the threshed corn is piled in heaps at the four corners of the mats, and the men begin to winnow (*halábānavá*) the seed (*beta*) from the straw (*meḍuvan*). Every time the men stoop to remove the grain from the straw (*meḍuvan-karanavá*) or to sweep the paddy towards the *muttu* (*bolati-yanavá*) they bow in adoration of the corn-heap in the centre.

When about three-fourths of the corn is reduced to grain, all the ears of corn, except those on the *mutta*, are taken off the heap, separated from the grains (scattered round), spread out, and threshed as before (*vaṭa-nelanavā*.) After the grain has been threshed out of this, and the straw put aside, the bullocks are driven outside the *hamata*, and the heap of paddy (*pāvāra*) further freed from chaff with the hands (*pāvāra-sudda-karanavā*.) The ears of corn on the *mutta* are then removed, husked, and spread round it on the rest of the paddy, the bullocks being driven over it for the last time (*palla-pellanavā*.)

Meanwhile a cultivator prepares the *amākeṭé*,\* a whisp of straw six inches long and of the thickness of the wrist, in which are enclosed a few seeds of paddy, some ashes, a scrap of the bullock horns, a hair or two from their foreheads and tails, a little dung of the two bullocks moving immediately round the *mutta*, a bit of the rope yoking them, and chips of the driver's rod, of the *deṭi-goyiya* and *póruwa*.

After all the grain has been freed from straw, the chief *goyiyá* steps into the centre of the paddy and stands on the *mutta*, whilst the others pile the paddy round him knee-deep, covering the heap with a mat, and hand up to him the *amākeṭé*. He changes it from one hand to the other round his legs, repeating each of the following lines three times, and at the end jumps down backwards :—

අමාකැටද ගොන්තැඹිලි  
තබා මුදුන තහරවැලි  
මකකම සිරි පාද උසට  
සමතල සිරි පාද උසට  
ඉහල වෙලේ නිබෙන බැතන්  
පහල වෙලේ නිබෙන බැතන්  
අටුකොටුවල නිබෙන බැතන්  
අරිදු පුරවන් මේ කමතට

*Amākeṭada gontēmbili*  
*Tabá muduna nahara wēl*  
*Makkama Siripáda usaṭa*  
*Samanala Siripáda usaṭa*

\* Unknown in the Siyané Kóralé. Grass sods turned up in ploughing are termed *amākankeṭé*.

*Ihala velé tibena b̥tat*  
*Pahala velé tibena b̥tat*  
*Aṭu-koṭu-vala tibena b̥tat*  
*Ēda puravan mé kamataṭa.*

O sweet grain-cock ! O *tembili*-hued oxen !  
 Place creeper (yokes) on (their) heads.  
 May the paddy in the upper fields—  
     The paddy in the lower fields—  
     The paddy in lofts and barns—  
         Be drawn to fill this *kamata*,  
 As high as Mecca's sacred foot,  
 As high as Samanala's sacred foot !

Ashes are given him at once and with them he lays three lines, one above another, round the grain. Two other cultivators next join him in placing five or six empty bags a-piece, mouths in front, on their heads, and walk thrice round the paddy, bowing to it each time at the four corners of the mats. Two or three men then cautiously open just enough of the mat covering the paddy heap to allow of their hands being introduced, and briskly fill the bags which are handed to them from behind. Meanwhile the principal *goyiyá* remains kneeling on the opposite side with his fore-head resting on the grain, and repeats the *Naraguna-gúthána* :—

ඉති පිසො හගවා අරහං සමමා සමබ්බො  
 විජ්ජාචරණං සමංඝොනා සුගතො ලොක විදු  
 අනුසාරෙණ පුරස්ථමෙ සාරථී සත්ථා දෙව  
 මනුස්සානං බුද්ධො හගවාති

*Iti piso bhagavá arahaṇṇ sammá sambuddho*  
*vijjācharaṇa sampanno sugato loka vidu*  
*anuttaro purusadhamma sārathi satthā deva*  
*manussānaṇ Buddhō bhagavāti.*

Lo ! that Blessed One is sanctified, is fully enlightened, endowed with knowledge and conduct, the Auspicious One, acquainted with the world, the unrivalled trainer of the human steer, the Instructor of gods and men, the Wise One, the Holy.

Silence is strictly enjoined throughout the performance of the *amāketé* ceremony until the paddy has been put into bags, all requirements being indicated by motions of head and hand.

Indeed, little licence is permitted inside the limits of the *kamata* from the commencement of threshing operations. It is unseemly to stand on one leg or to place the hand under the chin, whilst the presence of certain persons and articles of food is absolutely tabooed. Any one who may have eaten of meat or fish which is held unclean—names ending in *raṇ* are impure—is not admitted: nor are (unless after bathing and putting on clean clothes) persons who have attended a funeral or come from an “unclean house.” After threshing has once commenced, women are prohibited from entering the threshing floor altogether.

The tabu extends even to the words employed at the threshing-floor. All terms conveying a negative or unlucky sense are discarded, and, *a fortiori*, the names of *Yakseyó* never breathed.

Mr. Ievers has already drawn attention to the strange conventionalism adopted by Sinhalese cultivators of substituting an odd shibboleth for the ordinary colloquial talk of everyday life.

This *goyibasa* or threshing-floor speech, as might be expected, varies in different localities. A comparative list is appended of some of the words in use in the Kégalla District, the Rayigam and Siyané Kóralés of the Western Province, and a portion of the Galle District, which, however incomplete, may serve as a nucleus for further investigation into this branch of the subject.\*

If threshing is done by men (*miniṣṣunnen páyanarú*) a *katura* is erected. This construction consists of four poles, placed so as to form two crutches, across which another pole (*pávara-liya*) is laid horizontally, chest high. Mats are spread underneath, and the corn from the heap gradually trodden out by men, who hold on to the cross pole from either side to make greater play with their feet.

When all the grain has been threshed, the mats are taken up and the bags covered with straw to protect them from rain. The paddy is winnowed (*hulan-karanarú* or *gahanarú*) finally a day or two days afterwards and dried for two or three days more as required.

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\* Note 7.

## MEASURING AND STORING.

Then follows the measuring of the paddy, which in some districts at least is carried out with equal superstitious scrupulousness of detail. A mat is first laid on the ground, and a large picked-bag of paddy (*paturu malla*) placed on it and covered with one end of the mat. The person about to measure the grain bows thrice to the bag, and thrice moves the *laha* measure, bottom upwards, round his legs; then, pressing it between his body and the bag, he rapidly places the fingers of one hand over those of the other upon the bottom of the measure three times, and turns it again round the legs thrice every third time the hands are shifted.\* After this he sits down on the mat, tilts the bag over towards him, and after saluting it thrice proceeds to measure.

The cultivators of some part of the Galle District, before proceeding to measure the paddy, consider it essential to draw on the heap with both the palms a rough representation of the *trisúla*, or trident, the signification of which they do not profess to understand.†

The paddy is taken home at another lucky hour. There the seed paddy is first dried in the sun, and put up in bags of 12 or 15 *kuruni* each. The rest of the paddy is similarly treated, except the portion—a *laha* or two—set apart for the gods (*akyála*; *Déviyanné vi*)‡ at the threshing-floor, which is so dealt with last. At a further lucky hour the bags of seed paddy are first secured in the loft, and afterwards the

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\* To the world-wide prevalence of this “mysterious practice of touching objects to baffle the evil chance,” the Sinhalese *goyiyá* and the Tamil or Moor cooly are no less witnesses, when ignorantly striking the *laha*, or the bushel box, with open hand before measuring grain, than was Royalty some centuries back by assenting to touch for “the King’s evil.”

† The *trisúla*, Shíva’s emblem (especially common in Coorg at places connected with superstition), denotes that the three great attributes of Creator, Destroyer, and Regenerator are combined in him.

‡ “There is yet another due *ochyaul*, which belongs to their gods, and is an offering sometimes carried away by the priests, and sometimes they bestow it upon the beggars, and sometimes they will take it and hang it up in their houses, and at convenient time sacrifice it themselves. It is one of their measures, which is about half a peck.”—Knox, p. 101-2.



remainder, leaving sufficient for the New Rice Feast (*alut-bat-kéma*.) The *Déviyanné vi* is stored in a separate part of the loft. *Mantras* are occasionally resorted to for the preservation of the paddy from rats.

#### ALUT-BAT-KÉMA.

Where, as is too frequently the case, the cultivators are poor and in want of food, the *Déviyanné-dánaya*, or offering of the first-fruits of the harvest to the gods\* is deferred until after the New Rice Feast, though such action is generally admitted to be irregular and only justified by necessity.

The *Saṅgha-dané* or almsgiving to Buddhist priests, also precedes or follows the New Rice Feast according to the religious fervour of the *goyiyá* donor.†

Timely intimation of the day appointed for "eating the new rice" (*alut-bat-kéma*) is given to friends and relations. On the day itself sufficient paddy having been previously dried and husked, first by pounding on an ox or elk hide (*vi koṭanavá*) and finally in the usual wooden mortar (*hál pahinavá*), the resulting rice is cooked, as well as vegetables and fish, none of which may be tasted during preparation. The lucky moment for commencing to eat is marked by the chief man of the house tasting the food; after which he serves those assembled and seated, with rice and curries upon plantain leaves.

#### DÉVIYANNÉ-DÁNAYA.

To name a suitable day for the *Déviyanné-dané*, the feast in honor of the gods, a *Kapurála* or *Pattinihāmi* is called in. Upon the set day the house is well cleansed and the *Déviyanné-vi* taken out, divided into three portions, one of which is

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\* Corresponding with the 'Sing Bouga' of certain Hill Tribes of India. "It is solemnised in August when the good rice ripens, and till the sacrifice is complete the new rice must not be eaten. The offering in addition to rice is a white cock. This is a thanks-offering to the Creator and Preserver. It is called 'Jumnama,' and considered of great importance."

The close similarity between the Sighalese *goyiyá*'s offerings and the sacrifices enjoined upon the Israelites at harvest time by the Levitical law will not fail to be remarked in the ensuing description of the *Déviyanné dané*.

† Note 8.

reserved for a succeeding ceremony, *Rálahámi-pidima* or *Kudá-yakun-pidima*. The other two portions, after being again dried in the sun on clean mats, are husked by about a dozen women, who have purified themselves by bathing and putting on clean cloths (*piruwaṭa*.) The rice is then put into bags and kept in the *dáné-pēla* or cadjan covered alms-shed, which is erected opposite the space where the Kapurála is to perform. Inside the *pēla* are also placed the different vegetables brought by those attending the *dáné*, and a hearth roughly built for cooking. The Kapurála requires to be got ready for him 50 sticks, 6 young cocoanut branches, 4 arekanut flowers, 6 young cocoanuts (*gobaḷu*) a bundle of *vallá* fibre, 2 clean cloths for each man, 50 torches, a clay oven (*gini-kabala*), and 5 chatties—a *kotalé*, a small *haṭṭiya*, and three *kalagedi*. A boy is sent ahead to erect a small shed (*húḍura*; *koratūra*; *mal-pēla*; *pahan-pēla*), adorned with young cocoanut leaves, flowers, and encircling lamps.\*

On arriving in the evening with three or four assistants, the Kapurála first places his box of bangles (*deyiran-karan-ḍura*) on two chairs cleansed with saffron water† and covered with a white cloth.

Then the *pé-bat* meal, consisting of untasted rice and vegetable curries, is served, and the Kapurála with the other persons assembled there sit on mats and proceed to eat from plantain leaves, after the Kapurála has invoked the gods' blessing (*yága-karanawá*) and first tasted the food. Dinner concluded, four or five women, dressed in clean cloths, repair to the *dáné-pēla* and begin cooking, while the Kapurála, tying a cloth round his head, enters the *mal-pēla* and makes obeisance to the red cloth arras embroidered with representations of deities, and taking a tom-tom

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\* "When they worship those whom they call devils, many of whom they hold to be spirits of some that died heretofore, they make no images for them, as they did for the planets; but only build a new house in their yard, like a barn, very slight, covered only with leaves, and adorn it with branches and flowers." (Knox, p. 77.) He adds that "victuals" are placed on "stools at one end of the house, which is hanged with cloth for that purpose."

† See C. A. S. Journ. 1865-6, p. 58, note (\*).

(*udekkiya*) and dancing in front of the seated house-inmates (*áturayó*) recites songs (*yáđini*) in honor of Pattini and Kataragama Deviyó.\*

Having continued this performance for some time, the Kapurála calls for a *pehidun-tada* or pingo of three *neli* rice, six cocoanuts, a bunch of plantains, a pumpkin, and a packet of chillies (*miris-mula*), and smoking it with *dummala* (resin) incense,† places it in front of the figured curtain inside the *mal-pela*. Again chanting awhile, he has brought to him some untasted oil in an arecanut leaf cone (*goṭurak*) covered with a clean cloth, which, after perfuming, he pours into one of the lamps (scooped out of half papaw fruits by the *Madupurayá*, an assistant, and hung round the *pela*), lights the wick and bids the *áturayó* light the rest. When this is done, and he has recited more *yáđini*, the Kapurála desires them to bring their *paṇḍuru* or money offerings, which are sprinkled with saffron water, saluted and deposited with the *tada*. Next, the Kapurála, still singing, covers himself entirely, except the face, with a red cloth and opens the box containing the *deyiran*; then washing his hands, and perfuming the bangles, puts them on his wrists and begins to jangle them (*halan-páwádenaná*), finally appealing to the *áturayó* to offer them *paṇḍuru*.

Continuing his chant, the Kapurála drives a stake into the ground together with a piece of a plantain stalk to which he affixes twelve torches at the bottom, and puts some cocoanut refuse round the foot. Then taking three betel leaves he holds them over the lighted torches, rubs them on the heads of the *áturayó*, and tosses them once or thrice into the air. If the majority of the leaves fall face upwards, it is looked upon as a good omen; if otherwise, the gods are not satisfied (*Devi-dósa*).‡ Subsequently two additional six-*kurun*i bags of paddy with two cocoanuts in each are placed near the chair on which the *halan* box stands. The Kapurála recommencing his incantations, separately ties to three pieces of cocoanut stalk, a cocoanut flower and a pair of young cocoanuts, and directs the *áturayó* to touch them; after which he

\* Note 9. † See C. A. S. Journ. 1865-6 p. 62, note.

‡ Cf. Mr. Fowler's account of the Panikkaus' similar ceremony, *ante* p. 15.

carries them three times round the *deyiran* box, and ends by planting them in the earth in a line, exclaiming “*Bohó bó vènda, purá, purá !*” ‘May it be (a harvest) of great plenty! full, full!’\* At the same moment the *Madupurayá* breaks a cocoanut with a bill-hook (*gana-deviyan-gahanacá*). Once more the *áturayó* are invited to contribute *paṇḍuru* for the *deyiran*.

The night is generally well advanced before the above rites are carried through. When dawn is approaching, the Kapurála turns his attention to the last ceremony preceding the actual feasting, known as *kiri-itaracima*, or “causing milk to overflow.” Entering the *pahan-pela* he ties a piece of white cloth over his mouth, and places three new clay pots on three ‘gipsy-kettle’ supports in a row. Into the pots he puts some rice with water, and kindles a fire under each, fanning the flames, but taking care not to blow the fire with his mouth. As soon as the water boils he pours in untasted cocoanut milk and allows the whole to boil over. Much weight is attached to the direction towards which the scum runs over, as on it is believed to hang the cultivators’ fortune for the ensuing year. If it fall Eastwards or Southwards all will be well (*subha*) ; if to the West or North it portends the form of ill-luck, called respectively *Devi-dósa* and *Yak-dósa*. The boiled milk is then poured into another chatty, and the *áturayó* sprinkled with it by the Kapurála, whilst chanting something more.†

Meanwhile, during the night women have been cooking the *dúné*—a meal differing in some respects from that con-

\* Just as many an old orchardist in the cider districts of Devon and Cornwall will drink to his apple trees on the eve of Epiphany some such toast as this. (Notes and Queries, Vol 6, 2nd Series):—

“Here’s to thee, old apple tree!

Whence thou may’st bud, and whence thou may’st blow,

And whence thou may’st bear apples enow!

Hats full,—caps full!

Bushels full,—sacks full!

And my pockets full!

Huzza!”

*Há, há, purá, hōdayi. Devayanne phitay!* is a common sigla’ee ejaculatory prayer preceding any undertaking.

† Note 9.

sumed at the subsequent feast which closes *Rálahámi-pidíma*, and consisting merely of untasted rice and vegetable curries, *kiri-talapa*,\* and the inevitable betel. Anything fried having special attraction for the *Yaksayó*, flesh and cakes are invariably excluded from the gods' *dáné*.

When all is in readiness for the feasting itself, the Kapurála, or an assistant, places not far off a *gotuva* (which he has filled with a little of each kind of food provided) upon a three-cross-stick stand, and a chair covered with a clean white cloth (*etirilla*) on which is put a plautain leaf with a similar offering, *paṇḍuru*, a quid of betel, and may be a cheroot.

Sometimes for the single *gotuva* and chair *tattuva*, are substituted two *gotu* placed one above the other on the same frame, some space apart—the upper for the celestial beings, the lower for *Mahikántávú* the female Atlas of A'ryan mythology.

The gods are now considered to have received all their just dues, and nothing remains but to partake of the meal.

First, all the women who have prepared the *dáné* are sprinkled with saffron water, and atonement made to the gods by the Kapurá for any fault they may have unwittingly committed. The Kapurála and the rest of the persons then sit down and proceed to eat, after the former has blessed the food with an incantation and tasted it. The meal over, the Kapurála and his assistant carry away the food and *paṇḍuru* collected since the evening.†

#### RÁLAHÁMI-PIDÍMA.

Some days—at least three—elapse before the *Rálahámi-pidíma* or ceremony and feast to propitiate *Kosgama Deviyó*,

\* A kind of custard pudding made of rice flour, cocoanut milk, and honey, boiled to some consistency, and eaten with rice as sweetmeat.

† "And all that time of the sacrifice there is drumming, piping, singing, and dancing; which being ended, they take the victuals away, and give it to those which drum and pipe, with other beggars and vagabonds, for only such do eat of their sacrifices; not that they do account such things hallowed, and so dare not presume to eat them; but contrariwise they are now looked upon as polluted meat, and, if they should attempt to eat thereof, it would be a reproach to them and their generations."—Knox, p. 77.

the bane of crops and cattle, whose good will it is essential to win over by a special sacrifice.\*

On the day selected, four or more women, after bathing and dressing in clean cloths, husk the paddy previously set apart for this *dáné*, as before. When well beaten out they place it in a room, which has been thoroughly cleansed, and inform the Kapuwá summoned to officiate, who, filling a chatty (*němbiliya*) with the rice and muttering some incantations, hands it over to the women. In the same room is collected the rest of the food intended to be consumed at the feast—e.g., oranges, sugar-cane, toddy, arrack, opium, fish and meat, salt, milk, honey, vegetables, biscuits, cocoanuts, and three kinds of plantains (as *ratnamálu*, *púválu*, and *kannannóru*).

Some of the women-cooks pound the rice to flour, extract oil, and fry cakes, seven of which they put into each of three bags. Others are employed in cooking the *dáné*, for which are required, in addition to the cakes, three chatties of boiled rice (each containing three *něli*)† and seven curries made with seven different kinds of vegetables. Everything should not only be untasted, but prepared without so much as blowing the fire with the mouth.

Whilst the cooking is proceeding, the Kapurála constructs a shelf (*yahana*) waist-high, and over it a cloth canopy adorned with flowers. The cooking over, and all being ready, the Kapurála, tying a piece of white cloth across his mouth, enters the room. Upon the clean white cloth spread over the *yahana* he arranges five plantain leaves, and on the floor he lays a mat with a white cloth, and puts two other plantain leaves there; lastly, he uses a chair as a *mal-bulat-tattuna*. The dishes as cooked are placed in a line, the first chatty nearest to the shelf, and so on. The Kapurála puts some boiled rice into a *němbiliya*, and from it deposits a little on each plantain leaf three times. With a cocoanut-

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\* Note 10.

† This is the number usual in the Galle District. In the Rayigam and Siyané Kóralés, seven chatties of rice are provided, and seven plantains; and in the latter Kóralé the pounding of the paddy is done by two men, called *Koffóruwó*, who have to purify themselves before commencing.

shell spoon he then mixes in the *némbiliya* a little of each of the seven curries taken thrice, thus forming a *hat-málawa*, which he adds to the seven rice heaps, perfuming them and muttering *mantras* (*kepa-karaṇavá*). Next he takes the three cake bags, and after incensing them puts all the cakes (one from each in turn) on to the several heaps. So with the three plantain bunches, from each of which seven fruits are taken : a little *kirijja* (boiled cocoanut-milk remaining after the oil is skimmed off) is further added. The "dessert"—the oranges, biscuits, &c.—is also incensed and placed on the shelf in a *vattiya* dish, so that any demi-god or demon may help himself at pleasure.

This done, the Kapurála makes a cone-pouch (*Káberi-goṭuwa*) out of a plantain leaf, and putting rice and other articles of food into it, formally deposits it for *Káberi-Yaksayá* on a support made of three-cross-sticks (*kattirika*). The last cooked chatty of rice he covers with a plantain leaf, after putting inside three cakes and three plantains : this chatty is called *yahan-heliya*. When everything is thus arranged, the Kapurála supplicates the gods and demons to receive the offering, perfuming all afresh and reciting over them a *kannalavuyátikáva*,\* followed occasionally by some powerful *mantra*.

After this propitiation (*kepa-gannarú* ; *disti-lanarú*) the Kapuwá comes out of the room and locks the door. About a *peya* afterwards he knocks at it, as though seeking permission from the *Yaká* to enter, and opens it. Accompanying his dancing with further invocations, he closes the door again, bringing out the *Káberi-goṭuwa*, which he leaves at the back of the house. Then taking *paṇḍuru* and a quid of betel from the *áturayó*, he re-enters the room, as before, and laying them on the *yahana* recites some stanzas ; and whilst so engaged takes one of the empty cake bags and a plantain leaf, and on them puts a little of every kind of food as well as a lighted torch. This offering he carries to the stepping stone in front of the house, (after locking the door for the third time) and there presents it with a suitable *mantra* to *Mólankaḍa Aimáná*—the demon known elsewhere as *Kaḍavara-Yaksayá*. He then returns

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\* Space will not permit of the insertion of the several incantations, &c., embraced in the ritual of *Rūlahāmi-pidima*.

to the room, and at his bidding the house inmates offer more *paṇḍuru*, and are sprinkled with the holy saffron water, as well as the women who have prepared the *dáné*.

Finally, the Kapurála taking some *dummala* (resin), charms it with a *kepa-harina-mantra* and perfumes the whole of the food about to be partaken. Those assembled then seat themselves on mats in a row, and do justice to the viands, only waiting for the Kapurála to first taste something. The *mal-bulat-tattura* and the seven plantain leaf offerings are placed at a little distance from the house—left for dogs and crows, into whom it is considered has entered the *disī* or perception of the *Yaksayó*.

As though the superstitious rites of the *Devijanné-dánaya* and *Rálahámi-pidima* were not sufficient “spots on their feasts of charity,” the Singhalese *goyiyá* too frequently resort to further devil ceremonies such as *Derol-maḍu*, *Gam-maḍu*, which need not be described at length here, not being intimately connected with the subject in hand.\*

## NOTES.

### (1.)

#### ASTROLOGY IN AGRICULTURE.

THOSE who may care to become thoroughly versed in the set “times and seasons,” which ought to be observed in native agricultural operations, will find full particulars in the *Muhúrta-chintāmañi*, a metrical treatise on the subject, by the famous astrologer E’pá Appuhámi. published at Colombo in 1876.

The following extracts from a similar ola MS. in the writer’s possession give some idea of the extent to which “the stars in their courses” influence the action of the Singhalese cultivator.

\* In other districts (Siyané Kóralé, to wit) instead of the ‘gipsy-kettle’ support, a post (*evuri-kannu*) is planted outside the compound with a light upon it, and the plantain-leaf-cone there offered to *Kaḍavara Yaksayá*. The *yakana*, too, is constructed in the compound, and



## Definitions.

I.—The following are the twenty-seven asterisms (*neḥet*).\*

1.—Aṣṣida.	10.—Māṇḥkata.	19.—Mula.
2.—Beraṇa.	11.—Puwapal.	20.—Puwasala.
3.—Keṭi.	12.—Uttarapal.	21.—Uttarasala.
4.—Rehena.	13.—Hata.	22.—Suvana.
5.—Muwasirisa.	14.—Sīta.	23.—Denāṭa.
6.—Ada.	15.—Sá.	24.—Siyáwasa.
7.—Punáwasa.	16.—Visá.	25.—Puwapuṭupa.
8.—Pusha.	17.—Anura.	26.—Uttarapuṭupa.
9.—Aslisa.	18.—Deṭa	27.—Révatiya.

II.—The fifteen lunar days (*tithi*) during which the moon waxes are named :—

1.—Pēlaviya.	6.—Saṭawaka.	11.—Ekoḷoswaka.
2.—Diyawaka.	7.—Satawaka.	12.—Doḷoswaka.
3.—Tiyawaka.	8.—Aṭawaka.	13.—Teleswaka.
4.—Jalawaka.	9.—Nawawaka.	14.—Tuduswaka.
5.—Viṣēniya.	10.—Dasawaka.	15.—Paśaḷoswaka.

The same order should be followed for the fifteen *tithi* she wanes—the 15th day being termed Amáwaka.†

not inside the house. The house inmates are directed by the Kapurála to stand by the *ḡvari-kauwa* and *yahana* in bowing attitude with joined palms, whilst he chants *yáḍini* regarding *Kaḍavara Yaksayá's* birth and power, invoking his aid to ward off sickness from them, and to prosper their tillage and trades. The Kapurála then tastes each of the seven heaps, and the whole are afterwards eaten by all assembled. If the ceremony ends with the eating of this rice, it is called *Kuḍá-yakunpiduma*, but *heḷḷun maḍuva* if the dancing and tom-tom beating is continued till morning.

Many other *Yaksayó* are jointly propitiated, such as *Dunumála-yakun*, *Moraṭuwé-yakun*, *Kaṭugampola-yakun*, *Kalu-kumára yakun*, *Viramunḍa-yakun*.

\* Strictly speaking there are 28 *neḥet* or asterisms: the *neḥata* 'Abiyut' (a fractional or occasional "mansion" only, consequent on the moon's periodical revolution occupying 27-8 days) lies between 'Uttarasala' and 'Suvana.' The Maldivians retain the full number of "lunar mansions," but place 'Avihi' (Abiyut) last, save 'Réva' (Révatiya), thus:—Assida, Burunu, Keṭi, Rónu, Miyaheliha, Ada, Funós, Fus, Ahuliha, Má, Fura, Utura, Ata, Hita, Hé, Vihá, Nora, Dorha, Mula, Furahaḷa, Uturuhala, Huvan, Dinarha, Hiyavihá, Furabaduruva, Fasbaduruva, Avihi, Réva. "The *tithi* and *neḥata* of any day or time are those in which the moon is in her course through the zodiac in that day or time."

† The lunar month is divided into *pura* or *purva pakshé* (from the day after the new moon to full moon day), and *ava* or *apara pakshé* (from day after full moon to new moon day).

## III.—The seven days are :—

1.—Ravi	...	...	Sun.
2.—Chandra	...	...	Moon.
3.—Kuja	...	...	Mars.
4.—Budha	...	...	Mercury.
5.—Guru	...	...	Jupiter.
6.—Śukra or Kivi	...	...	Venus.
7.—Śēni	...	...	Saturn.

IV.—The twelve signs of the Zodiac (*rāsi*) are :—\*

1.—Mésa.	7.—Tulá.
2.—Wṛishabha.	8.—Wṛiṣchika.
3.—Mithuna.	9.—Dhanu.
4.—Karkāṭaka.	10.—Makara.
5.—Sigha.	11.—Kumbha.
6.—Kanyá.	12.—Mina.

*Commencing Operations.*

V.—The *neḥet* Pusha, Sá, Uttarapal, Uttarasala, Uttarapuṭupa, Sita, Anura, and Beraṇa, and the *tithi* Pélaviya, Diyawaka, Tiya-waka, Viséniya, Satawaka, Dasawaka, Ekoḷoswaka, and Paśaḷos-waka, and the days Kuja, Guru, and Budha, in the *rāsi* assigned to the planets, Guru, Śukra, Budha,† are auspicious for entering upon a field to commence cultivation.

*Ploughing.*

VI.—For ploughing adopt the following *neḥet* :—Puwapal, Puwasala, Puwapuṭupa, Hata, Sita, Mánḥkata, Deṭa, Mula, Réwatiya, Anura, Punávasa, Suvana, Pusha, Uttarapal, Uttara-sala, Uttarapuṭupa, Sá, Visá, Muwasirisa, Denāṭa; *oja tithi* having no *riktá*;‡ the days Ravi, Budha, Guru, Śukra; the

\* “The Sun, Moon, and Planets move through these *rāsi* in their courses. *Avurūda* (‘year’) is the time during which the Sun travels through all 12 *rāsi* in his course, beginning from the first point of Mésa *rāsi* ;” and the solar month the time during which the Sun continues in any one *rāsi*.

† Of the twelve *rāsi*, that called Sigha (*Leo*) is allotted to the Sun, and Karkāṭaka (*Cancer*) to the Moon; the rest are given to the other five planets in the order of their position with regard to the Sun. Mithuna and Kanyá, the *rāsi* bordering “the mansions” of the Sun and Moon, on either side, belong to Mercury: the two beyond these, viz., Wṛishabha and Tulá, are assigned to Venus: the next two, Mésa and Wṛiṣchika, to Mars: Mína and Dhannu to Jupiter: and the last two, Makara and Kumbha, to Saturn.

‡ “*Oja tithi*” are the eleven *tithi* from Dasawaka of *pura paksa* to Viséniya of *ava paksa*. Of these, Tuduswaka and Jalawaka are “*riktá*,” and rejected as bad for all work.

*lagnas*\* Wṛishabha, Karkāṭaka, Makara, Mīna, Mithuna, which are best; Tulā, Dhanu and Kanyā, fairly good. At these *neḥet*, and observing the *lagnas*, *wak*, &c., make one, three, or five furrows, with the plough gazing Eastwards, without stooping or looking down.

### Introducing Water.

VII.—The following *neḥet* are good for admitting water into a field :—Mula, Puwasala, Uttarasala, Suwana, Réwatiya, Denāṭa, Māṇekata, Muwasirisa, Puwapal, Deṭa, Sá, and Beraṇa.

### Sowing and Transplanting.

VIII.—Sow seed paddy at the *neḥet* Má, Hata, Mula, Tunaturu,† Pusha, Siyáwasa, Anura, Sá, Muwasirisa, Réwatiya, and Suvana; on the *tithi* Viséniya, Satawaka, Ekoḷoswaka, Teḷeswaka, and Paśaḷoswaka; and on the days Sandu, Budha, Guru, Śukra, also observing the *lagna* which these planets belong to.

For sowing paddy according to the *heḥulaṇ* system, adopt the *neḥet* Tunaturu,† Punáwasa, Pusha, Anura, Hata, Má, Reheṇa, which are to be taken for transplanting also.

On Sunday mornings in the month of Mithuna and Siṅha sow *el* paddy.

### Reaping.

IX.—Reap corn on good days (i.e. days having no *ava-yóga*†) at the *neḥet* Keṭi, Reheṇa, Ada, Pusha, Sá, Denāṭa, Siyáwasa, Puwapuṭupa, Tunaturu, Anura, Má.

### Threshing and Measuring.

X.—Thresh corn at Anura, Réwatiya, Mula, Pusha, Sá, *neḥet*; and at the *lagnas*, Mithuna, Dhanu, Kumbha, and Mīna, and when the planets Guru and Śikuru are in the said *lagnas*.

All work connected with paddy cultivation should be performed when the tide rises from the first *peya* for eight *peyas*, and from

\* The day of 60 *peyas* or 24 hours (*hórá*) is in astrological calculations further divided into 12 *lagnas*, each *lagna* comprising roughly 2 *hóras*. The *lagnas* are synonymous with the 12 *rāsi*, and rotate in the same order, the first *lagna* of each day always being that of the particular *rāsi*, or month, through which the Sun is passing. See, too, C. A. S. Journ. 1856-8, pp. 181-194. "The Principles of Singhalese Chronology," by Rev. C. Alwis.

† *Tunaturu*, i.e. Uttarapala, Uttarasala, Uttarapuṭupa.

† *Ava-yóga*, i.e. the unlucky conjunction of certain *neḥet* with special days. Thus on Sunday, Ada and Deṭa, on Tuesday, Deṭa and Suvana, on Thursday, Ada, on Friday, Visá, and on Saturday, Punáwasa and Suvana, are *avayóga*. There are 10 bad (*ḍasa mahz ḍesa*), and 4 good, *yógas*.

the thirteenth *peya* for eight *peyas* of the *neket* Keṭi, Reheṇa, Muwasirisa, Uttaraṇṭupa and Réwatiya.

The tide rises (*diya-wadi*) from the first *peya* for eight *peyas* of Pélaviya and Diyawaka, again at the 47th *peya*, at the 2nd, 25th, and 50th *peya* of Tiyawaka, the 20th *peya* of Saṭawaka, the 22nd *peya* of Hatawaka, 23rd *peya* of Aṭawaka, the 20th and 55th of Dasawaka, the 20th of Ekoḷoswaka, the 20th of Doḷoswaka, 8th and 25th of Teḷeswaka, the 8th *peya* of Pasaḷoswaka. At all these times from the commencement of the *peya* the tide flows for 8 *peyas*.

At the fourth *pāda* of the four *lagnas* Mésha, Wṛishabha, Mithuna and Karkāṭaka, water will rise. For threshing corn and measuring paddy, if the moment when *nekata*, *tithi*, and *logna* for the rising of the tide are contemporaneous can be taken, it is best : if two agree it is good : one alone is fairly good.

#### *Storing and Consuming Paddy.*

XI.—For storing paddy the *neket* Hata, Ada, Má, and Reheṇa and the *lagnas* Wṛishabha, Siṅha, Wṛiṣchika, and Kumbha should be taken, and (if possible) when seen with the planet Saturn.

On Sunday at sunrise at Reheṇa *nekata* consume paddy.

#### *Eating the New Rice.*

XII.—For *alut-bat-kéma* observe a good *tithi*, avoiding Mína Mésha, and Wṛiṣchika, at the *neket* Sita, Aṣṛida, Hata, Punáwasa, Pusha, Suwana, Anura, Tunaturu, Muwasirisa, Denāṭa, Reheṇa, Réwatiya, Siyáwasa, Sá, Mula, Má, and Visá.

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In spite of the well-meant efforts now being made to convert the *goyiyá* from the error of his ways by opening a School of Agriculture, and the introduction of modern appliances, it is to be feared that years must elapse before his mind is disabused of the conservative notions he shares with the American "Farmer Ben" (Notes and Queries):—

"I tell ye it's nonsense," said Farmer Ben,

'This farmin' by books and rules,

And sendin' the boys to learn that stuff

At the agricultural schools.

Rotation o' crops and analysis!

Talk that to a young baboon!

But ye needn't be tellin' yer science to me,

For I believe in the moon.

If ye plant yer corn on the growin' moon,  
 And put up the lines for crows,  
 You'll find it will bear, and yer wheat will, too,  
 If it's decent land where't grows.  
 But potatoes, now, are a different thing,  
 They want to grow down, that is plain;  
 And don't ye see you must plant for that  
 When the moon is on the wane.  
 So in plantin' and hoein' and hayin' time,  
 It is well to have an eye  
 On the hang of the moon—ye know ye can tell  
 A wet moon from a dry.  
 And as to hayin', you wise ones, now  
 Are cuttin' yer grass too soon;  
 If you want it to spend, just wait till it's ripe,  
 And mow on the full o' the moon.

\* \* \* \*

With farmers' meetin's and granges new  
 Folks can talk till all is blue;  
 But don't ye be swollerin' all ye hear,  
 For there ain't more 'n half on 't true.  
 They are tryin' to make me change my plans,  
 But I tell 'em I'm no such coon;  
*I shall keep right on in the safe old way,  
 And work my farm by the moon!*

## (2.)

## CULTIVATORS' SONGS.\*

I.—*Whilst bailing Water.*

- |                             |    |
|-----------------------------|----|
| 1. බබලන පුත්සද මෙන් ගුණ බදි | හේ |
| සුඛ රුසිරුඳුනි මගේ හිමිසදි  | හේ |
| මබ ගිසකල් හොම නාවා මෙදි     | හේ |
| මම එකතුරු හුබ කොනනක ඉදි     | හේ |
| 2. හොමිපුර කාබෙරි පටුනක බු  | මේ |
| වෙන්කර නැසිය අන් රට ආ       | මේ |
| ලොන්දෙර සෝගිණි කළලෙන් නැ    | මේ |
| මුන් ඇර ගොස් මම කෙලෙසක වැ   | මේ |
| 3. බුමේ මිතුරුව කමිසා වේන   | හේ |
| මහමෙර ගුහුර වැසිවැස ඒක      | හේ |
| ඒ මේ කාරණ හුබ දුටුවේන       | හේ |
| ඒ මේ වැඩනැන ගිය ගමනේන       | හේ |

\* The specimens given are throughout ungrammatical and disconnected, but just as taken down from the mouth of an ordinary illiterate *goyiyá*. The meaning is in places very obscure.

- |     |                             |    |
|-----|-----------------------------|----|
| 4.  | සිසි කල සිසි අනිහුන් එක අග  | යෝ |
|     | බසගොවි ඇස්කැති අසකර හිත     | යෝ |
|     | ගොස් දුටු පෙරමගදී සොඳු ගම   | යෝ |
|     | නිස්පල වෙසි හිමියන් ගියගම   | යෝ |
| 5.* | ලොවේ වඩන ගුරුවරුණි අසන්     | යෝ |
|     | ඉබේ සිතින් විපරන්කරගන්      | යෝ |
|     | ලැබේ නුවන ගණඳෙව් මට දෙන්    | යෝ |
|     | සබේ සියළුදෙන වරද නොගන්      | යෝ |
| 6.* | උතුන් දෙසකි කිපු ලොවට බොලන් | යෝ |
|     | සතුන් සියළු සැමදෙන ලොබවන්   | යෝ |
|     | උතුන් බුමිසේ කිපු බොවන්     | යෝ |
|     | දෙතුන් වරක් මුනිදුට වැදඳෙන් | යෝ |
| 7.* | ලත්තම සිම මිටි තැන් බලමින්  | යෝ |
|     | ලත්තම සකොසින් බත් අරවන්     | යෝ |
|     | නිතතම කහුමුල් බිඳ හරිමින්   | යෝ |
|     | ලත්තම වැව් අපුනුන් බිඳිමින් | යෝ |

1. Like the moon shining in full splendour,  
My beauteous endearing lord.  
Since the day of departure thou returnest not as yet :  
Till I may reach thee where wilt thou remain ?
2. At a desolate town of Negroes I arrived,  
Leaving kith and kin for a foreign land.  
With scalding tears I bathe my breast ;  
By him deserted, how may I sustain my grief !
3. Though the friendly earth quake and tremble,—  
Maha Meru thunder with torrents of rain—  
Though these, and such like portents, thou beholdest,  
Whatever thy undertaking, it will not prosper.
4. A woman empty-handed, or bearing empty pot,  
A beggar, be he deaf or be he blind—  
These in good journey shouldst thou meet,  
Fruitless will be thy going.
5. Hear me, ye learned, that benefit the world,  
Consider it with mind unfettered :  
Gaṇadevi, grant me to receive wisdom :  
May the assembly not find fault.
6. Fellows, a mighty boon is seed ;  
Desired of every creature ;  
In fruitful land it multiplies :  
Worship oft the Teacher.
7. Of land acquired spy out the low places ;  
Cause rice received to be served with glad heart ;  
From stumps and roots ever strive to rid you,  
Building dams for tanks acquired.

\* These three stanzas will be found in almost the same form in a small pamphlet of Harvest Songs styled *Goyam-mālaya*, printed in Colombo, 1881.

II.—*Reapers' Song.*

1. ඉරිදෙවියන්වැද නෙතට බසින්තට සැමදෙවියෝ අවසර දෙන් නේ  
සැමදෙවියන්ගෙන් අවසර අරගණ ගොසිසාමිනි දැකැති දෙන් නේ  
පාසන ඉරැරැස් වලා මුළුකර සිසිල් අපට අද රැකදෙන් නේ  
අද මේ තිස්පාස සියලුගොසාඩුව ගලවාදෙවියෝ සෙන්දෙන් නේ
2. කන්දේ පාසන ඉරැරැස්දෙවියෝ මේ සබසට දන් සෙවන ක ලේ  
වැඩවෙන දැකැති සුරතට අරගණ අම්මානට පින් දෙමුවඅ නේ  
ගොඩසිටලාවන් ගොසිමහනුන්හට ඇසුගොන් මේ මට කැහි ලා බේ  
සබේ සිටින ලොකු කුඩා මහන් අය දබරකැහිව කවි පවසන් නේ
3. බැසලා සක්දෙවි බවනින් එතනට පෙර තපසේ ඉද දන් ඉලුන්ඉන්  
වසුල එරන් පරුවන මඩකරලා පැසිකරල් අග බරවෙන් නේ  
පසලා බෝජන පුලයෙන් ගිණිකර කෙදබලයෙන්මයි දන් දුන් නේ  
බැදලා මේ කයි කියණකි පන්තිනිදෙවියෝ අවසර මට දෙන් නේ
- 4.\* නමින් පැවතඑන රසිගම්කෝරලේ පරසිදු කල්ගස වැවුනි ය සේ  
කියණකි ලක්ක බැරිලෙස කිවිදුට අලංකාරවිය ගොසෙක් ලෙ සේ  
ගමින් ගමට පරකාසයවෙනතට පිසුම්පෙතිසෙ මල ඉසිරග සේ  
සොදින් මෙ කලමල උතුම් වරුණයෙන් අගේවඩහලෙස පිසුයාසේ
5. උදේසිටන් දන් වරුවක්වෙනතුරු දෙවිපිහිටක් කයි නැතුව මු ලා  
ඉසසිට දෙපසද දසසිලි දසසද ගලවා දෙවියෝ සෙන් දුන් නේ  
අද අපි කිවු කවි සිහු රුගපද කිවුමේ සුලගට දුරඟර ලා  
මේ වරුමේ වැඩ ඉවරවෙන්ට අද දෙනවද අවසර සිනාසි ලා
- 6.\* මලේ වරුණ මම කියණකි පදකර දෙවිදුනි අවසර මට දෙන් නේ  
විලේ රුවැති මල් රන්වන් පැයට දසඅතටම පෙති විහිදෙන් නේ  
පලේ වතුරපිට තිබුනයි මාතෙල් මලේ සුවද වට විහිදෙන් නේ  
විලේ රුවැති මල් රන්වන් පැයට දසඅතටම පෙති විහිදෙන් නේ
- 7.\* ඇට වසුලේ ලොව පැලවහිසේ ගස උඩ වැඩුනා උසනක් ලෙසි නා  
උනගොපිලේ අතු වටගෙනුනාදක මෙමලෙසිගේ තලමලේ ලකුනා  
මල්කැකුලේ මල්පෙති තිබුනාදක කොසි ලෙසිගේ මග බැසයන්ගේ  
ගොස්තවිලෙන් බැස වස්තරිනා දක දෙවිසොදිගේ අප රැකගන්ගේ
8. එ රන්කැඹිලි දෙසි දෙසිවන් බෙලිද මොර හිර අඹද මිඅඹ උස නේ  
වරෙන් නැමි අඹතුරෙන් සැදි ඉදි පලොල් දිවුල් මි සල් අර නේ  
සදුන් සමන් බෝදිලිද පිසුම් සසු හෙවම් එ මාතෙල් මල්එව නේ  
උතුන් සමන්දෙවි නමින් පැවතඑන සමන් හිමාලේ ඇති වරු ණේ
9. සුරන්ගනේ සන්දෙගෝ එදා ගොස් දිවසඵ දිවමල් ගෙණ පිදු වේ  
එරන් ලබාගෙණ දෙවියෝ සැණෙකින් පරසතුමල් දෝතින් පිදු වේ  
එරන් හාගබවගේ කඩුසුල් දිව්‍යානගයන් ගෙණ පිදු වේ  
හිලන්තරේ මේ ලොවේ සියලු අය එදසිටන් සමනල පිදු වේ

1. May all the gods permit us to enter the field after worshipping the sun god :

The gods' consent obtained, O goyi lord, give us sickles.

May the clouds keep us cool, shading the sun's rays,

And the gods deliver from all evil, granting peace these 30 *péyas*.

\* These stanzas probably form part of the *Tala-mala-varnannāva*.

2. The god of the sun's rays shining on the hill has now shaded  
this our gang :  
With fortune-bringing sickles in right-hands invoke we merits  
on the Mother.  
Should the goyi-lord on the highland hear me, I shall receive  
reward :  
May all this company, great and low, recite songs without  
bickering.
3. Sakdevi, descending from his abode, begs alms in his ascetic garb  
of yore :  
The corn sown on the mudded golden rock bends down ripened  
ears :  
With boiling water dressing food by supernatural power the alms  
were given.  
May goddess Pattini grant me permission to compose and recite  
these verses.
4. In Rayigam Kóralé renowned there grew the far-famed palm tree,  
Fair beyond words of poet, with manifold beauty crowned ;  
From hamlet unto hamlet known, like lotus petals, expanding on  
the tree,  
Rarely this palm-flower bloomed glorious in colour.
5. Half the day has passed since morning, nor failed of god's pro-  
tection,  
From head to foot thro' every limb god has blessed and pre-  
served us ;  
The songs in rhyming measure we loudly sang to-day have made  
the welkin ring.  
Will leave be blithely granted to forego work the rest of the  
day ?
6. God, grant me to tell in verse the flower's fame,  
Of the lovely tank lily's golden hue, its petals spread in ten  
directions,  
As o'er the water's surface the *Ma-nil's* scent is scattered :  
Its petals spread in ten directions, golden-hued as the lovely  
tank lily.
7. The seed was sown and sprouted, and like a grove rose the tree ;  
Like boughs of bamboo shoots entwined, the palm-flower's  
pageant seemed :  
Lur'd by sight of the flower-petals the wayfarer his journey  
forgets.  
Lo ! from Gosna lake descending the evil to avert, in safety  
keep us God (of mercy).



8. Orchard of golden *tēmbili*,\* lime, orange, *beli*,† *mora*,‡ *girā*,§ and *mī* mango ;  
 Adjoining grove of *indi*,|| *paḷol*,¶ *diwul*,\*\* *mi*,†† and *sal*;‡‡  
 And garden of sandal, *bōdili*,§§ with flowers of jasmine, lotus, lily, and fragrant *champak*:—|||  
 Such the famed splendour of Saman forest named of noble Saman-devi.
9. That day seven goddesses offered celestial vestures and flowers ;  
 The god empowered, with both hands offered flowers of Indra's tree ;  
 Golden *kaḍupul* lotus of the Nāga world divine Nāgas offered :  
 Thenceforth continuously all people of the world worship Samanala.

### III.—At close of Work.

- |   |    |
|---|----|
| 1. දවස පුර කවි කියණක සිතාගතයි ආ               | මේ |
| ආයෙ මගෙන් කවි අහණක කවරකලද එත්                 | නේ |
| අපට නැණෙ අද ඇත්තමි පුකට පිහිට වෙන්            | නේ |
| එක මෙන්මත් බුදු මගුලට අපිත් සමග එත්           | නේ |
| 2. සදු සදු සොද සෙලුම් වතුනාවෙ යත්             | නේ |
| ඉස්සර හිය සෙනගයි මස සාදකාරදෙන්                | නේ |
| ඔත්බරකින් සෙනග ඇවිත් සසකරපිය මාලියා           | ව  |
| සැම රමෙම තිලකයි මස සපරගමුවේ මාලියා            | ව  |
| 3. සබර පේලිය යනකොට—මුදුරුලදෙන අතු             | මේ |
| නිල් වලාවෙන් බඳින නොණබෙට-නාරුකාපොඩු අතුමේ     |    |
| සතර විදිසෙ ඇවුළු පතුන් - මැනින්බැම මලන අතුමේ  |    |
| ඇතාපිටිහුන් දෙවිදු වැඩසිට-මගුල් පෙරහාර අතු මේ |    |
1. I came intent on singing to while the livelong day—  
 Say when again, my comrades, ye'll listen to my lay.  
 If kinsfolk now stand by us, all trouble will seem light,  
 And in Maitri Buddha's feast with one accord unite.
2. With sport and jest full varied our pilgrim path we cheer,  
 Hark! the band before us shouts *sādu*s echoing clear :  
 The palace-shrine who beautify, to crowds the land gives birth,  
 Saffragam's fair temple, the frontal-mark of earth !
3. As surge the waves of ocean, the thronging lines go by,  
 Their hair-knots bound in circles dark, like stars in midnight sky;  
 Like jewels gleam the torches, adown the four-spread lane,  
 The patron god in howdah rides, as in a wedding train.

\* The king-cocoanut.

† *Ægle marmelos*.

‡ *Asclepias acida*.

§ *Mangifera indica*.

|| The wild date-palm.

¶ The trumpet flower (*Bignonia suave olens*.)

\*\* *Feronia elephantum*.

†† *Bassia latifolia*.

‡‡ *Shorea robusta*.

§§ A kind of cocoanut.

||| *Michelia champaca*.

## (3.)

## TABU.

This tabu resembles the custom of “Pomali” practised by the Dyaks of Borneo, the Alfuros of Celebes and Timor, and the Mentamei Islanders.

“The only outward indication that *Pomali* is being resorted to is a bundle of maize leaves stuck into the ground, or bushels of rice suspended from a bamboo post, either in a rice field or under the house of a person who is ill. All strangers are forbidden to cross the threshold of a house where the signal is placed.

“Mr. Hugh Low, in his ‘Sarawak,’ also mentions three kinds of *Pomali*, or, as he calls it, *Pamali*.

“The *Pamali omar*, or tabu on the farms, occurs immediately after the whole of the seed is sown. It lasts four days, and during that period no person of the tribe enters any of the plantations on any account; a pig and feast are according to their practice also necessary.”—Carl Bock, “Head Hunters of Borneo,” p. 230.

The Oraons and Mundáris (hill tribes of India) observe similar precautions to propitiate Desáuli and Jáhir Bárho for a blessing on the crops in their “Hero-Bouga” and “Bah-Towli-Bouga” sacrifices, to which the “Karam” of the Kol villagers is nearly allied. “Each cultivator sacrifices a fowl, and after some mysterious rites a wing is stripped off and inserted in a cleft of bamboo and stuck up in the rice field. If this is omitted, it is supposed that the rice will not come to maturity.”

## (4.)

## KEM, OR CHARMS.

(I.) Against *Getapanuvó* (Grubs).

## (a)

පමේ බුදු රජතන්වකන්සේ රන්ඇල්ලැසියා ලඟට වැඩියා; එකකදි දහ සක් දෙණ්ඩ දෙසක්කා; මහා බ්‍රහ්ම රජයා ලඟට ගොසින් ඉල්ලුවා; ඉල්ලා පු කැකදි රන්ඇල් දුන්නා; ඒ වී වැපුරුවා; එකකදි පලමුවෙනි කොලෙට ගැටපනුවෝ වැහුවා; සත් වැසියන් වැහුවා; බුදු රජතන්වකන්සේගේ ආනුභාවෙන් ඒ පනුවෝ අකත්වෙණ්ඩ ඉල්ලුවා; එවිට ඒ පනුවෝ අකත් උකා; සත්වෙනි පෙනෙහේදි රන්වත් කරලක් වැටුවා; ඒ කරලට සත් වැසියන් සත් වැසියෝ වැහුවා; එවිටත් බුදු රජතන්වකන්සේගේ ආනුභාවෙන් ඉල්ලුවා; එවිට අකත් උකා; ඉතින් ඒ විස කොටලා, බත් පිස, දවල් දහස කොට දුන්නා; ඒ බුදු රජතන්වකන්සේගේ ආනුභාවෙන් අදත් අකත් වෙණ්ඩ ගියා.

"Pasé Buddha went to Ratel Rusiya, who had nothing to offer as alms. He went and begged of Maha Brahma, who gave him *rat-el* (hill-paddy). He sowed it. The first leaf was covered by *geṭapanuvó* of seven kinds. Then he prayed that through the power of Buddha the grubs might leave: the grubs left. When the plant grew to its seventh node, it bore an ear of golden hue. This ear was covered by seven kinds of flies. Then also he entreated Buddha's supernatural power, and the flies disappeared. That paddy was then pounded, the rice boiled and offered for that day's noon-meal of the said Buddha.

"By the influence of the same Buddha let the worms quit the plants to-day also."

Walking round the field repeating the above is supposed to destroy *geṭapanuvó*.

(b)

Seven of these grubs are collected from a plant, and the following *pirit* repeated over them :—

ශ්‍රීසාරද මුනිසාදි මුම පංකජ වාසිනී,  
සාරද ඛිල වාග්දේවී සාතුමා සඵ මංලො.

"May the all-auspicious goddess of speech (Saraswati), the bestower of the essence (of wisdom and eloquence), who dwells in the lotus-like mouths of the illustrious and eminent sage Nārada, &c., preserve you (from all evil)."

Three are then burnt with *pas-peṅgeri* (five bitter kinds of wood), and the remaining four enclosed in four pieces of reed and buried at the four corners of the field. During the performance of this ceremony the *Kaṭṭādiyá* should be naked, and at its conclusion remain dumb for seven *peyas* in an unfrequented place.

(II.) Against *Kokkanávó* (Grubs).

After dark a man steals three *ilapata* (ekel-brooms) from three different houses. These he ties together with *kehipittan-vela* (creeper) and hangs it to his waist-string behind. Proceeding to the field, he walks three times round it, buries the bundle in the main *vakkāḍa* (opening through the dam) and returns home unobserved. The whole time, and if possible till next morning, he remains mute.

(III.) Against *Messó* (Flies).

(a)

The *Yakdessá* should spend the previous night in a lonely spot, after having put on clean clothes (*piruwata*) and eaten "milk-rice" (*kiri-bat*). The following morning, without communicating with any one, he should go to the field. Having caught a fly, he must

hold it for a while in rosin. smoke, over which he has muttered the following charm 108 times, and afterwards release it in the field :—

මහනමෝ අපගේ බුදු රජයන්වහන්සේ විසාලා මහ හුවර ජනපත,  
රෝගය දුරුකරණ්ඩ මැඩිය ආනුහාවෙන්, අදත් මේ කෙතේ, මල් මැස්සෝ,  
කළු මැස්සෝ, හොටදික් මැස්සෝ, ගොඩවිලි ප හුවෝ, හොසිට මිටු මිටු  
ඒකෝ:

හමෝ ගජකුමයන් දලරක්කදේවතාවාගේ කවින් උපන් බුන් මැස්  
සෝය, දුන් බන් මැස්සෝය, අඩු මැස්සෝය, අළු මැස්සෝය මේ කෙතේ  
හොසිට මි. ක්‍රි. බරතේස්වා.

*O'nnamó!* By the power of Lord Buddha who came to dispel the pestilence of the great city *Wisála*, this very day all ye flower-flies, black flies, proboscis-armed flies, and earth grubs of this field, away, away (*ódu, ódu*); stay not. Let it be so! (*E'svúh*).

*Namó!* Ye flower-flies, proboscis-armed flies, tiny flies, ash flies, born from the mouth of *Goja-kumba-dala-rákshu-déwatáwá*, go, stay not in this field. In the name of the Triad (*O'n Triñ*) and Kataragama Deviyó (*Baranét*). Be it so!\*

(b)

The following well-known *gátháwa* is recited 108 times over some sand, which is strewn in the field at dusk, while four lamps (the oil used having been prepared without being tasted) are kept burning at its four corners :—

සබ්බපාපසා අකරණං.

කුසලසා උපකම්පද,

සවිතතපරියෝ දපතං.

එකං බුඩ්ධානුසාසනං.

Abstain from all sin;

Acquire merit;

Purify the heart:

This the Buddha's commandment.

“Evil swells the debts to pay,

Good delivers and acquits.

Shun evil, follow good; hold sway

Over thyself. This is the way.”

(*Light of Asia.*)

Throughout the performance of this *kema*, and until next morning, the person so occupied must not converse with anybody.

\* Almost every charm begins with the words *O'n Triñ*, which in Sanskrit are an invocation to the Hindú Trinity.” The Kattádiyás not being worshippers of that Trinity, and not understanding the purport of the words, but attributing to them some mysterious magical properties, frequent'y add them to Singhalese charms, in which the virtues and omnipotence of Buddha are described, in very grandiloquent style, to the exclusion of those of the Hindú

(c)

With red sandalwood, ground to powder, this stanza is written on a *rabāna*, or the drum of a tom-tom :—

සතාවසාදයාන සමපදාස තසයුධමමා ජනිතා භවනා  
සකතාසද්ධි විවික්චිජිනංව සිලබ්බිනංවා පියදනජිති  
වතුසායෙහි ව විසා මුග්ගා වජාහි ධාතානි අභබ්බිකානාං  
ඉද්ධිසංඝෙ රතනංජනිතං එතෙන සබ්බෙන සුචන්දිතොදා.

By the receiving of perceptive power (in religious studies) these three (false) pursuits, viz., worldly desires, doubts, and unorthodox observances, are dispelled : he escapes from the sufferings of the four hells : he is incapable of committing the six great sins. In the *Saṅgha* this gem-like state is noble. By this truth may all (sentient) beings benefit.

A lamp fed by *mītel* (oil of the *Bassia latifolia*), which has been hallowed by the recital of the *gāthāwa* over it, is placed in the field inside a *mal-pēlak* (temporary altar decked with leaves and flowers). At dusk a man should walk round the field repeating the same stanza and beating the said tom-tom with a piece of *kayila-vela* (creeper). This done, he must retire by the entrance he came in at, closing it, and sleep that night in an untenanted house.

(5.)

#### THE KAMATA, OR THRESHING-FLOOR.

"When they are to tread their corn," writes Knox (p. 11), "they choose a convenient adjoining place. Here they lay out a round piece of ground, some twenty or five-and-twenty foot over, from which they cut away the upper turf. Then certain ceremonies are used. First they adorn this place with ashes made into flowers and branches and round circles. Then they take divers strange shells and pieces of iron, and some sorts of wood, and a bunch of betel nuts (which are reserved for such purposes) and lay all these in the very middle of the pit, and a large stone upon them."

See also Mr. Brodie's Paper in C. A. S. Journal, 1849, p. 25, and Davy's Ceylon, p. 275 (where a wood-cut is given).

triad. Sometimes, however, the names of *Brahma*, *Vishnu*, *Siva*, and other Hindú deities are found mixed with those of *Buddha* and other Buddhist divinities in irretrievable confusion in the same charm. Nearly every charm, Sanskrit, Siphalese, or Tamil, ends with *L'svāh*—a corruption of the Sanskrit *Svāha*, corresponding to "Amen" in meaning. (C. A. S. Journ. 1865-6, p. 51.)

Much the same ceremonies have been noted in India :—

*Idangal panni sutti seytê*

*Itta pida mitilê*

*Adanga nîrum puje seytu*

*Arun davangal pannuvir*

“Clearing a place, an altar

Ye raise upon the site ;

And heaping ashes on it,

Perform ye many a rite.”

(“Tamil Popular Poetry,” by Dr. Caldwell, in Ind. Ant., Vol. I.)

“When Gonds, Kurkus, or Bharias start together in their *tilli* crops, they take with them some ashes and Indian corn seeds, and as they go along they keep making circles with the ashes, and place in their centre the seeds of the corn. This practice is supposed to keep away all the bad will of the *devas*.”—(Notes on the Bharias, by C. Scanlan, Assistant Surveyor, in Ind. Ant. Vol. I. p. 159.)

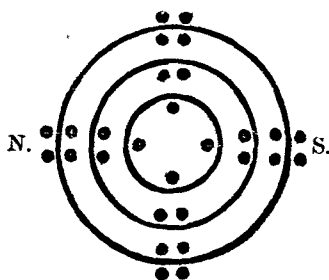
According to Mr. Ievers (C. A. S. Journ. 1880, p. 52, Diagram) the figure described on the threshing-floor by the cultivators of the Kégalla District consists of no less than seven concentric circles with four cross lines.

This is a noteworthy departure from the diagram usually seen elsewhere. Throughout the low-country not more than three concentric circles with two diameters between the cardinal points would seem to be drawn.

Precise directions regarding the preparation of a threshing-floor are laid down in the *Mukûrtta-chintâmani* (stanzas 257–261) :—

කලවිටිකැපිට.

E.



W.

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ඇඳ කව් තැනක් එහි දෙහිරක් සිටි දිග	ට
කොදැනි නැකැත් ඉරිදෙසලෙ සිටි අත	ට
මුද්‍රනව නැගෙනහිරගෙන හිරු නැකක සි	ට
දකුණට ගන්නා කලවිටි සක පළිවෙල	ට

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පිට කව දෙවෙනි කවසිටි සොලස සිටුකො	න
වැඩකොවන පුරිතුන්වන කව අට සම	න
මැදසිටිලාමු පෙරසමවරුණ සවිමෙ	න
ගැණගණුකෙමෙන් නිමවණලෙස පෙරදිගි	න

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පෙර ඉසිවරු පැවසු සොලසක් බිම	න
පෙරදිග උතුරකතුබිමකෙණ බලාග	ණ
සුර ගුරු තුන තුරුද සුබකෝරව ගෙ	ණ
කර කලවිටි වැඩ සුබදෙස මහමෙ	ණ

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සුබ බිමපාද මැදකපමින් අරක්ව	ෆ
තබ කතුදිගට බේර වතුර යන ඇ	ෆ
සුබ ලකුකැති බිලිදෙකු අතිනි කරලො	ෆ
තබතුරු පටිසේ ගෙන්වා තබ අරක්ග	ෆ

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සුවද පැතීන් ඉස් නානසකර සතු	ව
කොමද දෙමින් නිසිලෙස පුද එහි යකු	ව
දපමතුරින් අළු වඩමින් සුරැකිකො	ව
තවතුණසෙන් සලි ඇද සුස කමතව	ව

### To make a Threshing-floor.

257.

Draw three circles and two diameters between the four cardinal points, and place the twenty-eight *neket* in the four directions on the sides of the lines. Calculate the threshing-floor circle towards the right from the *nekhata* on which the sun stands, starting from the East.

258.

The sixteen *neket* standing on the outer and second circular space towards the four directions are profitless and bad : likewise the eight on the third space : the middle four are fortunate. Reckon Southwards from East to West finishing again at East.

259.

Of the 16 portions of ground described by ancient sages\* select those

---

\* The sixteen portions of land, as given in the *Māyāmata*, are the following:—*Sīṇhākārāya*, *Sārākārāya*, *Brahmakārāya*, *Subhrākārāya*, *Gajākārāya*, *Gāndharvākārāya*, *Chatrākārāya*, *Patrākārāya*, *Karaseḍiākārāya*, *Chaturtvākārāya*, *Rākshamukhākārāya*, *Trisulākārāya*, *Gangākārāya*, *Varahākārāya*, *Kurmmākārāya*, *Nandākārāya*, *Jalatalākārāya*. To these are sometimes added *Karatalākārāya*, *A'yatanākārāya*. In *pāda-bedīma*, or dividing into building lots, the subdivisions are:—*Brahma-pādayā*, *Dewa-pādaya*, *Manussiya-pādaya*, *Preta-pādaya*, of which the last is never selected as a site, nor those portions of the others called technically *deḷi* and *katūra*.

lying East and North. Choose a lucky *hórá*\* in *Tunuturu neket* (Uttarapala, Uttarasala, Uttaraputupa) on Guru (Thursday). The threshing-floor thus constructed will ensure success as desired.

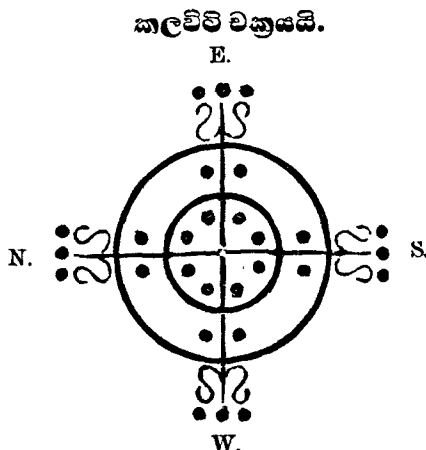
260.

In the midst of fortunate Bamba (Brahma) portion, dig the *arakvala* (lit. 'protection hole'), clear the boundary drain, and have the *arakhala* ('guardian-stone') brought and placed by the hands of a male child with perfect features like *Turupati* (moon.)

261.

Joyfully bathe the body with perfumed water: there sacrifice duly to the demons, offer ashes charmed by *mantras*, and encircle the threshing-floor with a thread hallowed by the *Navaguna-gáthava*.

The MS. from Pasdun Kóralé gives a somewhat different diagram.



කොන්මහ දෙළොස්ලහ අට අසුබ පලව	භු
සල මැද අටකැකැන් සුබ පල වෙනෙයිද	භු
ඊවිමුසුනෙලා දකුණට සමකර	භු
ගැණ කලවිච්චි සක වෙලෙසින් දැන කිය	භු

### Threshing-floor Diagram.

The eight *neket* next the twelve at the cardinal points are unlucky. Know that the middle eight *neket* will bring luck. Place *Rivi* (sun) at the top (starting point) and calculate Southwards. Thus counting, resolve the threshing-floor diagram.

\* "Astrologers suppose that the same seven gods to whom the supervision of the days of the week are appropriated, preside over each successive seven *hórá*s, beginning from that one to whom the day belongs, but in the following order, Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars."—C. A. S. Journ. 1856-8, p. 182.)



## (6.)

(I.)—THE *ANDUKERI'MA* CEREMONY.

The form of the *A'ndukerīma* ceremony (though not known under that name) as practised in the Siyané Kóralé differs to some extent.

After the corn is threshed and before removing the straw from the *kamata*, five cultivators, each taking a *deṭi*, repeat the following words thrice :—

ඉරිදු මානාකතෙන් සමකලලබොවින් එලමිතෙන් සත් බානක්  
ගෙනාවා එක්සි දෙසි තුන්සියෙන් ගලිමඩ පෝරුතාවා ඇලවල්ඇර  
බිජුවඩා එක්පෙති දෙපෙති තුන්පෙති පස්පෙති සපෙති සත්පෙතිදී  
බණ්ඩිඇල්වා පිදි කිරිවැද පැසි කලවිටක් සසාවා ගොයන් කපා  
කලවිටට දමා

දැනි දැනි කුමන දැනි  
රන් දැනි රිදි දැනි  
කටුපිල නික දෙමට කොච්චා කොසොන් දැනි  
මෙයන් දැනි පසක් ගෙනා  
පස්දෙකෙක්සිට කොලසලා ඇලවි  
දෙකෙකක් ගොන් දක්කනි  
දෙවියෝ වැඩසිටිති  
ගොවියෝ වැඩකරති  
මෙදුමෙ රජකමකට  
ඉතා යහපති පොලි

*Iridā mā neḡatin Samanalagalaboḡin ela migon sat bānāḡ gennavā eksi  
desi tunsiyen ṣali maḡa pōru gāvā ḡlavāl ḡra biḡu vadā ekpeti depeti  
tunpeti paspeti sapeti satpetidī baḡḡialvā pidi kirivēda pēsi kalaviṭaḡ  
sasavā goyan hapā kalaviṭaḡa damā.*

*Deṭi deṭi kumana deṭi  
Ran deṭi ridi deṭi  
Kaṭupila nika demaḡa kobbē koson deṭi  
Menan deṭi pasak genā  
Pas denek ṣiṭa kola salā ḡlaṭi  
Denneḡ gon dakhkati  
Deviyō vēḡa siṭiti  
Goviyō vēḡa karati  
Medā mē raja kamataḡa  
Itā yahapati poli.*

Seven yokes of white buffaloes having been brought from Adam's Peak at *Māneḡkata* on Sunday, when the first, second, and third ploughings have been performed, and the mud levelled, with *pōru*, channels opened, seed sown, the paddy (plants) risen to their first, second, third, fourth, fifth, sixth and seventh nodes, and become pregnant with ears, the ears appeared and the grain matured. After the threshing-floor has been

prepared and the crop reaped and placed on the threshing-floor, five persons separate the straw (from the paddy) with five *dēti*—

*Dēti, dēti, what dēti ?*

Gold *dēti*, silver *dēti*,

*Kaṭupila, nika, demaṭa, kobbē, koson dēti.*

Taking five of these *dēti*,

Five (men) stand and toss the corn :

Two (men) drive the bullocks :

The god looks on :

Cultivators work.

May manifold return attend this royal *hamata* this  
(harvest) time !

Compare the Harvest song (*Huttari*) of the Coorg ryots  
(Gover's Folk-songs of Southern India, p. 121) :—

“ First they pray that God's rich grace  
Still should rest upon their race.

Waiting till the gun has roared

Milk they sprinkle, shouting gay,

*Polè! Polè! Devurè!*

Multiply thy mercies, Lord !

## (II.)—THE AMÁKETÉ CEREMONY.

It is interesting to find an analogous custom, *mutatis mutandis*, existing to this day in many rural districts of England, and markedly Devonshire and Cornwall.

The custom of “crying the neck”—a relic of old heathen worship, whether of Teutonic or Celtic origin, to the goddess who presided over the earth's fruits—is thus described in Mrs. Bray's “Traditions of Devonshire” :—

“ When the reaping is finished, towards evening the labourers select some of the best ears of corn from the sheaves. These they tie together, and it is called the *nack*. The reapers then proceed to a high place. The man who bears the offering stands in the midst, and elevates it, while all the other labourers form themselves into a circle about him. Each holds aloft his hook, and in a moment they all shout these words : *Arnack* (or *ah nack*), *arnack, arnack* ; *wehaven* (pronounced *wee-hav-en*), *wehaven, wehaven*. This is repeated three several times.”

*Arnack*, meaning “a bunch of ears of corn,” when thus coupled with *wehaven* expresses either a wish for a prosperous (Norse, *velhavende*) harvest, or the joy that its labours are ended (*we-have-it*). See Notes and Queries, 5th Series, Vols. VI., IX.

(7.)  
COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor.\*

English.	Sinhalese (ordinary.)	Kēgalla District,† Western Province.	Rayigam Kōralē, Western Province.	Siyanē Kōralē, Western Province.	Galle District.
Arrack	araku	—	peḍiya	<i>id.</i>	kalu-watura
Arekanut	puvak	kahaṭavā	kahaṭavā	puvak	kahaṭa-palu
Ashes	aḷu	—	davvā	aḷuhan	{ alu-bōya { yakunṭa-bōya
Bag	malla	purannē	kaṭupana	puravannāva	{ kaṭupana { peḷḷella
Betel	bulat	—	peṅgīrivā	bōl-kola	peṅgiri-kola
Betel (quid)	bulat-vidā	—	—	bōl-vidā	peṅgiri-kola-vidā
Buffaloe	mī-harakā	ambaruvā	<i>id.</i>	<i>id.</i>	<i>id.</i>
Cakes	keṇum	diya-piṭa-pinā	diya-piṭa-pinana	pupā	{ rat-kabala { pu
Chaff	bol	—	kātu	paligattō	{ kātu; egiṭi; { paligattā; mēliya
Chunam	hunu	kaṭuvan	suduvā	hunu	suduvā
Cloth	redda	—	ahura	redda	{ vaṭa-badannā { vastraya
Cocoanut (young)	kurumbā	uhan	uhannā	kurumbā	{ usan-gedi-bōya { usan-gedi
Cock	kukulā	bin-pahurā	<i>id.</i>	kukulā	{ pahuru-gānnā { aṭṭalaṇnā

Cock (paddy)	... ví-geḍa	...	...	beṭa-varuva	...	ví varuva	...	beṭa-varuva	...
Dung (cattle)	... goma	...	gon-pas	...	<i>id.</i>	<i>id.</i>	...	...	<i>id.</i>
Elephant	... aliyá	...	maha-bólá	...	—	patubariyá	...	{ et-embayá maha-embayá maha-bólá	...
Fire	... gindara	...	rattá	...	<i>id.</i>	...	...	ratta-bóya	...
Fish	... málu	...	—	...	kaṭu-goyiyan	vénjana	...	{ konahannan konussanno	...
Flail	...	...	—	...	deṭi-goyiya	...	...	deṭi-póruva	...
Grain (fine)	... amu	...	kaḷu-baruvan	...	{ hína	{	...	amu-bóya	...
Grain	... kurakkan	...	hín-baruvan	...	gon-kóṭuva	gon-polla	...	kurakkan-bóya	...
Goad	... keviṭa	...	—	...	<i>id.</i>	atalossa	...	keviṭi-bóya	...
Handful	... atalossa	...	at-baruva	...	—	hává	...	beṭa-ahura	...
Hare	... hává	...	kaṭ-gotuvá	...	kúduva	gedara	...	há-embayá	...
House	... gedara	...	—	...	hakuru	...	...	nivahna-bóya	...
Jaggery	... hakuru	...	rahatiya	...	boyak	bóvak	...	rasa-bóya	...
Little	... tikak	...	—	...	aturannáva	...	...	bóyak	...
Mat	... peḍura	...	aturanné	...	...	...	...	sivrupána ( <i>i.e.</i> má- gala)	...
Measure	... lála	...	goyiyáva	...	yála	yála-goyiya	...	<i>id.</i>	...
Money	... kási	...	—	...	vaṭa-vannan	vata-van	...	{ vat-vanná vaṭa-vanuvan vaṭtan tani-paturu	...

\* This list is by no means complete. The language of the threshing-floor would form subject for a distinct paper.

† Mr. Ievers in C. A. S. Journ. 1880, p. 52.

COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor—continued.

English.	Sinhalese (ordinary.)	Kôgalla District, Western Province.	Rayigam Kôralé, Western Province.	Siyané Kôralé, Western Province.	Galle District.
Monkey (brown)	rilavá	...	...	rilavá	rilá-embayá
Monkey (grey)	vandurá	...	...	vandurá	gas-góná
Mouse deer	valmíya, miminná	...	...	valinuva	{ vēlimuva { miminna id
No	nē	...	bóyi	id.	id.
Oil	tol	...	id.	id.	id.
Paddy	vī	...	...	...	{ kalugediya { kalugedi-embayá
Pig	úrú	...	hoṭabariyá	urá	rambakan-bóya
Plantain	kesel-ken	...	vála-palam	kesel-kan	kiri-geḍi
Potatoe (sweet)	batala	...	batala	id.	pubbaru
Rice (raw)	hál	...	id.	id.	javáḍi-hál
Rice (cooked)	bat	...	váḍi-hál	habalapati	lanu-bóya
Rice (pounded)	habalapati	...	vēl-bóya	bána	mihiriya
Rope (yoke)	bána	...	...	lunu	liyannáva
Salt	lunu	...	liyannavá	dēkēṭṭa	id.
Sickle	dēkēṭṭa	...	goyiya	poru-goyiya	id.
Smoothing board	poruva	...	mēṭuvan	id.	id.
Straw	piduru	...	dēḍiyá	id.	id.
Sunshine	avva	...	dēḍiyáva	...	...

Tobacco	...	(dun-kola	...	—	rodu-kola	...	dun-kola	...	{ mat-karaṇṇā titta-kola
Toddy	...	rā	...	—	bora-diya	...	bora-gagula kalawita	...	sudu-watura
Threshing-floor	...	kanata	...	—	—	...	id.	...	pāvara id.
Water	...	watura	...	—	gagula	...	id.	...	id.
Winnow	...	kulla	...	yatura	...	...	...	...	...
Drink	...	bonavā	...	—	puravanavā	...	bonavā	...	jaya-karaṇṇā
Eat	...	kanavā	...	—	udavu-karaṇṇā	...	koṭā-bānava	...	{ vēḍa-vindinavā jaya-karaṇṇā
Hasten	...	ikman-karaṇṇā	...	—	udavu-karaṇṇā	...	ikman-karaṇṇā	...	sedēru-karaṇṇā
Light	...	pattu-karaṇṇā	...	—	—	...	rat-karaṇṇā	...	udavu-karaṇṇā
Measure	...	muninavā	...	—	—	...	yallanavā	...	goyikam-karaṇṇā
Reap	...	kapanavā	...	—	liya-bānava	...	kapanavā	...	liya-bānava
Stack	...	goḍa-gulhanavā	...	—	—	...	rāhi-karaṇṇā	...	kandu-karaṇṇā
Thresh	...	pāṇanavā	...	—	maḍavanavā	...	id.	...	maḍinavā
Winnows	...	pahinavā	...	—	hulag-karaṇṇā	...	pahinavā	...	molhanbanavā
Place	...	(damanavā	...	—	puravanavā	...	damanavā	...	sedaruva-goyikam-karaṇṇā

## (8.)

## BALI, OR DUES.

Strictly speaking, orthodox Buddhists are enjoined to set apart from their "worldly goods" five dues (*bali*) :—

1. *Rāja-baliya*, the tithe due to the king.
2. *Deva-baliya*, the portion offered to the gods.
3. *Ñāti-baliya*, the share given to kinsfolk.
4. *Atithi-baliya*, the guests' or wayfarers' portions.
5. *Pubba-Prēta-baliya*, the portion allotted to the shades of the departed.

Of these *bali*, the first three are specially required of cultivators : the other two should be discharged by all persons.

The *Rāja-baliya* ought to be paid over in the field itself ; the rest at home.

In former times grants of land were apportioned by the Kings to different *Devālēs* and *Koyils*, where distinct gods were not infrequently worshipped.

Thus, to this day, the adjoining hamlets of Kalutara, on the north and south of the Kaḷuganga, retain the names *Désapura* or *Désastara*, and *Vélapura*. The former is said to derive its name from *Dévasāstra*, a synonym of Vibhīšana, brother of Rávaṇa, the mythical ruler of Laṅka and abductor of Síta ; the latter from the war on the seaboard (*Vélá*) in which Kauda Kumára also rendered substantial aid to the bereaved Ráma against Rávaṇa. On this account it is asserted that Kataragama Deviyó is especially honoured south of the Kaḷuganga.\*

## (9.)

## INCANTATIONS USED IN DEVIYANNÉ DÁNAYA.

(I.)—කතරගමදෙවියන්ගේ දුගේ දෙන වෙලාවට  
කිසින සාතිකාවක්.

නමොකසු හගවතො අරහතො සමමාසමිබ්බසු.

අවසර!

1. කප්පනත්තං බුද්ධත්තං :  
චරිතත්තාලයකට බුද්ධත්තං :  
ඉරසද පවතිනාතෙක් බුද්ධත්තං :  
මුඵකල්ප දහසකට අතුරුකල්ප :  
දහසකට සමවජ්ජිප්පාන කල්ප :  
දහසකට ආසුරවජ්ජිප්පාන කල්පදහසකට බුද්ධත්තං !

\* The above ingenious but fanciful derivations are given for what they are worth.

2. තවද මේ දසදහසක් සකල එකහිල්ලෙන් වැඩහිටින සහම්පති නම් මහාබ්‍රහ්මරජෝත්තමයානන්වහන්ස!

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

3. තවද වයිකුන්ඞිකනම් පඵභෝ වාසසථානසකංඤ් ඡ්‍රිවිෂ්ණදිවාර රජෝත්තමයානන්වහන්ස නමුත්තාන්සේට කිසකකනාලවුට ගෙණ වදුරණවයි,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

පිත්තනනවයි :

4. තවද දෙදෙවුලොටට අභිපති ශක්‍රදිවාරජෝත්තමයානන් වහන්ස පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි ;

පිත්තනනවයි :

5. තවද ඊඤ්චර වංගති අභිමුච වැඩසිටින ඊඤ්චර දිවාරජෝත්තමයා නන්වහන්ස,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

පිත්තනනවයි :

6. තවද මෙම ශ්‍රීලංකාත්තංග අමාතමහා නිවන්සම්පත් සාදුදෙන පිණිස අපතිලෝගුරු සමාක්සම්බුධ සම්ඤ්ජානන්වහන්සේගේ පන්දුස් පන්සියයක් පවතින බුඩ්ධාසනය සැක්‍රදිවාරජෝත්තමයානන් වහන්සේ ගෙන් භාරව මේ ලංකාව තුන්පියවර කාලේකට මැණ අරගණ පුවර වික්‍රමවේසධාරී නිලෝපලඤ්ඤ සංඛ ගරුඛවාහනාරුඛව වැඩහිටිනමහා විෂ්ණුදිවාරජෝත්තමයානන් වහන්ස,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

7. කිසිරුලිලපුල්වන් සමන්බොක්සලු විජිසන ශ්‍රීභාරයන කතරගම කඤ්ඤාමි හාමුදුරුන් වහන්ස දෙවුන්දර දේවාලයට මහාකතරගම දේ වාලයට කුඩා කතරගම දේවාලයට පුනකසාරමි දේවාලයට සෙලුන්දු වට රත්කඤ්ච රිදිකඤ්ච මැතික් ගංගාවට ත්‍රිනිගංගාවට වලචේගංගාවට නැඹිලිවිමානයට කිරිවෙහෙරට බැල්මකරවදුරණ කතරගම කඤ්ඤා මිත්තවහන්ස නමුත්තාන්සේට කිසක කනාලවුට දිවස්කරුණවටගෙණ වදුරණවයි,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

පිත්තනනවයි :

8. තවද මතු අභාගනකාලයෙහි පස්වෙනි කපට බුදුවෙන්බ බුදුබව ප්‍රාථිකාකර වැඩහිටින නාකදිවාරජෝත්තමයානන්වහන්ස,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි :

පිත්තනනවයි :

9. තවද සමන්තකුට පඵතයට, දිවාගුහාවට, සමනල ශ්‍රීපාදත්පත්ම යට, හබරගමු දේවාලයට බැල්මකර වධාරණ සමන්දිවාරජෝත්තමයා නන්වහන්ස,

පිත්තනනවයි :

සියවරද ඤමාවි වදුරණවයි.



*Namó Tassa Bhagavató Arahato Sammá Sam Buddhassa.*

Permission !

1. Be thou Buddha to the end of a *kalpa* :  
 Be thou Buddha for immeasurable time :  
 Be thou Buddha whilst sun and moon exist :  
 Be thou Buddha for a thousand full *kalpas* :  
     for a thousand intermediate *kalpas* :  
     for a thousand *samavarashaptanu kalpas* :  
     for a thousand *āyu-varshaptana kalpas* !

2. O Sahampati, mighty lord Bráhma, who with one finger supportest these 10,000 universes (*sakwala*),  
     accept our merits :  
     pardon our offences :  
     hear us !

3. O illustrious Vishṇu, great heavenly king, who residest on Vayikunḍika Mount, listen to the prayers addressed to thee,  
     accept our merits :  
     &c.,      &c.

4. O Sakra, mighty king of heaven, lord of two god-worlds,  
     accept our merits :  
     &c.,      &c.

5. O great heavenly king I'svara, the presiding deity of the I'svara cycle of twenty years,  
     accept our merits :  
     &c.,      &c.

6. O great Vishṇu, heavenly king, who art seatedst on the back of a full-grown *garuda*, of blue colour, of eminent valour, who measuredst out this Lañka in three footsteps, when entrusted to thee by the heavenly king Sakra, during the existence of Buddhism, of our omniscient, true, and perfect Lord Buddha, Teacher of the Three Worlds (*Buddha-sésanaya*) that will last 5,500 years, to show to the inhabitants of this glorious Lañka the path to the bliss of the great "death-ceasing" Nirvána,

    accept our merits :  
     &c.,      &c.

7. O Kataragama Kandaswámi, of the race of the four gods, Upulvan (Vishṇu), Saman-boksalla, Vibhísana, and illustrious Naráyana Kataragama Kandaswámi, who presidest over Devundara Dévalé, Maha Kataragam Dévalé, Kuḍá Kataragam Dévalé, Punnaswaram Dévalé, Sellandáwa, Rankanda, Ridikanda, Menikgaṅgáwa, Triniggaṅgáwa, Walavégaṅgáwa, Tēmbilivimánaya, Kiri Vehera, listen with divine graciousness to the prayers addressed to thee,

    accept our merits :  
     &c.,      &c.

8. O heavenly king Nāta, who hopest to become a Buddha when five *kalpas* have expired,

accept our merits :

&c., &c.

9. O heavenly king Saman, presiding over Samantakuṭa Parvata (Adam's Peak), Diváguháva, sacred lotus-like Samanala Sripáda, Sabaragamuwa Dévalé,

accept our merits :

&c., &c.

## (II.)—කිරිගුහරවිමට කියන සාදින්න.\*

සසිරිබර මෙසිරිලක  
සිරිලකට පැවත එන  
සෝච්ඡුකම් යුවර  
තවුස්මුනි පුර යුවර  
හිමවනෙන් අපාපල්  
දහමනෙන් රකින සිල්  
දෙවගනන් කල කුසල්  
උපන්දෙව් ලද එකල්  
යෝගිවේ සයෙන්හා  
කදුරුපතල බවැටුනු  
දෙමට මලදුගොසින්  
නාගලොව ගොස් වැටුනි  
සැටකෙලක් නයින්නේ  
පෙනගොබසදුගොසින්  
මේකවුද දිවස්ලනි  
දිරිකලපයට එන  
දෙව්කෙනෙක් සිතාලා  
නාගරජ පෙන මැදින්  
පැසු අවතාරයෙන්  
වැටුනු නාලියපසන්  
අඳුන්දිවි කුලමුදුන්  
සක්රජට දිවිසුදන්  
එසක්රජ පුත් එරන්  
වැහූ පෙර පින්බලෙන්  
අඹුලයන මැදගොසින්  
මිඳුබස කොලාතුරෙන්  
පිලිසිඳුනොවලසින්  
උයන්ගොවු දකනෙකින්  
රජුට සැලකලගොසින්  
ගෙණගසන පොච්ඡරෙන්  
අසලකට නොලභේ

එසක්දෙව් කී අඹේ  
සැතුවිද එගොසින්  
එකාපඤ්ඤාවලසින්  
ගොසින් මම නොන්ඩුවෙන්  
වරකකාලිවෙමින්  
සොලොස් ඇවිරිදිවෙමින්  
සරනමගෙලයෙන්  
පොරනමාදේව්ගේ  
පහස රස ගුණඇඟේ  
ගුණනොදනු වේසිගේ  
ඇඟේසිටි කොපයෙන්  
ගෙවාගොස් නමගොදුන්  
මිනිසලබ ගෙණදෙමින්  
තරඟ එද දකඇසින්  
සලබගෙණ සනොඤ්ඤා  
ගනිමි මිල ගිවිඤ්ඤා  
තරුදියගෙන් නමා  
සමැසිති විදියට  
දිව්ගොසින් රජුලකට  
කියාබොරු විටින් විට  
දුකසා ගෙනනමින්  
හොර මොහුන් ගෙණෙවා  
පිටිනලා බන්දවා  
ගෙණහලබ උසුරමින්  
පන්වදකරමින්  
කොසඹුල මරවමින්  
මදුරුවෙස් ගෙණ ලසින්  
ආසිතිරිඤ්ඤාවගේ  
තමන් විදිනාපුකින්  
ඉදිනපන්තිනි පුකින්  
ජලපොතිද එක්වෙමින්

\* This *yādinna*—a very disjointed and hardly intelligible account of Pattini's birth—is used during the "*Kiri itaravima*" ceremonial.

නවකොදුන් මග ගෙවා  
පමුසුරට වැඩගොසින්  
මැරූ කොරතුරුඅසා  
කොසමුලයටගොසින්  
හිමිලපදවාගෙණේ  
වෙල්ලිමඩමටදැනේ  
වැඩමවාසනොසිනේ  
සුරසුරට වඩිමිනේ  
දෙසන බත දහමිනේ

සිටිනඉදිකටුනේ  
දිවිකනින් අසමිනේ  
දිවිකනින් අසමිනේ  
දුටත් වරදක්අගේ  
අගේ සමාවත් දෙවියනේ  
එසසාවා මෙසසාවා  
දහසකල රකිත්වා  
දිනේවා දිනේවා  
දිනේත් මතු දිනේවා

### (III.)—කිලිඳුතුරණ වෙලාවට කියන කවි.\*

- |                             |    |
|-----------------------------|----|
| 1. හිමිසදුගෙන් වෙන්ව යි     | යෝ |
| සිතසෙතෙදස ඇරම යි            | යෝ |
| එදින පැමින දුකින් යි        | යෝ |
| අඩනි මෙලෙස පත්තිනි          | යෝ |
| 2. මගෙහිමි ගිය වෙලදාව       | ට  |
| මසුරසුරවර හුවර              | ට  |
| ඇද්ද කොතෙත් ගවු පිටර        | ට  |
| කියව කලිය සෝදිය ව           | ට  |
| 3. සාසේ මැද සදසහසු          | රු |
| වාසේකල සිතක සොදු            | රු |
| මාගේ හිමි සොද වැඩක          | රු |
| නාවේ කිම අදවෙනතු            | රු |
| 4. සලමට මිල නොකියද්         | දෝ |
| වෙනසක් සිත බැඳුනෙන්         | දෝ |
| නෑන කිසියත් දුකකින්         | දෝ |
| මහිමි පමාවනු කින්           | දෝ |
| 5. සුගතෙකමුල සිටි පිසස      | ද  |
| කොපුලන මුල බඳද පිට          | ද  |
| සරනට සුග සවිපතුල            | ද  |
| ඉදිනි දිරාහු අටුකනුව        | ද  |
| 6. නෙදෙති හරක් කිරිදෙවින    | ට  |
| අඩනි ලමා වසෝස් සි           | ට  |
| දුවනි හාල් බිද පිටන         | ට  |
| දුවනි ගෙදර දස එකවි          | ට  |
| 7. හැසපිය බිම නිතිලෙස එලිකර | ලා |
| යස සොද සුදුවැලි ගෙණ බිම ඉස  | ලා |
| යසතුන පත්තිනියද වැඩි මතු    | ලා |
| බැස මේසුරයට දෙස පුරුකර      | ලා |

\* A mere fragment in verse of the story of Pattini, recited subsequent to the *yádinna* given above. For a fuller account of the goddess see the *Pattini-hélla*.

- |     |                             |            |
|-----|-----------------------------|------------|
| 8.  | එර්දි සලඹගෙන ගුවනින් වැඩි   | යේ         |
|     | එර්දි එසක්මන් ගමනින් වැඩි   | යේ         |
|     | එර්දි සලඹෙ ගිනිකෙලි කෙලි    | යේ         |
|     | සෙත්ති රැකදෙන් පත්තීනි දෙවි | යේ         |
| 9.  | ඉරිදෙවියනි කිරි පාමාගන්     | නේ         |
|     | අපිකල වරදක් දුට ඉවසන්       | නේ         |
|     | මේආතුරතට සැපත දෙවන්         | නේ         |
|     | ඉරිදෙවි මේකිරි පාමාගන්      | නේ         |
| 10. | සදෙවියනි කිරි පාමාගන්       | නේ ආදියයි. |
| 11. | විස්නුදෙවියෙ කිරි පාමාගන්   | නේ ආදියයි. |
| 12. | කැකුකුමරු කිරි පාමාගන්      | නේ ආදියයි. |
| 13. | සාතදෙවියනි කිරි පාමාගන්     | නේ ආදියයි. |
| 14. | සමන්දෙවියනි කිරි පාමාගන්    | නේ ආදියයි. |
| 15. | විභිසනදෙවි කිරි පාමාගන්     | නේ ආදියයි. |
| 16. | ගණදෙවියෝ කිරි පාමාගන්       | නේ ආදියයි. |
| 17. | පත්තීනිදෙවි කිරි පාමාගන්    | නේ ආදියයි. |
| 18. | වාසලදෙවි කිරි පාමාගන්       | නේ ආදියයි. |
| 19. | දෙවොල් දෙවියනි කිරි පාමාගන් | නේ         |
| 20. | මංගලදෙවියනි කිරි පාමාගන්    | නේ         |
1. "Parted from my spouse, I am left alone :  
Left to stifle my heart's love :  
Left with the grief born on that day—"  
Thus mourneth Pattini.
  2. "My spouse has gone to trade  
To the great city Madura.  
How many gows is it distant ?  
Say, Kali ; comfort me.
  3. "Like the hare in moon midst,  
So lived we in fond love.  
My spouse is a good helpmate ;  
Why comes he not to this day ?
  4. "Offered they not for the bracelets ?  
Has change come o'er his mind ?  
Or mayhap some other sorrow  
Has delayed my lord."
  5. Wiping tears that well in her eyes,  
Cheeks, body, back, all,  
E'en to her foot's sole,  
Lifeless as a log remain.
  6. To milk the cow she forbiddeth,  
Though the calves stand lowing ;  
Breaking the pinfolds they burst forth,  
By tens they scamper home.

7. The ground is hoed and neatly trimmed,  
Pure white sand brought and strewn;  
For the advent feast of holy Pattini.  
Descend to this city dispelling evil!
8. By *irdi* with the bracelets she came;  
By *irdi* came she on foot;  
By *irdi* the bracelets shone like fire.  
Guard and bless us, Pattini!
9. O sun god! accept our milk offering:  
Pardon the faults thou knowest:  
Bestow happiness on these patients:  
O Sun god! accept our milk offering.
10. O Moon god! &c.
11. O Vishṇu! &c.
12. O Kanda Kumara! &c.
13. O Náta! &c.
14. O Saman! &c.
15. O Vibhísana! &c.
16. O Gaṇadevi! &c.
17. O Pattini! &c.
18. O Vásala Devi! &c.
19. O Devol Devindu! &c.
20. O Maṅgala Devindu! &c.

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(10.)

STORY OF RÁLAHÁMI.

Long ago in Kosgama, a village of the Western Province, there lived a man of respectable birth, called Kuḍá Rálahámi, who was suffering from the worst form of that loathsome disease, *paraṅgi*. This man, as an outcast, was forced to live alone, apart from haunts of men, in a *pēla*, or small hut, for fear lest others might be cursed with the same complaint. His meals were every day brought and placed on a stone or other elevation not far from the *pēla*, by his relations, who shunned his very sight, under the belief that his mere glance falling on them would suffice to communicate the fell disease.

One cold rainy evening an *aṇḍiyá*, or fakír, took shelter under his roof, and to keep them both warm kindled a fire near the hurdle-shelf (*mēssa*) on which Rálahámi slept, laying himself down close by. During the night the *pēla* took fire, and the fakír perished in the flames, the leper barely escaping with his life naked.

The next morning the man who brought his meal as usual found the *pēla* burnt to the ground and the charred remains of a human body. This he naturally concluded to be Rálahámi, and returned home with the news to the relations, who were secretly glad to be rid of the burden.

Meanwhile the unfortunate man, who had been the whole day in the jungle without food or clothing, made his way at night to his own home, and knocked at the door. To his surprise the door was shut again as soon as opened, and a voice said: "Hush! Rálahámi, who was burnt to death, has come back to revenge himself on us as a *Mala-Yaká*." Understanding by this that it would be impossible to get the people to believe that he was still alive, especially in his enforced nakedness, he resorted to a plan for securing a regular supply of food and of milk, of which he was in special need, as from its coolness it would give him at least temporary relief.

The following night stealthily entering a cattle enclosure, he managed to drive out unobserved some young calves, and to tether them in the jungle. The next morning the owners missing the calves, made every search for them, but in vain. A day or two after the leper cautiously approached at dead of night the houses of the persons whom he had robbed, and knocking at the doors, said in solemn tones—"Spare Kuḍá Rálahámi milk and food daily, and your calves will be found!" Thus saying, he hid himself before they could open their doors, and see who knocked. As they could not discover anyone near about, with innate superstitiousness the cattle-owners imagined that some deity or demon had filched the calves and thus notified his wants. The following day, therefore, they took care to provide milk and rice for Rálahámi, who on his part allowed the calves to stray back to the pinfold.

The practice was continued so long as he lived, and it is said that on his death he was metamorphosed into *Kuḍá-Yaká*, more commonly known under the names *Kuḍá-Rálahámi* or *Kosgama Deriyó*, to whom offerings of milk are greatly acceptable.

We have not improbably here (with just such divergence as would follow from the nature of the respective religious beliefs) the counterpart of "Robin Goodfellow," for whom not many centuries past our "grandame's maids were wont to set a bowl of milk,"\* and whose frolics, as "Hobgoblin" or "Puck," Shakespeare has made familiar in the "Midsummer Night's Dream."

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\* "Tells how the drudging goblin sweat  
To earn his cream bowl duly set."—*L'Allegro*.

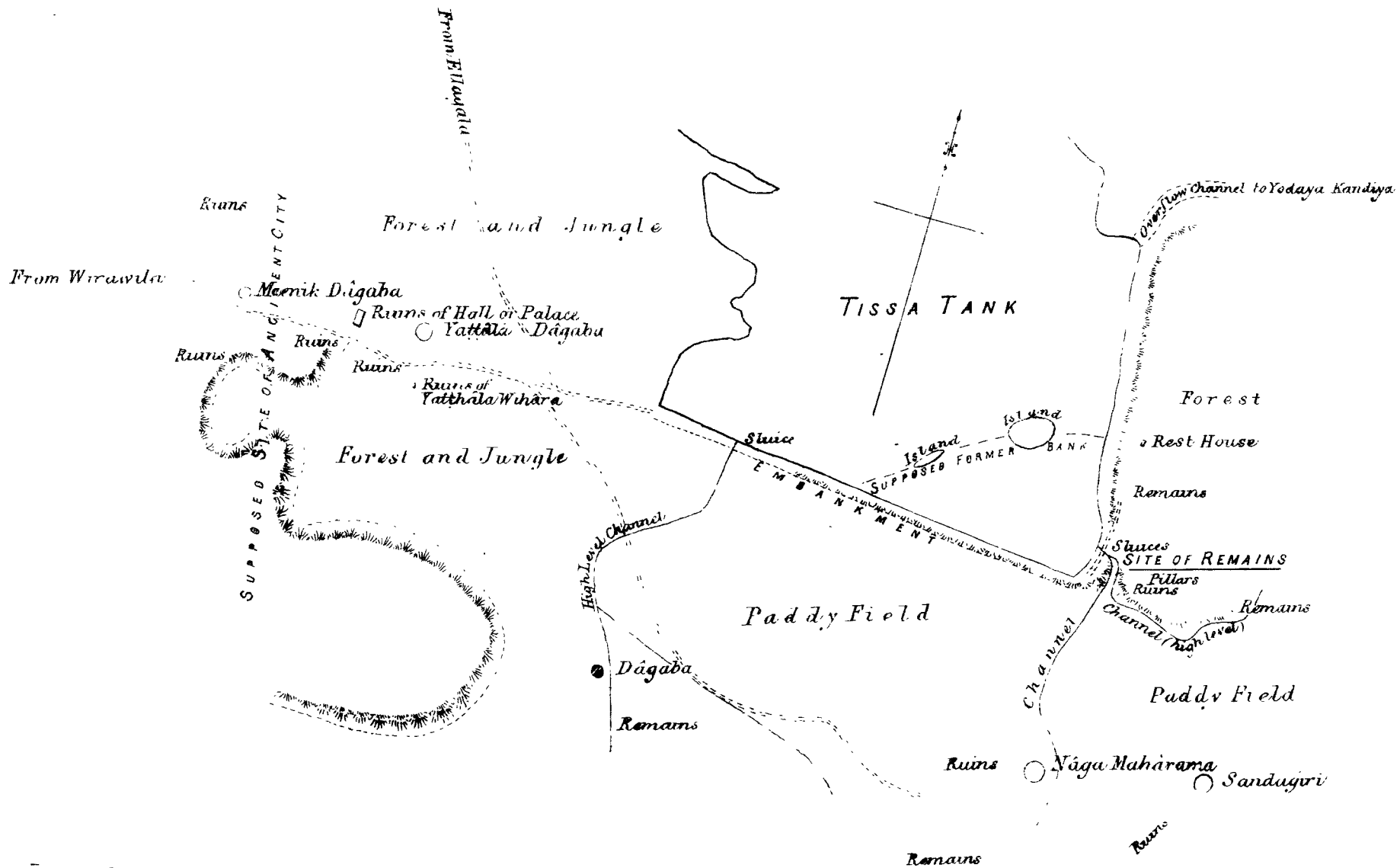






# SKETCH PLAN OF TISSA MAHÂRÂMA.

Scale 1200 Feet to an Inch





# ROYAL ASIATIC SOCIETY.

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## CEYLON BRANCH.

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### REPORT ON ARCHÆOLOGICAL DISCOVERIES AT TISSAMAHARA' MA.

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#### INTRODUCTION.

TISSAMAHARÁMA is well known to be in the south-east of the Island—twenty miles by road to the north-east of Hambantota, and about six and a-half from the mouth of the Mágama or Kirinde-ganga. It is also known as the site of the large dágabas built by Mahánága, the third son of king Muṭasiwa, and his successors—the chief one being the Maháráma—and of the Tissa tank, or Tissawæwa (commonly called Tiháwa), presumably constructed by the same son of Muṭasiwa, which has been restored during recent years. Five miles from Tissawæwa and three from the village of Kirinde is the village of Mágama, said to be at the site of the ancient southern capital, Mágama, on the bank of the Mágama-ganga. A mile to the eastward of Tissawæwa is a larger shallow reservoir, long since abandoned, the bund of which now goes by the name of Yodayákaṇḍiya. This tank is probably the Dúra and Dúratissa tank of the Mahávaṃsa. The waste water of Tissawæwa flowed into this reservoir by a wide excavated channel, and there can be no doubt that the object of this larger tank was the irrigation of a considerable part of the land lying between Tissawæwa and the sea; Tissawæwa itself being of small capacity, and evidently originally intended to provide water chiefly for the use of the large

monastic establishment of the Tissa Wiháras, and for the numerous residents in its immediate neighbourhood.

As the early monarchs of Anurádhapura devoted their energies (after the introduction of Buddhism by Mahinda) to the construction of edifices in the sacred grounds attached to the Mahá Wihára, so in the south the kings of Mágama have left, on a smaller scale, an interesting series of remains at Tissawæwa, to testify their devotion to the religion of the "Enlightened." What the Mahá Wihára with its numerous priests was to Anurádhapura, the Tissa Wiháras were to the Mágama of the period. At both capitals the lay buildings have almost disappeared.

As in the northern capital, the dágabas constitute the most imposing ruins at Tissawæwa.

There are four principal dágabas lying in an irregular east and west line, and also the ruins of two other minor ones, the names of which are not known. Beginning at the east, the names of the larger ones are, Sandagiri, Maháráma, Yatthála, and Mænik dágabas; and all four are locally attributed to Mahánága, or the next kings, including Dutthagámini. It is only certain, however, that the Maháráma dates from the reign of Mahánága, but it is most probable that the Sandagiri dágaba is also one of his constructions, and that the others were also built while Mágama remained the capital of a semi-independent Southern Kingdom, and were due to either the same ruler or his immediate successors. The Yatthála and Mænik dágabas are comparatively small. Through the energy of two priests, the Maháráma has lately been restored, and little but the spire now remains to be added; this will bring the whole height to about 130 feet,—low in comparison with the immense structures of Anurádhapura, yet enough to make the dágaba a prominent and imposing object in the flat field below the Tissa tank. It would be out of place to give in this report a detailed description of these dágabas. Although varying in the number of basal platforms, all appear to be otherwise built of solid brickwork laid horizontally, either dry or in mud, and to be after the usual ancient type as regards relative proportions. The unrepaired ones are in a very ruinous state, but the priests in charge of them intend to gradually place all the larger ones in order, and the work of restoration

has this year been begun at two of them. The two first-mentioned dágabas are situated to the south-east of the Tissa tank, a short distance below its enbankment, in what is now the paddy field; the other two large ones lie to the west of the tank, nearer the river (the Mágama-ganga), which flows past at a distance of two miles from the tank. I may note here that Dr. Müller has inadvertently fallen into an error in stating that this river flows through the tank. (*Ancient Inscriptions in Ceylon*, p. 40, footnote.) The water is brought from the river to the tank by means of a deep excavated channel, several miles long. In former times the tank was supplied with water in a similiar manner, but by a channel following a different course from that now adopted.

Surrounding these dágabas are numerous remains of buildings which were doubtless, for the most part, wiháras built either by Mahánága and his successors, or, in some cases, by rulers of a somewhat later period. The statement in the Mahávamsa (ed. Turnour, p. 217), to some extent confirmed by the inscription in the Maháráma (*Ancient Inscriptions*, No. 4), that King Ilanága “enlarged the Nága Mahá Wihára to the extent of a hundred lengths of his unstrung bow”—that is, some 600 feet in length—will give an idea of the area once covered by these structures; but now all that is to be seen above-ground usually consists of the upper part of a few squared, upright pillars, which formed part of the walls, or assisted in supporting the roof.

On the western side of the Tissa tank, near the Mænik and Yatthála dágabas, and not far from the river, there are (besides the buildings which were occupied by the priests) several other remains of edifices which appear to have belonged to influential members of the laity, as well as the ruins of what is said by some to have been the royal palace,\* a large hall about 140 feet long by 70 feet wide,

\* I should note, however, that the opinion of Jinaratana Terunnánsé, the priest who has charge of this place and the adjoining dágabas, is that this was not a palace at any time, but a building belonging to the Bhikkhu Congregation, and either a dining-hall (*danasála*), or more probably a hall for prayers (*banasála*); and that in this case the elephant tied to the Ætábenduwa may have been a temple elephant. This opinion appears to be well founded.

of which the plain, rough, monolithic pillars, mostly upright, standing at present from 12 to 15 feet above the ground-level, are all that is now visible. These pillars, measuring in cross section from 1 to  $1\frac{1}{2}$  feet by 2 feet, and about 10 feet apart, may possibly have supported an upper room, and all have sockets cut in their top for the reception of beams.

Near this building is a very substantial, upright, octagonal monolith, the "*Ætábænduwa*," mentioned by Dr. Müller as bearing an inscription of the 6th or 7th century A.D. (*Ancient Inscriptions*, No. 109), which is deeply worn by both the neck and feet chains by which the tusk-elephant was attached to it; and also has recesses cut in it near the top for the reception of the beams on which the roof of the elephant-shed rested. The more important private dwellings in this quarter were surrounded by a boundary wall of rectangular plan, which in some cases enclosed an extensive area, in the middle of which stood the house. The largest of these buildings was probably the palace.

On the opposite, or eastern, side of the tank were few buildings of magnitude; but two large, prostrate, octagonal pillars have been met with, bearing short inscriptions of a much older date than that on the *Ætábænduwa*, and apparently of the first or second century A.D. (*See Appendix*, Note 2). I have also seen pieces of tile and pottery extending for fully half a mile into the jungle, from the tank; and there appears to have been a large population on this side also.

The accounts of early Sinhalese rule neglect everything which was not intimately connected with the rulers residing in the northern capitals, and contain only occasional curt notices of the capitals of the subsidiary kingdoms or provinces which at one time existed in Ceylon. Even in this fragmentary state of the history of the southern metropolis, *Mágama*, it is surprising to find no special reference to the construction of the important *dágabas* at *Tissawæwa*, more especially when it is considered that the chief one, the *Maháráma*, was by far the largest *dágaba* of its time in Ceylon, and that it continued to be so for 80 years at least.

It can hardly be assumed that the northern historians

were ignorant of the building of this structure. When, however, the merely casual references to the Mahiyangana and Kaelaniya dágabas—both of them, in ancient times, more sacred edifices in the eyes of a devout Buddhist—are taken into consideration, it is clear that the silence regarding these southern works is nothing unusual, and does not afford any evidence against their presumed early construction. There is no reason to doubt that the Maháráma was built by Mahánága, the younger brother of King Dewánampiya Tissa, and the inscription in it, copied by Dr. Goldschmidt, leaves no uncertainty as to its bearing its constructor's name in the early part of the 1st century A.D. It is explicitly stated also (*Mah.*, p. 130) that Mahánága constructed the wihára bearing his name, which must certainly have been close to the dágaba.\* This necessarily implies the residence of a considerable monastic fraternity at the spot, for whom a water-supply nearer than the river was plainly indispensable. There could be no water at the site, except during and immediately after the rainy seasons; and I am aware of only one ancient well in the neighbourhood, at the presumed royal palace. In order to construct the dágaba also, as well as to prepare the clay obtained on the spot for moulding the bricks of which it is built, a water-supply must undoubtedly have been provided.

The only regular water-supply which has ever existed has been furnished by the Tissa tank, and the conclusion is inevitable that the tank is at least as old as the dágaba and wihára. Possibly it may have been in existence, as a small tank, from a considerably earlier date, as there is some reason for believing; but, in any case, it cannot be assigned to a later one.

This Tissa tank was extended "in like manner" (i.e. made of larger area, just as the dágaba and wihára were increased in size) by King Ilanága, 38–44 A.D. (*Mah.* 217)—a fact which will be shown to afford some proof of the age of the remains now reported on.

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\* The term "wihára" is now held to refer to and include all the buildings at a Buddhist monastery; but in former times it seems often to have been reserved for the houses only.

The tank and dágaba were again repaired by King Kanittha Tissa, 155-173 A.D., according to the Situl-pahuwa inscription. (*Ancient Inscriptions*, No. 16).

As the date of the construction of these works is intimately connected with the subject of this report, it is important to endeavour to fix the actual time with some approximation to greater accuracy than the ancient histories can lay claim to. Mahánága settled at Mágama soon after Dewánampiya Tissa succeeded to the throne, which, according to the Mahávaṃsa, took place in 307 B.C. This event, however, occurred considerably later,—apparently about 62 years afterwards. In dealing with this part of the subject, I have taken the opportunity of investigating the chronology of the previous rulers of Ceylon, and of drawing up a corrected chronological table for them. If this has been previously done, of which I am not aware, such a table is, at any rate, not usually accessible to students in Ceylon.

If we consider King Muṭasiwa to have been 45 years old when his youngest son was born—(his ten sons—if not his two daughters—are explicitly stated to have been the children of one mother; *Mah.*, p. 128)—the following will be the probable ages and lengths of reign of the earlier Kings of Ceylon, according to the Mahávaṃsa:—

King.	Accession. B.C.	Length of Reign. Years.	Age.
Wijaya ...	543	38	65
Paṇḍuwāsa Dewa ...	504	30	55
Abhaya ...	474	26	70
Paṇḍukabhaya ...	437	70	107
Muṭasiwa ...	367	60	146
Dewánampiya Tissa.	307	40	156
Uṭṭiya ...	267	10	158
Mahásiwa ...	257	10	166
Suratissa ...	247	10	174
Sena and Guttika ...	237	22	—
Asela ...	215	10	204
Elára ...	205	44	70
Kákawannatissa ...	—	—	64
Dutthagámini ...	161	24	68
Saddhátissa ...	137	18	84

Of course such ages would be utterly preposterous, in



whatever climate, and it is quite plain that this chronology has been deliberately falsified; probably, as Turnour pointed out, to make the period of Wijaya's landing in the Island coincide with the date adopted as the beginning of the Buddhist era. Except that Saddhātissa seems to have lived to a suspiciously great age, and Elára to have been too old to engage in single combat, even on an elephant, with Dutthagámini, there are no data by which to prove that any inaccuracy exists subsequent to the reign of Asela.

Taking, therefore, the date of Elára's accession as the foundation on which to build up a less impossible chronological table, and accepting the periods of the Mahāvamsa only when in accordance with probabilities, we have first the fact that Asela died a violent death about 205 B.C. (*Mah.*, p. 128.) He was the ninth son of Muṭasiwa, Kira being the youngest son. As, apparently, all his brothers, except Suratissa, had previously died natural deaths, Asela appears to have reached an advanced age when Elára seized the throne. If he was 75 years old when he was killed (an age attained by few monarchs),—he was born in 280 B.C. Thus, his youngest brother, Kira, cannot have been born earlier than 279 B.C. Considering that, as above stated, all Muṭasiwa's children were the issue of one mother, it is most improbable that this king was more than 45 years old when his youngest son, Kira, was born. This will bring the date of Muṭasiwa's birth to 324 B.C. It might occur later, but it can hardly be assigned to an earlier date.

Paṇḍuwása Dewa died at the time of Paṇḍukabhaya's birth (*Mah.*, p. 58), and his son Abhaya reigned 20 years before Paṇḍukabhaya, having made Suvaṇṇapáli his queen, took the field with his troops in the 17 years' fighting, which was ended by his acquiring the sovereignty. There are some discrepancies in the account of this desultory war given in the Mahāvamsa (pp. 60-64), but as it is distinctly stated, both in that history (p. 67), and in the Dípavamsa (ed. Oldenberg, p. 164), that the campaigns lasted 17 years, that Paṇḍukabhaya was 16 when he came under the guardianship of Paṇḍala, under whom he remained while his education was being perfected (*Mah.*, p. 60), and that he

was 37 when he became king, we must conclude that the statement as to his being married at 20 is correct. In this case the birth of his son Muṭasiwa may have occurred when he was 21. Paṇḍukabhaya was therefore born about 345 B.C., and ascended the throne in 308 B.C. It is evident (*Mah.*, pp. 65-67) that he reigned many years. Practically, he built the city of Anurádhapura, which doubtless previously resembled a large irregular village, or a cluster of hamlets, rather than a town fit to be the capital of a kingdom. This was after he had "tranquillized" the country, and fixed the village boundaries throughout the Island, which alone occupied 10 or 12 years of his reign. Altogether, the length of his whole reign cannot have been much less than 30 years from 308 to 278 B.C., and possibly it might be a few more.

Abhaya succeeded to the throne at the birth of Paṇḍukabhaya, that is, in 345 B.C.

Paṇḍuwasa Dewa is said to have reigned 30 years (*Mah.*, p. 58), that is, from 375 to 345 B.C.; and as there are no data for correcting this period, it must be accepted as accurate. He was unmarried when he assumed the sovereignty (*Mah.*, pp. 54-55), so that we may presume his eldest son, Abhaya, to have been born about 373 B.C.

Upatissa held the sovereignty, as provisional ruler, for one year previous to Paṇḍuwasa Dewa's arrival—from 376 to 375 B.C.

Wijaya is stated to have reigned 38 years; this will bring the date of his landing in Ceylon to 414 B.C. (*Mah.*, p. 53). While this event cannot be considered to have occurred before 420 B.C., it may very possibly have happened some years later—between 400 and 420 B.C. In view of the Sinhalese tradition that Wijaya landed in Ceylon at the time of the Buddha's death, I would invite special attention to Professor Rhys Davids' reasoning by which the date 412 B.C. is arrived at for the commencement of the Buddhist era. (*Coins and Measures of Ceylon*, p. 65.)

Regarding the time of the accession of Dewānampiya Tissa, we have the statement in the Dīpavaṃsa (XI., 14) that 'when seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month

of the winter season, under the most auspicious Nakkhatta of Asálhá, Dewánampiya Tissa was installed in the kingdom of Tambapañni.' Asoka appears to have ascended the throne in 263 B.C. (Duncker's *History of Antiquity*, Vol. IV., p. 525, f.n.), and this will bring the date of Dewánampiya Tissa's accession to 245 B.C. According to this chronology, Muṭasiwa died at the age of 79, which is quite in accordance with the statement that he attained a great age (*Mah.*, p. 76). This nearly agrees, also, with the chronology in the Dípavaṃsa that places Muṭasiwa's death at 74 years after Chandragupta's accession, which Professor Duncker fixes at 315 B.C., by means of Greek chronology (*loc. cit.*, pp. 442-443.)

Assuming Muṭasiwa to have been 45 years old, as above, when his youngest son was born, it is not likely that he would be less than 28 at the birth of his third son, Mahánága; that is, Mahánága was born somewhere about 296 B.C. This prince was thus about 51 years old when Dewánampiya Tissa became king in 245 B.C. Very shortly after this he came to Mágama, say in 243 B.C.; and if so, we must assign the construction of the Tissa tank and great dágaba to about 230 or 240 B.C.

It will be found that this leaves very little time for the princes of the Southern Kingdom between Mahánága and Dutthagámini, and that if the above dates are to be depended on as being even an approximation to the truth, it is quite incorrect to state (as Turnour has done, on the authority of the *Tiká*, I presume), that Yatthálaka Tissa was born during the flight of his parents to Mágama. Most probably both he and his son, Gothábhaya, were born before their father finally left Anurádhapura, and there is nothing to show that this is not the meaning of the words of Mahinda's prophecy to Dewánampiya Tissa (*Mah.*, p. 97). It is much more likely that Yatthálaka Tissa built the dágaba which bears his name, than that he was born at the spot. If his birth occurred there while his parents were coming to Mágama, the date cannot possibly have been much earlier than 243 B.C., yet his grandson, Kákawannatissa, lived 64 years, and died in 161 B.C. In other words, according to this statement, Yatthálaka Tissa was born only 18 years before his own grandson.

The revised chronological table now arrived at for the early Sinhalese Kings is, thus, as follows :—

Name of King.	Accession. B.C.	Length of Reign. Years.	Probable age Years.
Wijaya ...	414	38	65
Upatissa ...	376	1	—
Paṇḍuwāsa Dewa ...	375	30	55
Abhaya ...	345	26	70
Interregnum (Tissa)	319	11	—
Paṇḍukabhaya ...	308	30(?)	67
Muṭasiwa ...	278	33(?)	79
Dewānampiya Tissa	245	73	—
Uṭṭiya to Asela, six reigns ...	—		
Elāra ...	205	44	70
Dutthagāmini ...	161	24	68
Saddhātissa ...	137	18	84

This gives a mean of 19·1 years for each reign, or almost the same as the average reigns of the English sovereigns from the establishment of the Heptarchy. From Wijaya to the accession of Elāra, the date from which the table is calculated, the average reign is exactly 15 years, which is the same as the average for Indian Kings. (*Report on Archæological Survey of India*, Vol. IX., p. 180.)

I now venture to refer to a collateral subject, more intimately allied to my report, regarding which there have been many conflicting opinions, and on which much writing has been expended without any satisfactory result, viz., the site of the first capital of Ceylon—the city of Tambapanni, founded by Wijaya. For many years it has been locally held that the place called Tammanna Nuwara, a few miles from Puttalam, was this city; the only apparent reason for the belief being the similarity of the names. Dr. E. Müller has already stated that this place does not appear to have been Wijaya's city, and having visited the site with Mr. P. Templer, when he was Assistant Government Agent of Puttalam, I can quite endorse his opinion. The Mí-oya, which flows past at the distance of fully a mile, is usually dry in the summer months; there are no wells to be seen at the site, nor was there any better water-supply for the

inhabitants than was contained in three very small shallow tanks. This would undoubtedly not suffice for the wants of any large population.

When the extreme likelihood that there were no artificial tanks—or, at any rate, none but tanks of the smallest size—in the Island before the advent of Wijaya is considered, the absolute necessity of a previously existing and unfailing *natural* water-supply at the site of the city, such as could only be found in one of the rivers, is apparent. In their need of fresh water the invaders must, without any doubt, have landed at the mouth of one of the rivers. On this, if the water-supply were sufficiently good, and to be depended on, and other things were favourable, their first settlement would probably be founded. Tambapanui must therefore be looked for near the mouth of a river which always contains a good supply of potable water near its mouth, yet which is not liable to have its banks overflowed in the wet seasons. This considerably reduces the list of possible sites. For one or the other of these reasons the north-western rivers—the Malwatta-oya (or Aruvi-áru), the Módaragam-oya, the Kalá-oya, and the Mí-oya—must all be abandoned, as well as many other sites which have been suggested as likely ones. Dr. Müller has expressed an opinion (*Ancient Inscriptions*, p. 23) that the settlers may have merely come across from South India, in which case, as he states, traces of the capital should certainly be in existence near either the Aruvi-áru (or Malwatta-oya) or the Módaragam-oya. But from my acquaintance with the lower portions of these rivers, I am able to state that no such ruins are to be found near their mouths.

In this uncertainty we have valuable evidence in the old historical works, particularly in the Dípavaṃsa, which Dr. Oldenberg has shown to be an earlier work than the Mahávaṃsa, and most probably to contain, in some measure, literal extracts from the original Atthakathá. I venture to annex an extract from it regarding Wijaya's landing, the italics being mine :

“That crowd of men having gone on board their ship, sailing on the sea, *were driven away by the violence of the wind*, and lost their bearings. They came to Lauṅkadípa, where they disembarked and went on shore.....The red-coloured dust of

the ground covered their arms and hands ; hence the name of the place was called Tambapaṇṇi (copper-palmed). Tambapaṇṇi was the first town in the most excellent Laṅkadīpa ; there Vijaya resided and governed his kingdom.....Many people, crowds of men and women, came together, (hence each) prince founded a town in the different parts. The town of Tambapaṇṇi surrounded by suburbs, was built by Vijaya *in the south on the most lovely bank of the river.....*The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Laṅka. When seven years (of his reign) had passed the land was crowded with people." (*Dīp.*, p. 162.)

The remark in this extract that Wijaya and his followers were "driven away by the violence of the wind" can only indicate a belief, at the time when the Aṭṭhakathā was composed, that they came to Ceylon during the north-east monsoon. Sailing from the east coast of India—whether in the south or as far as north as the Ganges—no other wind could drive them to Ceylon. If this were the case, it is improbable that they would attempt to land on the east coast of Ceylon in such rough weather, exposed to the heavy seas from the Bay of Bengal. Rounding the south-east corner of the Island, the neighbourhood of Kirinde would be one of the first places where they would have an opportunity of coming safely on shore. The sentence above quoted may thus be taken as a proof that at least 74 years before Christ Tambapaṇṇi Nuwara, of the exact site of which the compilers of the Aṭṭhakathā must have been aware, was known to be near the southern or south-eastern coast, as in fact is explicitly stated later on in the same extract, if we adopt Dr. Oldenberg's reading.

The next piece of evidence is contained in the Rājawaliya (Upham's ed., p. 168), which describes Wijaya's arrival as follows :—

"..... And when the said ship was sailing towards the country, Rūna-Rāṭa, in the midst of the sea, they perceived the large rock called Samanakūṭa Parwata or Adam's Peak, in Ceylon, and there they concluded amongst themselves that it was a good country for them to reside in ; and so they landed at the place called Tammannatōṭa in Ceylon."

Tammannatōṭa means the landing-place, or ferry, or port of (or for) Tammanna. From the neighbourhood of Kirinde the top of Adam's Peak is visible, and of course the extract plainly indicates that the port for Tammanna was believed by the compiler to be in the Southern Province. There was thus a decided consensus of opinion in former times that Wijaya both landed and founded his capital in the south of Ceylon.

Practically, this is the whole of the evidence which is available regarding the arrival of Wijaya himself. But there is very valuable information respecting the landing of Wijaya's successor, Paṇḍuwása Dewa, who came from the same place, and presumably took the same route to Ceylon, less than 40 years afterwards. If it were shown that Paṇḍuwása Dewa landed in the north or west of Ceylon, that would be no proof that Wijaya landed in that part of the Island. But if it can be shown that Paṇḍuwása Dewa landed in the south or south-east of Ceylon, we shall have strong presumptive evidence that he took the same circuitous route as his predecessor. It is most unlikely that he would travel several hundred miles more than were known to be absolutely necessary; if he came to the south, therefore, he took the usual route of vessels from the Ganges. Vessels from the Ganges must at first have all come during the north-east monsoon, just as ships from the Far West were compelled to regulate their voyages by the prevailing winds. The Rājawalliya even says explicitly that Paṇḍuwása Dewa arrived at "the haven of Tammanna Nuwara," the same spot as Wijaya's landing-place, after coming by ship from Simhala Nuwara (p. 168).

There is not the least reason for doubting the statement in the Mahāvamsa that Paṇḍuwása Dewa landed at the port of Gonagāma at the mouth of the great Kandara river; and also that the Princess Bhaddhākacchānā afterwards landed at the same site. According to these authorities, Gonagāma is therefore the same spot as the port for Tammanna Nuwara. As to this place, where Paṇḍuwása Dewa disembarked, no uncertainty need exist. I am now able to suggest with confidence that this great Kandara river is no other than the Mágama

or Kirinde-ganga;\* and, in proof of the identification, I have discovered that Gonagāma is yet the name of a natural tank, locally termed a *wila*† (still bearing its original appellation, the penultimate syllable being of course shortened), near the mouth of the river, about  $2\frac{1}{2}$  miles from the sea. The village has, however, disappeared.

A confirmation of this identification is to be found in Dr. Müller's words (*Ancient Inscriptions*, p. 57) regarding the grant by the A'pá Mahinda—recorded in the Mayilagas-tota inscription (No. 120)—to the Mahá Wihára and the "Uḍa Tisa piriwena." Dr. Müller identifies the site as follows:—"By the Mahá Wihára, most probably, we have to understand the Nágamaháwihára at Tissamahá-ráma, and the Uḍatisa piriwena is perhaps the Uddhakandara Wihára mentioned at *Mah.*, p. 130." As is well known at Tissamaháráma, Uḍa Tiháwa is the present name of the upper part of the Tissa tank. It once formed a separate tank, the bund of which is now to be seen inside the present Tissa tank. If, then, the two names, Uḍatisa and Uddhakandara, are applied to this one place, the latter can only be taken from the adjacent river, the Kandara, between which and the tank the *piriwena* probably stood. The villagers inform me that there are now a few pillars, which formed the remains of some such building, in the jungle to the west of the upper part of the Tissa tank. At any rate, it is certain that Uddhakandara was in Rohana.

Reference is also made to a Kappukandara village in Rohana (*Mah.*, p. 141), and at p. 146 there is mentioned the Jawamáli ferry on the Kappukandara river, which was certainly in Rohana. The context also clearly shows that this ferry must have been not very far from Mágama—possibly in the upper part of the valley. Duṭṭhagámini

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\* Formerly Karinda. Kandara = karanda by metathesis; compare Paṇḍuka and Pakuṇḍa (*Dip.* X. 9; XI. 1).

† Golagamawila is mentioned on Ilanāga's inscription at Tissamahá-ráma. (*Ancient Inscriptions*, No. 4.) There is no other *wila* of this name in the district. A *wila*, (identified by Dr. E. Müller as Skt. *vila*, a cave), and Tamil *villu*, is in every case a pool the bed of which is below the level of the adjoining ground. Thus, without any embankment it is capable of holding up a supply of water.



marched from Mágama against his brother Tissa, who was stationed at Dīghawāpi in the Batticaloa District. After being defeated in a great battle, the king and his prime minister took to flight, and were followed up by Tissa. On their way towards Mágama the fugitives arrived at this Kappukandara river. That their journey was towards the upper part of the river, is shown by their escape from the pursuit of Tissa at some mountain on the route, on reaching which Tissa turned back. There are no hills very near the coast. If the Kappukandara river is not the upper part of the Mágama-ganga, it is certainly a river of the same neighbourhood, a fact which will explain the application of the distinctive adjective *maha* to the lower part of the larger one.

At *Mah.*, p. 201, it is also stated that Thullatthanaka built a Kandara wihára while his father Saddhátissa resided at Dīghawāpi. Whether Thullatthanaka or his brother Lajjitissa resided at Mágama, it is certain that this wihára was in Rohana.

Lajjitissa also built a Kandarahínaka wihára, which may have been on one of the hills in the valley above Mágama (*Mah.*, p. 202).

As it may be suggested that some northern river perhaps had a port called Gonagáma, which may yet be discovered, and as Dr. Müller has already identified the Aruvi-áru (or Malwatta-oya) as the Kandara river (*Ancient Inscriptions*, p. 22), I adduce the further evidence in favour of my opinion contained at *Mah.*, p. 55, where we find that Paṇḍu-wása sent his ministers to meet the Princess Bhaddhákaccháná, and escort her to his capital, Upatissa Nuwara (not Anurádhapura, *Mah.*, pp. 55, 57). The place where the two parties met is given by Turnour (I presume on the authority of the *Tikā*) as Wijitapura. From this spot the party proceeded to Upatissa Nuwara. Now, Wijitapura near Kaláwæwa was on one of the two great northern roads from Mágama to Anurádhapura and Upatissa Nuwara—the other passed through Buttala, formerly Guttahála, and Mahiyangana—and it cannot be conceived that any travellers from Mahátitttha or its neighbourhood—(where the port for Tammanna would be situated if Tammanna Nuwara were on the Aruvi-áru)—to Upatissa Nuwara,

could, by any possibility, wander so widely out of their way ; or that the king's officers of State were so completely insane as to proceed 50 or 60 miles *southwards* to meet people coming from a point nearly due west of the capital, and not more than 40 miles distant, along what must undoubtedly have been a much-frequented and well-known road. It is plain that the ministers proceeded southwards to meet the royal traveller coming from the *south*, and this agrees with all the former evidence which has been given. Leaving out conjecture, every particle of evidence which is to be met with shows that the site of Tambapanni Nuwara was in the south of Ceylón.

Having pointed out what appears to me to be the only possible site of Wijaya's landing-place, it is necessary to confirm the identification by discovering the site of Tambapanni or Tammanna Nuwara. In the south of Ceylon we know of only two very early cities, Kácharagáma or Kataragama, and Mágama or Rohana-Mágama ; and I identify the latter as Wijaya's capital. There is one peculiarity with regard to Tambapanni Nuwara which does not appear to have received sufficient notice : that after the reign of Wijaya the name utterly disappears, and is not again mentioned in any of the ancient histories. This is from no lack of references to the southern Province of Rohana. It would be quite unwarrantable to assume that, after being the capital of the Island for more than 30 years, and evidently a flourishing and important place—(or it would not have been specially mentioned as being surrounded by suburbs, &c.)—the city was abandoned. If this was not the case, the only other likely assumption is that the name was changed. The first reference to Mágama is contained in the Rájawalliya (p. 178), in which it is said that one of the brothers of Paṇḍuwása's queen was called Sudhodana Sakya Kumára, "and the place appointed for his residence was called Mágam Nuwara". This statement, though very likely to be correct, is not found in this form in either the Dípavaṁsa or Mahávaṁsa. In the latter it is simply said that one of the six princes settled at (or in) Rohana, and took its name—i.e. he would be called—"Rohana Kumára," the Rohana Prince. This city termed Rohana in the Mahávaṁsa is therefore evidently the same as Mágama ;

and in the Rájawalliya it is often called Rúna-Mágama (pp. 188, 195, 196, &c.). In the *Mah.* Mágama is not mentioned until Mahánága made it his capital. When this prince first established himself in the south we cannot but assume that he resided at some existing large town—in all probability the chief one of the Province. As Wijaya's capital was in the south, this must have been Tambapañni. There is no apparent cause for his building a new capital when Tambapañni already existed, nor any reason why he, as king, with unlimited powers in his own Province, should not select the most important and commodious one. On this account I conclude that Mágama was, as its name indicates, already the chief city of the Province before Mahánága settled at it; and in that case it would be no other than Tambapañni Nuwara.

Tambapañni was the name of the division or district in which the capital was situated (*Mah.*, pp. 47, 51); Rohana was the name afterwards given to the whole of south Ceylon. We can easily conceive how the same city might thus acquire two names. Before Rohana became a separate Province the capital was the chief village or city of the Tambapañni *district*—i.e. Tambapañni Nuwara; after south Ceylon was termed Rohana it would also be called the great village or city of the Rohana *Province*. The latter more important title would then supplant the original one. At first all the towns founded in Wijaya's time were usually termed "villages," and it is in every way probable that the capital became familiarly known—perhaps even in Wijaya's time—by its later appellation, the "Great Village," Mahágáma, a name which in time would take the place of its original title. There is a somewhat analogous instance in the North-Central Province, where the villagers usually speak of Anurádhapura as "Maha Wihára;" and a still better example in the modern Sinhalese name of Kandy, Maha Nuwara, the Great City, which has so completely taken the place of the original name that probably only a small proportion of those who employ it now know that the mountain capital once was termed Śriwardhanapura. My conclusion is that, until another suitable river in the south of Ceylon shall be found, having a place called Gonagáma at its mouth, and the remains of an ancient city on its

bank within a few miles of the sea, Mágama must be admitted to be the equivalent of Tambapañni Nuwara, and the Kirinde or Mágama-ganga to be the Kandara river.

I may mention, also, that from four to five miles distant from the Tissa dágabas there is a tank called the Tammanna-wæwa, through which there runs a stream termed the Tammanna-áru — (a Drávidian name in the south-east of Ceylon !) This stream joins the Kirinde-ganga four miles from the Tissa ruins. The name Tammanna is so commonly applied to tanks and rivers in Ceylon that this fact cannot be considered to throw any light on the ancient name of the city. Tambapañni being originally a South Indian name, it is quite possible that this appellation was bestowed on the district long previous to Wijaya's landing.

The site of this ancient Mágama still remains to be discussed. The village of Mágama still bears the original name, but very few ruins, and those quite insignificant, are to be found at it. A city that, whether it was Wijaya's seat or not, is known to have been the capital of South Ceylon for more than 80 years, at a time when structures were being erected, which, from their design, size, and permanence, still excite surprise and respect, and that is known to have remained an important city for some 15 centuries, must be presumed to have left some more tangible traces than a few rude stone pillars. The extensive ruins at Tissawæwa, only four miles from the present village, may therefore successfully lay claim to the honour of being once the southern metropolis, "Mágampura Nuwara," as the Sinhalese villagers delight to term it. These ruins extend (chiefly below the ground-level), throughout the jungle between the Tissa tank and the Mágama river ; a building large enough to be a king's palace is among them, as well as residences built in enclosures which even now would be thought of good size. Boundary walls, with foundations of large stone slabs, run in all directions ; and the whole ground is full of fragments of brick, tile, and pottery, and scattered stone pillars which mark the site of the more important houses and wiháras now buried. Below the tank, in the higher land which has recently been cleared for conversion into the paddy field, remains are almost everywhere met with from a foot to six feet underground ; while on the opposite side of the tank,

near the eastern end of the bund, many buildings stood, and the discoveries made in our excavations show that, in addition, a large village of artificers was established on the spot. All the ground here, too, far away from the tank, is full of fragments of brick, and tile, and pottery, below the surface. This, therefore, was undoubtedly once a large city; yet, if not Mágama, it was a city without a name! Probably after the final breaching of the Tissa tank the people who remained removed to a suburb a few miles lower down the river, where it was possible to cultivate paddy without the assistance of the tank, as is done to the present day. Unless we adopt this hypothesis, we are driven to the conclusion that two separate cities existed, with their centres only four or five miles apart; and that the one with the most extensive ruins in the south of the Island must yield the title of "capital" to the other with its half a dozen scattered pillars. The whole neighbourhood may have once been termed Mahágama, though the name has since become restricted to the present village.

The available evidence shows that from the time of the compilation of the *Aṭṭhakathá* to the time of the compilation of the *Rájawalliya*, it was believed that during the formation of the first Aryan settlements in the Island, while travellers from the south of India usually landed at Mahátiṭṭha (or Mantota), all those from the Ganges came southward with the north-east monsoon winds, and landed at Mágama. As stated in the *Dípawamsa*, thousands of immigrants must certainly have arrived during the lifetime of Wijaya; or his followers would never have ventured to settle down, among a possibly hostile race,\* at points so far distant as the first towns from each other; and the route must have been almost as well known, even in those early times, as the short passage from Rámécavaram to Mahátiṭṭha was to the traders who came for chanks and pearls and the other commodities carried away ages before to Arabia and Palestine. That trading vessels from India came to Mágama at a later date (205 B.C.) is clear from *Mah.*, p. 135, where it is stated that ships arrived with "golden utensils

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\* Even succeeding sovereigns found it advisable to conciliate the "fierce Yakkhas" by granting their chiefs special privileges.

and other goods; and the "harbour" is again mentioned (204 B.C.) at p. 134. Compare also *Mah.*, p. 49, where trading vessels from North India or Burma are certainly alluded to so early as 400 B.C.

The two great ports of Ceylon in the pre-Christian era were Gonagáma, the port of Mágama in the south-east, and Mahátitṭha (or Mantotā) and its neighbourhood in the north-west. While Mahátitṭha was the emporium of the trade carried on with southern and western India and the Far West, Mágama was the seat of the trade with eastern India and the Far East, and also, to some extent, with the Far West. It was here that the Eastern and Western traders met; and thus it is that our excavations have disclosed, in what is now this obscure corner of the Island, the productions of the opposite sides of the globe, — the coins of Greece lying beside a piece of rhinoceros horn from Northern India and an article of volcanic origin perhaps brought from beyond the Bay of Bengal.

So little is known of the history of any of the early cities in Ceylon, excepting a few special ones, such as Anurádhapura, Pulastipura, &c., that I am induced to string together, as a contribution to a skeleton account of Mágama, the few references to it with which I have met, or other facts which tend to prove the length of time during which the city was occupied and the tank was in working order. Of course this is not by any means a full list, especially in the time after the 5th century.

- |                |     |  |
|----------------|-----|--|
| Circa 414 B.C. | ... | Wijaya lands at Gonágama and founds the city of Tambapaṇṇi (= Rohana-Mahágáma, the 'great village of the Province of Rohana'). |
| 375            | ,,  | ... Arrival of Paṇḍuwása Dewa at Gonagáma, "the port for Tambapaṇṇi."  |
| 374            | ,,  | ... Arrival of Princess Bhaddhákaccabháná at Gonagáma.   |
| Circa 370      | ,,  | ... Settlement of Prince Sudhodana Sakya at Mágama (= Rohana) <i>Mah.</i> , p. 57; <i>Rāja.</i> , p. 178.                      |
| 243            | ,,  | ... Settlement of Mahánága at Mágama.  |
| 240—230        | ,,  | ... Construction of Nága Maháráma.   |
| Circa 226      | ,,  | ... Yatṭhálaka Tissa, King of Rohana.  |
| 225            | ,,  | ... Kákawaṇṇatissa born.   |

- Circa 220 B.C. ... Yaṭṭhāla dāgaba probably built.
- Circa 207 „ ... Kākawaṇṇatissa, King of Rohana.
- 205 „ ... Birth of Duṭṭhagāmini at Mágama.
- 161 „ ... Duṭṭhagāmini becomes King ; Saddhātissa, Viceroy at Díghawāpi.
- 137 „ ... Thullatthanaka leaves Mágama.
- Circa 40 A.D. ... Ilanāga enlarges the Mahágāma and Tissa tanks (*Mah.*, p. 217).
- 1st Cent. ... Short inscriptions on two pillars at east side of tank commemorating the suppression of the heresy. (See *Appendix*, Note 2.)
- 165 A.D. ... Kanitṭhatissa repairs the Mahárāma and Tissa tanks (*Ancient Inscriptions*, No. 16).
- Circa 220 „ ... Wohāraka Tissa “caused improvements to be made with paid labour” at the Mahágāma and Mahánāga wihāras and dāgabas (*Mah.*, p. 226).
- 2nd or 3rd Cent. ... Inscription on slab for flower offerings, *Mal-póruwa*, at Nāga Mahárāma. (See *Appendix*, Note 2.)
- 3rd „ ... Inscription of “Rohiṇika Gāmiṇi Abhaya,” who probably repaired the Tissa tank (*Ancient Inscriptions*, No. 23).
- 4th „ ... The sons of Jetṭhatissa left inscription at the Mahárāma (not the Mæṇik dāgaba) containing a record of gifts to the chief Thera of the “King of Mágama’s Maháwihāra.” (*Ancient Inscription*, No. 67.)
- 4th or 5th „ ... Inscription round the Yaṭṭhāla dāgaba.
- 434 A.D. ... On Tamil invasion by Pāṇḍu, Rohana became the Siṃhalese kingdom, with Mágama as capital, probably.
- 5th or 6th Cent. ... Inscription on flat slab at Yaṭṭhāla dāgaba.
- 6th or 7th „ ... Inscription on the Æ tábændagala (*Ancient Inscriptions*, No. 109).
- Circa 690 A.D. ... Dapula II., King at Mágama, “caused the dāgaba of Rúna to be rebuilt” (*Rāja.*, p. 247).

- Circa 860—900 ... “Damaha” Rāja rebuilt the “Rūpa wihāra” of Rūna Mágama. (*Rāja.*, p. 250.)
- „ 990 A.D. ... The Æ’pā Mahinda, afterwards Mahinda III., A.D. 997—1013, repaired the Mahāwihāra, and refers to the “Uḍa Tisa monastery.” The upper part of the Tissa tank is still called Uḍa Tihāwa. (*Ancient Inscriptions*, No. 120).
- 10th or 11th Cent. ... Inscription on a prostrate pillar at Nāga Mahārāma.
- 1060—1070 A.D. ... Rohana becomes the seat of Government of the Sinhalese kingdom.
- 1113—1150 „ ... Rohana (or Mágama) is capital of Ceylon under Mánābarana and Siri-wallaba.
- 1153—1186 „ ... Parākrama Báhu I. repaired the Dūra and Tissa tanks and the buildings.
- Circa 1190 „ ... Niṣṣaṅka Malla refers to “Tissa” along with Mineri, Kantalai, and Padawiya tanks, as a place where he “gave security to all living things, and commanded that they should not be killed.” If the Mágama tank is the Tissa referred to, this proves that the tank was still in order in 1187—1196 A.D. (*Ancient Inscriptions*, No. 150.) Compare also No. 145, in which the king states that he gave “security to fishes in 12 great tanks.”
- 12th Cent. ... Short inscription on flat slab at Nāga Mahārāma. (*Appendix*, Note 2.)
- 1214—1235 A.D. ... In the time of the Tamil King, Mágha, Tamils were settled at Mágama. (*Rāja.*, p. 257.)
- 1266—1301 „ ... Paṇḍita Parākrama Báhu united the three Provinces under one sovereignty. The tank probably fell into disrepair not long after this, and the place would then be abandoned, and be gradually overgrown with jungle and forest.



## REPORT.

*Mode of Discovery.*

IN digging out the site of a new sluice beyond the eastern end of the embankment of the Tissa tank, and in cutting a low-level channel from it to the paddy field, a thick layer of broken pottery and tiles was passed through at a depth, in its lowest part, of 18 feet below the surface of the ground. As these were all in fragments, commonly very small, and there was apparently nothing which could afford a clue to their age, but little attention was paid to them, until it was noticed that the shape of several fragments was such that they could not have belonged to the pottery usually made in Ceylon at the present day. The outcome of a more careful examination of many of these fragments was the discovery of one piece on which was scratched the letter *tī*, in an angular character similar to those of the earliest inscriptions in Ceylon, such as that at Tonigala (*Ancient Inscriptions*, No. 1). After this, a vigorous search was made among the débris removed from the lowest layers, and a watch was kept on everything excavated, both in the low-level channel, and also in a channel subsequently cut at a higher level. The results have been far more important and extensive than could be anticipated, and have brought to light much of interest respecting the social condition and life of the labouring classes, and, to some extent, regarding the commerce and state of education during a very early period of the history of Ceylon. Ample proof has also been obtained that there was once a potter's establishment at the site of the excavations.

*Probable Age of the Remains.*

It is obviously of great importance to ascertain the age of these remains with the utmost attainable accuracy. The date may be arrived at by two independent methods, which give results that agree as closely as can be expected at this distance of time.

In the first place, there is a series of letters scratched or engraved on several pieces of pottery. A considerable part

of the alphabet, with the attached vowels, has been met with, cut by several persons who had quite different styles of writing. Much of this writing evidently forms part of sentences inscribed round the outsides of 'chatties' or on the rims of plates; but owing to the fragmentary state of the pottery no complete sentence has been obtained. Some letters, which are large and angular, are plainly the work of men who had not very much practice in such writing; others are small and of very good shape, and are evidently such as might be written on ordinary leaves with a style. No one seeing the different kinds of writing or engraving could attribute all to one person; yet we find that, without exception, in instances met with at varying heights in the lowest stratum of remains, the shape of the characters is exactly that of the Asoka alphabet, as found in the oldest rock inscriptions in the Island. This agreement includes the letter *sa*, which in all cases has the angular form resembling the modern Roman F, or rather the Greek digamma, and the letter *ma*, which is always rounded. No letter of a later shape has been met with, nor a single instance of the rounded form of vowels, or lengthened *k* or *r*, which indicates the beginning of the transition period of Sinhalese palæography. If, then, the oldest inscriptions yet discovered in the Island, which contain no letter older in shape than these, go back to the time of Wattaḡāmini, there is not room for great error in assuming the most recent of these letters to have been made not later than 50 B.C. But the stratum in which this engraved pottery is embedded is quite four feet thick; and if the upper part of this dates from 50 B.C., the bottom layer (the tiles and pieces of earthenware are in more or less distinct layers in it, separated by thin layers of soil, and sand, and fine gravel) must be admitted to be of considerably older date. It cannot, I think, be assumed that the whole ground-level at the site (although it is in a hollow) has been raised four feet in much less than 150 years; and, if not, the earliest remains appear to date from a period not much later than the construction of the dāgabas and tank. Only by the assumption that the artificers, the carpenters, and stone-cutters settled at this spot were engaged in the erection of houses in the city on the opposite side of the tank, or in

works at the wiháras, can the presence of the large number of work-people who lived here be accounted for.

In the second place, a check on the date above adopted is arrived at by a consideration of the position of the remains. The soil in the piece of ground between the lowest of the remains and the Tissa tank is of a very porous nature, and water leaks through it from the tank into the cutting. When the tank contains only five feet of water, the leakage covers all the lowest stratum in its most depressed part, where it is from 14 to 18 feet below the present ground-level. In this part of the stratum there are numerous remains of fires, which were certainly made *in situ*, there being in many of them the undisturbed ashes and bits of charcoal, and in one instance pieces of burnt Sambar deer's bones from which the marrow had evidently been extracted, the bones being broken across for this purpose. It hardly needs be said that this lowest stratum must have been deposited before the water of the tank could leak into it and flood it; that is, the tank cannot have been in its present position at the time. Now, it can clearly be seen that about 200 yards up the bed of the tank from the present embankment there runs a ridge higher than the adjoining ground-level, which, without any doubt, was a former bund, cutting off the whole of this corner of the tank, and meeting the present bank, which is quite straight, at about half-way from the end. (*See attached plan.*) This, then, was the original line of the embankment at the time when the remains were in course of deposition. The potters, in fact, settled below the tank, where they were not subjected to floods, and yet where they could obtain their clay, and the water required for its manipulation, with the greatest ease. Their clay-pit has now become part of the bed of the tank; but at that time it lay just below the embankment. All the potters' villages which I have seen in Ceylon have been similarly situated, and it is only what one would naturally expect. When the embankment was made in its present line, and their clay-pit was enclosed in the tank and flooded, the potters must necessarily have removed to some other site, if they had not done so previously.

When we consider the character of the letters cut on the pottery, and the existence of this former embankment inside

what is now the tank, there is only one conclusion which can be arrived at—that the present line of the embankment represents part of the enlargement of the Tissa tank carried out by King Ilanāga. If this conclusion is a correct one—and I fail to see that any other can account for the observed facts—the date of the most recent deposits in the pottery stratum cannot, in any case, be later than (say) 40 A.D. The enlargement of the tank must manifestly have caused the abandonment of the manufactory at the site. While 40 A.D. is thus the latest possible date for the upper part of the pottery stratum, the shape of the letters proves (as far as this can be considered a proof) that the remains are of an earlier date, and, as abovementioned, probably from nearly 200 to 50 B.C. This is confirmed by the fact that a coin of one of the early Roman Emperors, which can hardly be put down to a later date than some time in the 1st century A.D., has been discovered at a height of about three feet above the upper part of the pottery stratum.

*Position and Character of the Remains.*

The most ancient of the remains were deposited on 'gravel' (decomposed gneiss), a thick stratum of which overlies the gneiss of the district. Broken 'chatties' and plates and plate-covers form by far the greatest part of them. Even in excavating these two channels alone, it will be no exaggeration to say that thousands of pieces of these articles have been met with; and, of course, the ground between and around the cuttings must be similarly full of them. This alone would prove the existence of a potters' establishment — both manufactory and village\* — at the place; but further proof has been obtained by finding both a piece of moulded and dried (but unburnt) clay in the form of some animal (a child's toy), and a small round granite stone of a shape still in use by potters when moulding chatties, &c. Many pieces of burnt clay, which apparently formed part of the wall of the kiln, have also been procured.

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\* "Because they burn their wares in places or halls close to their dwelling-houses they are called Bada Sellayo." (Upham's *Buddhist Tracts*, p. 345.)

This layer follows the slope of the gravel, and with it varies in depth from 6 to 18 feet below the present surface of the ground. At its lowest part it is some four feet in thickness, and at this spot it consists, in one place, of three strata separated by thin layers of soil and sand, and covered in each case by one thickness of broken tiles as though the roof of a shed had fallen in. As, however, no tiles are unbroken, notwithstanding the undisturbed state of the remains, and the pieces composing them are few in number, and are not found together, it is to be presumed that these tiles have only been defective ones which were thrown away. The pottery stratum generally ends abruptly, and is succeeded by earth, vegetable mould, and occasional very thin layers of fine sand, evidently brought down by rains. In this soil are found small scattered bits of chatties and plates, such as the rains might transport from the higher ground, and a good many bones of Sambar deer ("elk") and other animals. This stratum extends to within two or three feet of the present surface, where we again find a layer of pottery without inscriptions, and in such small pieces as to be quite worthless. Only from a few inches to a foot of vegetable soil overlies this layer. In the high-level cutting there is an intermediate stratum of bits of pottery, &c., at a height of three or four feet above the lower stratum, but it is a very thin one.

Clear evidence has been obtained that at least one, but more probably several, smiths' forges were at work close to the potters' village.\* Many large pieces of scoriæ from the forges have been encountered in different parts of the high-level channel excavation, as well as a "cold chisel" of iron or steel. At least one article used by a goldsmith has also been procured. Possibly the smiths practised both occupations.†

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\* It is stated in Upham's *Mahawansa*, p. 130. that Nirmala, the second of Duṭṭhagāmini's heroes, appeared at Mágama "before King Kāwantissa, when he was at the blacksmith's shop, where he had employed a number of blacksmiths to make arms." This story is interesting in view of the discoveries.

† "Because they work in copper, brass, and silver, they are called Kammakārayo .....and because they work in gold, they are called Suwannakārayo .....because they work in iron they are called Ayokārayo." (Upham, *op. cit.*, Vol. III., p. 340.)

Besides these, a good number of the tools used by carpenters and stone-cutters have been found, and it is thus plain that, in addition to the potters, a large establishment of other artificers was settled at this place. There is nothing to show that any other persons lived at it. So far as is known, therefore, the whole of the articles found at this site must have belonged solely to people of the labouring classes, and of inferior castes. It is very important to bear this in mind, in view of the evidences of their state of education, and the degree of social comfort attained by them, which are given below.

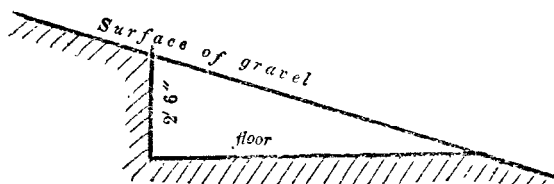
The general state of most of the articles discovered is wonderfully good. It is difficult to believe that the articles of steel or iron, as well as bones and pieces of charcoal, have been lying buried in the soil during so many centuries. Some pieces of horn and ivory are apparently not as much damaged as they would be by lying for a few months on the ground exposed to the weather; and a few appear to be still as sound as when they were first buried. It is clear from this that most of the things were very quickly covered up; but even when this is granted, it is still surprising that decomposition has proceeded no further. The articles can only have been preserved owing to the efficient drainage through the sub-stratum of 'gravel'; yet some bones, which were in very good condition, seemed to be too high to be affected sufficiently by the drainage.

I must not omit to note that everything included in this report, except the bricks (but including a series of inscribed bricks), will be found among the articles transmitted to the Colombo Museum.

#### *Houses, &c.*

The dwellings of these work-people were of a rude sort. About half a dozen of them have been cut through in the high-level channel. They were all partly excavated in the side of the gravel slope, which rose at the back of the potters' working-place. In one or two instances they closely adjoined each other, and in these cases a perpendicular built wall of clay or earth and gravel, about a foot thick, separated the rooms. So far as could be ascertained, the

chambers (probably one to each house) were from 8 to 10 feet across. One was almost in the shape of a horse-shoe. They were about 2 feet 6 inches deep in excavation at the upper side, as shown in the following sketch :—



Probably walls of sticks or mud surrounded them, on which a light roof, with a covering of grass, would rest. At the back of one of these rooms, in a small chamber or recess dug out of the gravel, and filled up with ashes, was found a heterogenous collection of articles which appear to have been placed in it for concealment. These consisted chiefly of a number of pieces of iron, which seem to have once formed part of the ironwork attached to a wooden construction—possibly a chariot, together with rivetted iron nails of various sizes. Pieces of decomposed wood still adhere to some of these articles. There were also a kris, a carpenter's chisel (which may perhaps be taken to indicate the trade of the occupant), bones of cattle, and pieces of chatties and plates, on two of which was engraved a mark, the *Snásti* monogram, that resembles part of the royal seal, regarding which see below (*"Money"*). One of the chatties had an inscription round its outside, and the small piece of it, which is preserved, sufficiently proves the antiquity of the remains, although the room, while in the gravel, was not more than six feet below the present surface of the ground. The floors of all the houses were quite level, any small hollows in them being filled up with fine white ashes, with which the whole floor was very thinly covered. Although fires were occasionally made in them, and have left their traces, these rooms were probably used chiefly as dormitories. No seats have been met with. Cooking seems to have been carried on outside, and the sites of many fires

have been observed, the ashes and charcoal being in nearly all cases undisturbed. The charred remains of bones which have been roasted were contained in a few; all the larger ones have been broken, apparently in order to extract the marrow.

Though not belonging to these houses, a good many pieces of tile have been found in this cutting, of a shape long since obsolete, yet a very effective one. Four parallel grooves, which seem to have been made with the fingers, run along one side of the upper surface, the outer one being deeper and wider than the others. At the opposite side, on the under surface, a similar deep groove ran close to the edge of the tile, so that, each tile overlapped and fitted into the groove of the adjoining one on its left side.

This arrangement must certainly have prevented any leakage, while at the same time it was so simple as almost to be worth adoption at the present day, were it not for the thickness of tile which it requires. In the upper part of each tile a hole was made to receive a wooden peg for holding the tile in position. The tiles were of large size, being probably 12 inches long,  $7\frac{1}{4}$  inches wide, and from three-quarters of an inch to an inch thick. They all appear to be well burnt. As none of these houses of the workmen, or other dwellings of the poorer classes which have been cut through in another channel, were covered with tiles, although there was a manufactory on the spot, it must be presumed that tiles were employed for roofing only wihāras and the dwellings of the wealthier classes.

No bricks were used in building these houses of the work-people; but in a series of better-class structures cut through in a high-level channel from the western sluice, all the floors were laid with them. The remains of a dāgaba have been found near this site; so that these may have been wihāras, or other buildings connected with them. As they are part of the subject of this report, I have measured the bricks at the different dāgabas and those found at various ruins in the city of Māgama. The following table gives their mean dimensions; in each case, except where otherwise specified, this is the mean of from 15 to 20 bricks. The



list is arranged according to the probable age of the structures.

Building.	Long Bricks.				Dome Bricks.			
	Length.	Breadth.	Thick.	Con- tents.	Face.	Depth.	Thick.	Con- tents.
	in.	in.	in.	cub. in.	in.	in.	in.	cub. in.
Maháráma	17·35 <sup>a</sup>	8·84	2·83	434	10·77	11·08 <sup>b</sup>	2·95	352 <sup>c</sup>
Sandagiri ..	17·14 <sup>d</sup>	8·67	2·81	418	(10·10	11·00	3·00) <sup>a</sup>	333 <sup>c</sup>
Dágaba near high-level channel...	17·16	9·11	2·85	445	None	—	—	—
Yatthála ...	17·85	8·64	2·90	447	9·00	12·46	2·72	305
Mænik ...	16·57	8·86	2·80	411	11·17	11·56	3·17	399 <sup>c</sup>
Mágama city	14·12	7·88	2·34	260	None	—	—	—
Dágaba near river ...	12·92 <sup>b</sup>	7·73	2·34	234	None	—	—	—

<sup>a</sup> One only.    <sup>b</sup> Three only.    <sup>c</sup> Radiated bricks.    <sup>d</sup> Five only.

The long bricks are termed *riyan gadol*, "cubit bricks :"; they vary much in their character, but those of the Maháráma and Yatthála dágaba seem to be of the best quality.\* All, except those at the dágaba near the river, have been made on boards, and shaped in wooden moulds. Those at the above dágaba have been moulded on the ground. It is interesting to note that the long bricks used in the private dwellings in the city were smaller than those at the other dágabas—an indication of their nearer approach to dimensions afterwards adopted, and thus of their more modern construction. Those which I have termed "dome bricks" were used in the superstructure of the dágaba, but not exclusively, the long bricks being intermingled with them, probably to improve the bond. It will be noticed that the sizes and

\* Unlike the Assyrian and Egyptian bricks, the proportions of which are usually such that the breadth equals half the length, while the thickness is one-third of the length, the long bricks at Mágama have a breadth very nearly equal to half their length, but the thickness is only one-sixth of the length. Thus, the mean length for the four oldest dágabas is 17·37 inches, the breadth 8·81 inches, and the thickness 2·85 inches; while the above proportions require a breadth of 8·68 inches, and a thickness of 2·89 inches. (See *Appendix*, Note 3.)

The mean length of side of the "dome brick" is approximately two-thirds of the length of the "cubit brick," a proportion found also in Assyria and Babylonia in the case of square bricks. (Compare *History of Ancient Pottery* by Dr. Birch, 1873, pp. 11, 77, and 93.) I have met with no dimensions of Indian bricks which are the same as these.

shapes of these bricks varied much more than the others in the different dágabas. The dágaba near the river, which will be observed to have bricks of a much smaller size than any of the other dágabas, is evidently a much more recent structure. This ruin is only 16 feet in outside diameter, having a hearting of ordinary soil or clay, enclosed by brickwork laid in mud, and 2 feet 6 inches thick. These bricks have a peculiar finger mark on one side, also found on some of those in the city, and they are probably of the same age as the latter. The dágaba is half a mile south of the point where the road to Wírawila crosses the Mágama river.

In an extension of one of the western high-level channels, at a height which proves it to be of much later date than most of the articles included in this report, part of the earthenware lining intended for a well was discovered. It consists of two sections of tubing, 10 inches and 10·5 inches deep and 1 inch thick, having a diameter of 2 feet 6½ inches inside. Similar ones are now used in the south and east of the Island, I believe; but the ancient ones differ from them, I am told, in having a projecting lip or flange at the top, on which the upper section could rest. There was no well at the place where these were found. A stone, on which two or three letters of about the 4th or 5th century were cut, was met with at an inferior level, so that this earthenware must be of somewhat later date than that.

#### *Household Utensils, &c.*

Owing to the presence of an earthenware manufactory on the site where the most extensive cuttings have been made, the collection of household utensils forms a complete series, though unfortunately nearly all the specimens are in small fragments. As a rule, they do not follow the type of articles now made in Ceylon, except in the case of the 'chatties', which are, in most respects, the same as those of modern manufacture. The thickness and quality of all the earthenware utensils vary much; but those required for other than rough usage are generally thin and excellently made. As a piece of only one priest's begging-bowl, *pátraya*, has been discovered, it is evident that this pottery was almost all intended for the use of members of the laity. The curry-stones which have come to light were all found near the potters' working place. Nothing of this kind has been met

with among the houses, and in all probability these were broken ones which have been thrown away.

The following is a list of the articles which have been met with in this class :—

1. Part of a priest's begging-bowl, 9·5 inches in inside diameter at the rim ; thick and heavy, and of inferior quality, but otherwise similar to those now made.

2. Several common bowls of strong, rough, unvarnished, red earthenware. Four specimens measured had mouths averaging 10·8 inches wide, and seem to have been from 3 to 8 inches deep. Similar, but much larger bowls are now used for storing salt-fish at Hambantōta, I am told.

3. Many of the common, large, small-mouthed, lipped 'chatties' for holding water. These are of varying shapes, and closely resemble modern ones. A few, however, had much thicker, solid lips, and were clumsy and heavy.

4. Covers for the above (No. 3). These are of many sizes and shapes, but are usually deep, almost cup-shaped, flat-bottomed or nearly so, with a wide horizontal lip which fitted over the lip of the chatty, the body of the cup going inside the mouth of it ; some have rounded bottoms. Although I believe that these covers are not now made in Ceylon, I am informed that they are common in some parts of South India.

5. Shallow, small, wide-mouthed, lipped chatties, such as are now in use for cooking purposes, &c. A few letters were cut on the outside of some of these. Nearly all are blackened and polished inside.

6. Hundreds, if not thousands, of broken circular plates, off which rice was to be eaten ; mostly of superior workmanship. The bottom of these has a slight upward curve ; round the edge stood a thin, usually upright rim like the body of the plate, varying from 1·1 to 1·75 inches, with a mean of 1·5 inch high. This rim is, in many specimens, curved over considerably towards the interior of the plate. Many of the letters to which reference has been made were scratched or engraved on the outside of this rim. These plates varied considerably in size, the inner diameter of several specimens being from 7·2 to 13·2 inches, with a mean of 10·5 inches. Their thickness is about ·14 inch. The majority of them have the inside coated with an admirable

black paint or varnish, which is burnt into the earthenware, and still has a beautiful polish. They are often covered outside with an excellent red varnish, also burnt in.

7. One plate, or circular dish, of a different type, probably intended for use by several people when eating, has a broad upright rim 1·3 inches high, with a nearly flat top. This plate measured 19·2 inches across the inside. It consists of thick, but excellently made, earthenware, with a bright red varnish on both sides. It is about ·42 inch thick at the side, and the bottom has a slight upward curve towards the edges.

8. A series of large, nearly flat, plates or circular dishes, intermediate in character and shape between the two last, with broad-topped rims sloping slightly outwards, and averaging ·97 inch in height. They are of rougher make than the others, and consist of very strong, well-burnt, red, unvarnished earthenware. Several specimens average 14·78 inches in internal diameter, varying from 13·7 to 16·7 inches, and are about ·2 inch thick.

9. Numerous plate-covers, which had rims or flanges projecting downwards, from ·54 to 1·15 with a mean of ·82 inch deep, to fit outside the rims of the plates. These were nearly flat on the top, being slightly elevated towards the middle in a gradual curve. They vary in size like the plates, the inside diameters of several measured being from 6·5 to 13·2 inches, with a mean of 9·23 inches. These covers are plain and unvarnished on both sides, but are made of good material.

10. Numerous circular trays or dishes of rather thick and not very fine earthenware. The fragments are very small, and it is difficult to ascertain the depths of the trays, but they appear to have varied from half an inch to  $3\frac{1}{2}$  inches. Their external diameter was from 7 to 14·75 inches, with a mean, among those measured, of 12·2. The average thickness is ·25 inch.

11. Fragments of a few very large, nearly flat, trays of a thick coarse earthenware. Two measured 28·8 inches and 32·6 inches in total diameter, and were ·36 inch and ·50 inch thick respectively. These were from the excavation near the low-level sluice, but similar fragments have been found in the high-level channel cutting, among the houses.

12. Part of an earthenware kettle, and several spouts broken off others. It does not appear to be quite certain whether water was boiled in these, or whether they held drinking water, which, by means of the spout, could be poured down the throat, according to the practice yet in vogue among the lower classes. Similar articles are still made in some parts of the Island. The spouts or nozzles were straight, and in the form of a truncated cone, pierced with a small cylindrical hole. They stood out at a right-angle from the body of the kettle, at about half its height from the bottom—a position which must have rendered the kettle of little use, one would think.\*

13. A few very thin, flat-bottomed, nearly hemispherical, unglazed, earthenware basins or drinking-cups. They were from  $2\frac{1}{2}$  to 3 inches deep, and from 4·6 to 7·7 inches in diameter at the mouth, with a thickness of ·16 inch. Most of them have the inside coated with the black varnish, but one or two of a much rougher make are without it.

14. A small flat-bottomed earthenware saucer, 4·80 inches wide, and one inch deep inside, which was met with 6 feet 5 inches below the surface of the ground in cutting a distributing channel in the paddy field, is perhaps of nearly the same age as the other articles found in the potters' working-place. I am informed that articles of this shape are still in use in some parts of India for holding curry, &c.

15. The top of an unglazed, nearly black, imperfectly-burnt water-goglet, which apparently was much like the better class of goglets now in use.

16. A small earthenware funnel, 3·5 inches across the top. The shape is peculiar, the upper part of the funnel being only 1·5 inch high, and probably 2 inches wide at the bottom. Moulded inside this is another smaller tube to act as the funnel neck. This doubtless projected considerably below the tube of the upper part of the funnel, but it has been broken off.

17. Several very wide tall jars in fragments, very roughly but strongly made, with a very thick solid lip.

\* We read in the Rāja Ratnākari, of Kālinga Wijaya Báhu III. (1235-1266)—“He also caused to be made for each of the said eighty priests a bathing-tub of copper, a kettle for boiling water, and a vessel for drinking water.” (Upham's *Sacred Books*, Vol. II., p. 104.)

These were probably intended for holding paddy or other grains. I am unable to give their full sizes or capacity ; but one piece, which exhibits no sign of being very near the top or bottom of the jar, measures two feet in length. This jar must have been at least three feet high ; its inside diameter at the mouth is 11·8 inches, and in the widest part of the body it is  $22\frac{3}{4}$  inches across.

18. Portions of two plain earthenware flower-pots, which are tall and unglazed. One is about  $5\frac{1}{2}$  inches wide at the mouth. Both have deep horizontal corrugations in their lower half. They may have been 7 or 8 inches high.

19. A deep, coarse, red, unglazed drinking-cup with a slight lip was (together with the next two articles) found in cutting a distributing channel in the paddy field. The cutting evidently passed through one of the poorest quarters of the town, and there was hardly any trace of the houses, except the thick layers of ashes from their fires and fragments of broken pottery—few in number and coarse in make. I am informed that cups similar in shape to this one are still used by the poorer classes of Southern India for drinking water and other household purposes. This cup measures four inches in width at the mouth and 2·9 inches in outside depth. It is quite inferior in quality to the things found near the low-level sluice, and is undoubtedly of much more recent manufacture. (See my remarks respecting the well lining—which was found near the same site—"Houses," &c.)

20. I can find no name for this article, nor meet with any one who has seen a similar one, or knows its use. It resembles a rough primitive bottle as much as anything ; but the bottom is rounded off, and there is a hole through it. The top, too, has a broad horizontal lip of great thickness. There is no neck, but the cylindrical body of the bottle is compressed at the place, and is thus of less diameter than it is lower down. The total height, as the article is at present, is 3·5 inches, and the outside diameter is 2·2 inches. It is a coarse, rough piece of work, quite in keeping with the foregoing. (See *Appendix*, Note 8.)

21. A kind of chatty, apparently of a very different shape from any others described, was represented by a fragment found near the last two articles. A somewhat similar

one was also met with near the sluice. These chatties seem to have been like an ordinary one with both lip and neck taken off; but both fragments are from the upper part of the body, and it is not certain what was the actual shape. The earthenware is rough and unglazed, but not thick, and the smallest fragment is particularly thin.

22. Although of a much later age than anything else reported on, I include a small, unglazed earthenware saucer-shaped lamp, with a chevron pattern in high relief on the upper surface of the rim, in which is a recess to receive the wick. This was found several feet above the older remains at the low-level sluice, and only about  $4\frac{1}{2}$  feet below the present ground-level. It was in a large chatty containing calcined bones, regarding which see below. ("Mode of Burial.") This lamp measures 3·9 inches across the inside of the cup, and it is 1·2 inch deep inside.

23. To these may be added a small basin-shaped copper vessel, 5 inches in outside diameter, and 1·6 inches high, probably used as a drinking-cup,\* which was found about 6 feet below the surface of the ground, in a garden in the paddy field, when the proprietor was sinking a well. It was covered with a "turtle-stone"—a small stone cut in the shape of a turtle—and it contained a chank shell, in which were a few pearls of very small value, and some inferior amethysts, of which specimens handed to me by the finder are included among the articles transmitted to the Museum. It appears to have been buried to secure the safety of the small treasures in it; but as it was 6 feet below the surface it must nevertheless be of great age, possibly not of much later date than the other oldest remains. The ground-level would be raised at this spot much more slowly than near the sluice, and any such treasures would not be buried at a great depth.

24. Several broken curry-stones, of gneiss or granite. As these are in fragments, their dimensions are somewhat uncertain. All stood on four short thick legs, and are well made articles, quite superior to those now in use. The upper stone was of the same material. All these and

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\* "He also supplied them" (the priests) "with another kind of pot for drinking water out of, made of copper." (Upham, *loc. cit.*, Vol. II., p. 111.)

the following articles belong to the oldest stratum of remains.

25. A smaller pair of stones, of exactly similar shape to the above, were probably used for preparing medicines. Stones of this kind, but without the legs, are still employed for this purpose.

26. A knife of iron, in fragments, for cutting up vegetables, &c. Articles of this shape are now in use in some villages, I am told, fixed by the thick end in a sloping position in a piece of board. The blade slopes away from the person using it, who holds the board steady with his feet. The knife is about 1·4 inch broad. The blade is straight, and bevelled off straight at the point from the edge to the back.

27. Part of a curved knife, in pieces, may also belong to this class. The cutting edge is the inner one, and the breadth of the blade is 1·1 inch. This knife was also used for cutting vegetables, &c.

28. A small earthenware weight and part of another, used for twisting thread. In shape they are elliptic spindles, with a deep broad groove round their middle at the minor axis. The thread being attached to this groove, the weight is made to revolve rapidly, so as to twist the strands of the thread. Another weight used for the same purpose is made of a slightly different pattern.

### *Tools.*

Excluding hammers, of which none have been seen, a good series of tools and implements has been obtained; and nearly all, with the exception of the carpenters' chisels, closely resemble those now in use. Even carpenters' chisels, like those discovered, are still employed in a few of the less-advanced jungle districts. Some of these tools were found scattered singly in the soil, but others were procured, two or three together, near the houses. I discovered a 'jumper,' or chisel for boring wedge-holes in stone, about 14 feet below the surface of the ground, buried under an overturned plate, where its owner had apparently hidden it. The plate was partly exposed in the side of the cutting, and I first bared it in order to find if it was unbroken, which was not the case, though all the fragments were *in*





# TYPICAL TOOLS

(natural size)



Axe.



Carpenter's Chisels.



Mason's Chisel



Jumper

*situ.* On the following day, it struck me as strange that this plate should be 'upside down,' and I therefore returned to the spot, and, on examining the soil immediately under it, found the jumper lying just as it had been deposited 2,000 years ago. Of course it has long been known that in boring the cylindrical wedge-holes commonly preferred by the ancient Sinhalese for splitting building stones, a small jumper—a strong cylindrical chisel with a broad edge—was employed; and it is interesting to see one of the tools which has actually been used for the purpose. The wedge-holes were of two types, cylindrical ones from  $1\frac{1}{8}$  inch to  $1\frac{1}{4}$  inch in diameter, and from 2 to 3 inches deep, generally bored from  $4\frac{1}{2}$  to 6 inches apart, and rectangular ones, having a section of 2 inches by  $1\frac{1}{2}$  inch, and also from 2 to 3 inches deep, and, as a rule, the same distance apart as the others. For cutting the latter, the ordinary cylindrical chisels or pointed 'punches' employed in stone-cutting were needed. Two of these have also been discovered. Some of the carpenters' chisels were found at a higher level than the most ancient remains, and are doubtless of more recent date; but as they are of exactly similar shape to the rest, I include them with the others in this report. The tools found are as follows:—

1. The jumper above referred to, 5 inches long, made of three-quarter inch iron or steel, with an edge 1·3 inch long. The head is splayed out by much hammering. (See illustration at end.)

2. The heads and points of two stone-cutting chisels, exactly like those now made, apparently composed of .7-inch iron. Their heads are hammered down by use, and they have points of the ordinary shape. (See illustration.)

3. Part of an iron wedge, with a side somewhat rounded. This was made of 5 or 6 thin plates of iron welded together, and was about 2 inches broad.

4. An article which may possibly be a small broken trowel of iron or steel. The edges of the blade were slightly curved upwards, after the style of a common gardener's trowel, but in a much less degree. The spike or pin which fitted into the wooden handle is rivetted through the blade. I must say, however, that I feel very much doubt as to this

identification. It is not known that any trowels were used in Ceylon (B.C.), and I think that this may have been a piece of iron which was attached to some woodwork.

5. Two pieces of a long bar of round iron, about three-quarters of an inch thick, may have formed part of a chisel used for cutting stone. The bar appears to have been pointed at one end, and if so, there seems to be no other use to which it could be put.

6. A long chisel, probably belongs to this class, in which case it must have been used for large carvings. It was 1·1 inch broad, and 1 inch thick, rectangular in section and straight, with a length of perhaps 10 inches or a foot. The end is broken off. Possibly, however, this tool may have been used by the smiths along with a smaller similar chisel.

More of these tools than of any implements have been Carpenters' found. Although all are broken across, it can Tools. be seen that they were of great length (except in the case of the smallest ones), and that they had not wooden handles. I have seen very similar tools used by village carpenters in the North-Central Province, but I imagine that they are now becoming uncommon in this country. Considering the great value which must have been attached to such articles of steel or iron in the early years of Sinhalese history, it may be presumed that many houses were in course of erection at the times when these tools were being lost in such quantity compared with the area explored. They cannot but have belonged to many different men. The chisels are nearly all such strong heavy tools that they could hardly be used for anything but working large pieces of timber, and doubtless their owners were chiefly employed in roofing-work. Most of these certainly belong to the oldest series of remains, but a few are of considerably later date. There is, however, no difference in their general shape, and those found at the greatest height are exact counterparts of those met with immediately over the gravel. All these tools were obtained in the high-level cutting at the sluice near the houses, or, in some instances, in them.

7. The broken iron heads of two axes. One of them is now almost  $8\frac{1}{2}$  inches long, and 3 inches broad at its

widest part; the other was 2·6 inches wide. Both were fully three-quarters of an inch thick in the middle. It is easy to be seen that these were made by welding together flat plates of iron of various thicknesses. The larger axe appears to be made of only two plates, the smaller one of about seven very thin plates. These axes had no socket for the handle—at any rate, there is no sign of one in the pieces which have been found—and they may perhaps have been fixed to the handle in the same manner as the ancient celts. The edge of the blade of the larger axe is 2·8 inches long. (See illustration.)

8. Three long iron chisels, and part of three others. The largest found measures 7 inches in length,  $1\frac{1}{2}$  inch in breadth, and has a cutting edge  $1\frac{1}{4}$  inch long. Another, which now measures  $5\frac{1}{2}$  inches in length, may have been nearly as long as the above. Its breadth at its widest part is  $1\frac{1}{2}$  inch, at the head less than 1 inch; the edge is also  $1\frac{1}{2}$  inch long. At about a quarter of its length from the edge, its thickness is ·7 inch. Another chisel is rather lighter in make. All of these chisels have an upper and under face, the former being straight, the latter bevelled, as is usual at present in the case of broad chisels. (See illustration.)

9. A shorter but otherwise similar chisel of iron, now measuring 4·4 inches long, but formerly probably  $5\frac{1}{2}$  inches. It has a length of edge of  $1\frac{3}{4}$  inch, and a maximum thickness of about three-quarters of an inch. It has a distinct upper and under face, like the others.

10. Two small thin chisels, the longer of which is 3·9 inches in length, the shorter probably not measuring more than  $2\frac{1}{2}$  inches. They have a length of cutting edge of 1·1 inch and are only ·20 inch and ·15 inch thick in the middle, respectively. Of course both sides are alike. These must have been used for delicate work. (See illustration.)

11. A large number of nails and rivets, and plates of iron, which apparently held together a substantial framework of wood,—perhaps one of the war-chariots of the time. These have already been referred to as being concealed at the back of one of the houses. (See “House,” &c.) Some of them have fragments of wood (now converted into a yellowish-red, earthy substance) attached to them still.

12. Three stones of different sorts used by the carpenters for sharpening their tools.

13. Of these, only one has been discovered—the round stone—quite similar to those now in use, Potters' Tools. which was employed in moulding the interior of chatties and pots. From an examination of the pottery, it is certain, however, that numerous stamps or dies were used for stamping patterns on the ware. A careful search was made for these, but without any success. Presumably, they were made of wood, which has rotted away.

14. Although it is quite clear that one or more forges were at work at this spot, only one article Smiths' Tools. has been discovered which can be assigned to these artificers, viz., a short, thick, rectangular chisel, which may have been used as a cold chisel for cutting iron. Part of it is broken off at the head, so that it is impossible to be quite sure of the identification, and, as above stated ("Tools," No. 5), this chisel may have been used for stone-cutting. I may note that these rectangular chisels are made in a peculiar way. Round the piece or pieces of iron forming the heart is wrapped thin plate-iron, and the whole is then welded together. The thickest piece of iron found in any of the tools measures 4 inch. In order to make a chisel more than 1 inch in diameter, it was evidently necessary to increase the thickness in some way which would not permit the component parts to split off under repeated blows; and this device was hit upon.

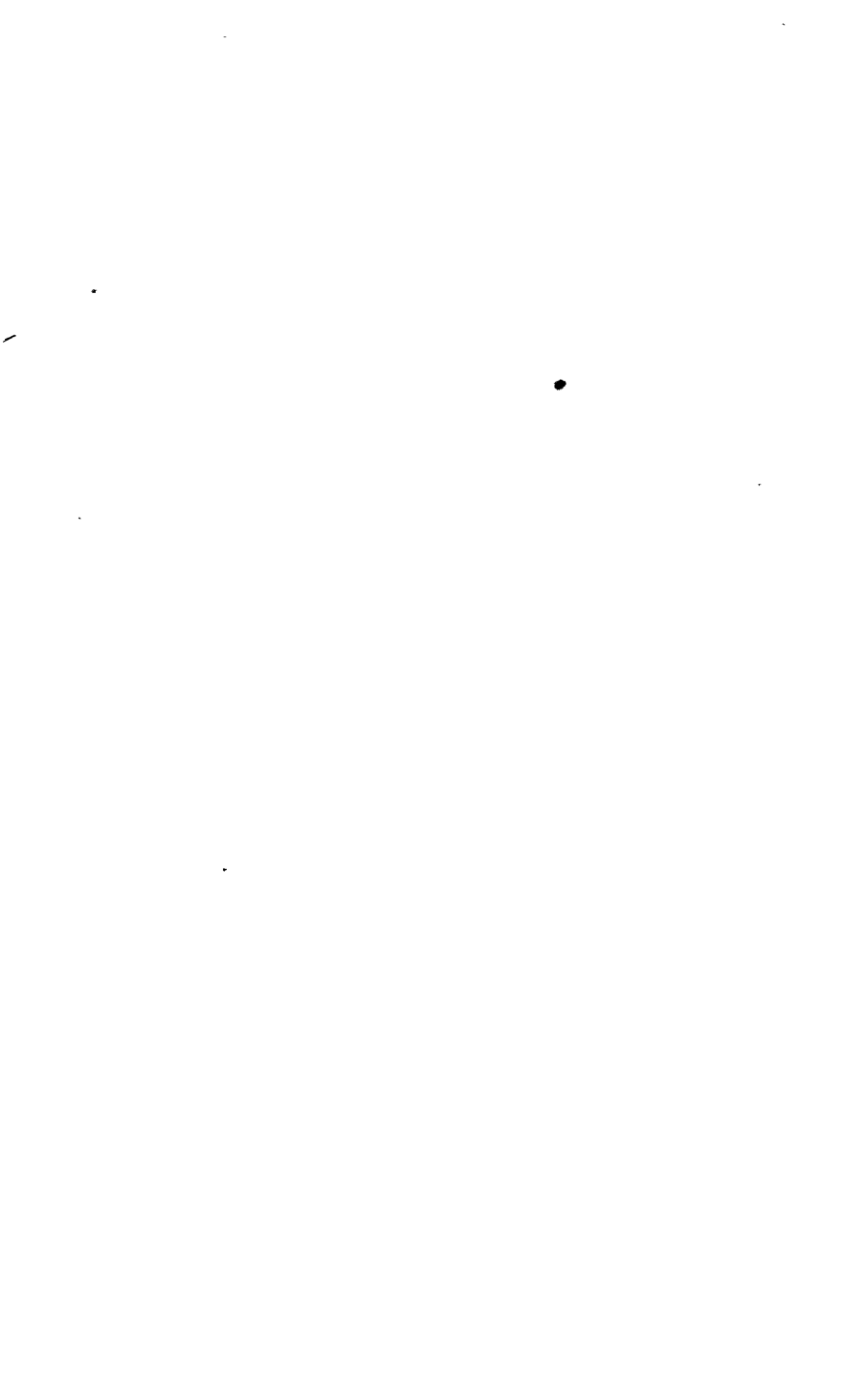
15. Of these, we have found a stone on which the goldsmith was accustomed to sharpen his Goldsmiths' Tools. tools. It has several narrow grooves in its upper surface, which have been worn in it in this way.

16. I include, also, a piece of deer-horn ("elk"), which evidently formed half of a handle for some tool, which apparently was too thin for any but a goldsmith to use.

There still remain two or three fragments of iron for which I am unable to suggest the use.

#### *Weapons.*

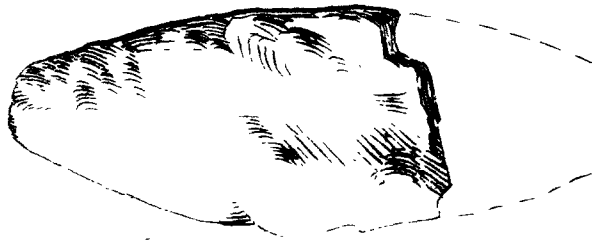
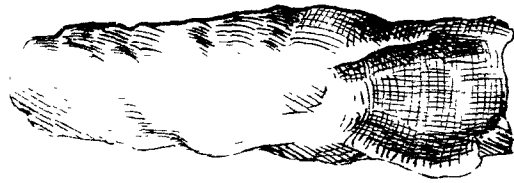
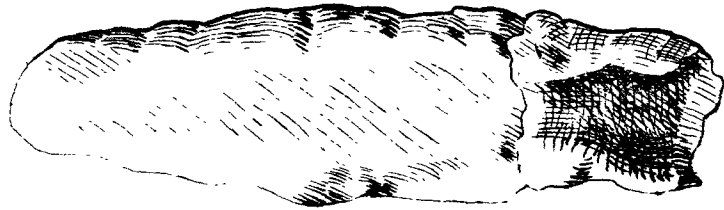
It was not to be anticipated that among the dwellings



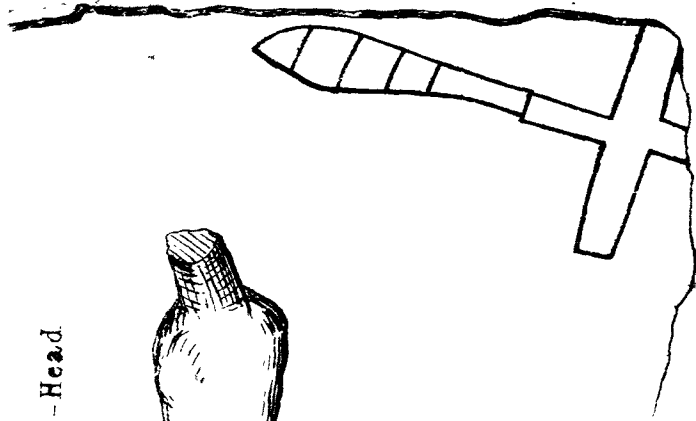
# WEAPONS

( $\frac{1}{2}$  natural size)

Iron Spear Heads



Javelin - Head



Drawing of Sword on Pottery

(natural size)



and working-places of artificers and potters any arms would be met with ; yet a small but very interesting series has come to light. These were all found in or near the houses. In one case, a spear-head, of a peculiar shape, was lying close to two carpenters' chisels. Hence I conclude that it belonged to their owner. I have already referred to these chisels as being of a later date than the others obtained, and this spear-head must also be of a similar age. From the number of bones of wild animals, specially deer, scattered throughout the excavations, it may be presumed that these weapons were kept chiefly for use in hunting. They are as follows :—

1. Two narrow, heavy, unbarbed, spear-heads of iron. The most recent of these has a deep socket of a peculiar shape, resembling a deep longitudinal groove at the head. It is broken across at this point, otherwise the flanges of the socket would probably be found to meet further away from the blade, and thus obtain a firmer hold of the handle. The other spear-head is broken off shorter at the head, otherwise it appears to have had a similar socket. Three other iron articles which have been found seem to be parts of spear-heads resembling these two in shape. (See illustration.)

2. A much lighter unbarbed spear-head of iron, broken off at the stem. It is broader in the blade than those above-mentioned, and evidently had two cutting edges. (See illustration.)

3. An iron javelin-head of the conventional type. (See illustration.)

4. I include next, but very doubtfully, two pieces of iron which seem to have been parts of two daggers or dagger-like knives. The fragments are too small and worn to enable me to feel any sort of confidence in this identification, and I merely include these articles here because I cannot see what other use could be made of them.

5. An iron kris, broken across near the handle, has already been mentioned as having been procured with other iron articles in one of the houses. The blade is now  $5\frac{1}{2}$  inches long and one inch wide at the top. It has the bends peculiar to this weapon.

6. No sword has been discovered ; but, judging by what is manifestly a careful drawing of one on a piece of pottery, I may mention that the straight cross-hilt stood out at a right-angle from the hilt, and that the blade was somewhat narrow near it, but much broader at about two-thirds of its length from the hilt, tapering again towards the point. The blade has a very slight upward or backward curve, like a scimitar, but the back is bevelled off straight towards the edge at the point. According to the illustration, the weapon appears to have been a heavy one, capable of dealing a severe stroke. The hilt appears to be quite long enough for the sword to be a two-handed one ; but the general proportions rather give the effect of a single-handed sword. In general shape it reminds one forcibly of the short but effective Roman sword. (See illustration.)

#### *Food.*

By an examination of the numerous bones distributed through the cuttings, it has been ascertained that the people lived largely upon Sambar deer, or "elk," *Cervus aristotelis* ; and as these bones are usually blackened and burnt, it may be presumed that the meat was often roasted. Other animals eaten were the axis, or spotted deer, *Cervus axis* ; buffaloes, which, from the large size of the teeth, seem to have been wild ones ; more rarely wild pigs ; and the large monkey (wandurá), *Semnopithecus priamus*, Blyth, of which last a skull split in two, as though to extract the brain, has been found. The curry-stones and numerous plates show that rice was a staple article of food, as at present ; but even these artificers were evidently to some extent hunters who subsisted partly on the spoils of the chase. Of domestic animals no bones but those of cattle and dogs have been observed.

#### *Playthings and Toys.*

It seems strange that any of these should be forthcoming after a lapse of 2,000 years, and it may prove a surprise to many to learn that the familiar game of "marbles" was not unknown to the early inhabitants of Ceylon. Yet there is indisputable evidence that they were accustomed to amuse themselves with this and with another game described below.

1. Marbles. These were made of both stone and earthenware, and were about the same size as those of the present day. Those made of stone, of which three have been obtained, are well polished and spherical. They have a segment cut off so as to leave a flat base on which they might rest, while others forming complete spheres were projected from the fore-finger to strike them. One which is made of earthenware is quite superior in make to those which children have in England.

2. Many thin earthenware disks, of varying sizes, have been unearthed. These were used in a well-known game, now called *nala-salli*, "hole-money." In this game a straight line about three feet long is drawn on the ground, and opposite the middle of it, and a few inches beyond it, a small cup-shaped hole is made. The players, two or more in number, take their stand at a mark 10 or 12 feet away, and each in turn pitches a disk at the hole. The player whose aim is best now takes in his hand all the disks which have been thrown, and tosses all of them together at the hole. Then, with a larger and heavier disk, he must next, while standing at the mark, hit one of the pieces which the other players select for the purpose among those lying round the hole and beyond the line. Should he do so, he again tosses all the disks together at the hole, and those which fall in it become his property. The next player then proceeds with the play in a similar manner, making use of the disks which have not been won by his predecessor. This is still a very common and well-known gambling game; it is now usually played with money, as its modern name indicates. In ancient times it must have been immensely popular, for these disks have been found in all our cuttings, and some of them are well worn. They have also been met with in the stratum near the surface of the ground. The disks are usually a little more than an inch in diameter, but some are much larger.

3. A rough representation of some quadruped moulded in clay but not burnt, and considerably mutilated, was evidently intended as a child's toy.

4. An article of earthenware on four very short legs, having a flat top decorated with diagonal and parallel lines, may have been made as a child's toy couch.

5. A small cowry, with a design engraved on its upper surface, may perhaps have been used as a toy, unless it was a medium of exchange.

6. A solid earthen disk or wheel 2·85 inches in diameter, with a cylindrical hole in the centre, has apparently belonged to a small toy cart. The mark of the axle is to be seen on one side of the disk.

### *Personal Ornaments.*

These consist chiefly of beads of various kinds, to which reference is again made below, and parts of necklaces; but one or two other articles have been procured. Nearly all these articles were found among the houses, and, with one exception, they certainly belong to the oldest remains. The exception is a broken glass bangle found with other things in cutting a channel in the paddy field. (See "Household Utensils," No. 19.)

1. Two small copper bells.\* Similar ones of silver are now worn by small children.

2. Three plain straight copper hair-pins,  $2\frac{1}{2}$  inches long and about ·14 inch in diameter at the middle, nearly cylindrical, but thicker at one end than the other. These were used for passing through the knot at the back of the head.

3. One hair-pin of ivory, 2·9 inches long and ·30 inch thick in the middle. This is notched on opposite sides to prevent it from slipping out.

4. Many circular, bright red, well-polished disks, both whole and in pieces, which formed part of necklaces. They have a circular hole in the centre for stringing them on the necklace, and they average about ·34 inch in diameter, but vary from ·52 inch to ·13 inch. Mr. A. C. Dixon, B.Sc., of Colombo, has been kind enough to examine some of these, and he reports them to consist of silicate of alumina.

5. Beads of several kinds. Of course the majority are

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\* In the procession at the dedication of the sacred ground at Anurādhapura, it is stated that "gorgeous flags tinkling with the bells attached to them" were carried. (*Mah.*, p. 99.)

Also, in the description of Duṭṭhagāmini's throne in the Lohapāsāda, it is said that "at the points of the canopy were suspended a row of silver bells" (*Mah.*, p. 164)

corals;\* but a red carnelian with flat sides, a tourmaline (identified by Mr. Dixon) of clear amber-like colour, and of oval section longitudinally; an admirably cut and polished spherical carnelian, and three small blue glass beads of a cylindrical shape, have been obtained, in addition to a large spherical bead of jade, and a cylindrical bead of the silicate of alumina. All are pierced for stringing.

6. A well-made but thick finger-ring of jade, which unfortunately crumbled away on being taken up, appeared from its size to have been worn by a woman.

7. Several other small pieces of jade have been found, but as they are only in fragments their uses cannot be ascertained. Mr. Dixon has examined some of these, and confirmed the identification.

8. Part of a black glass bangle, flat inside, 1·8 inch broad, 1·2 inch thick, and having an internal diameter of 1·94 inch, was met with in the distributing channel in the paddy field, to which previous reference has been made. ("Household Utensils," No. 19.) Glass bangles, like this one, are now worn in South India, I am told.

### *Money.*

The discovery of nine different copper coins is among the most interesting facts connected with these researches. Five of them at least are new to collectors; and their value and rarity may be surmised when it is stated that the oldest specimen goes back to a date quite 1,300 years beyond the earliest coins previously identified in the Island, namely, those of Parákrama Báhu I. (1153 to 1186 A.D.) Three, if not four, of the other coins are of not very much later date. There can be no doubt as to the antiquity of the oldest coin met with. I myself was present when it was

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\* When Duṭṭhagāmini was about to build the Ruwanwaeli dāgaba, the architect, in order to provide the king with a graphic illustration of the shape in which he intended to build it, is described as causing a bubble to rise in a golden basin of water—"a great globule, in the form of a coral bead." (*Mah.*, p. 175.)

The story is most improbable, the Thúpáráma being already in existence near the site, as a model for the new dāgaba, but it is interesting as showing the early use of coral beads in Ceylon.

At *Mah.*, p. 164, there are also mentioned a pair of Duṭṭhagāmini's slippers ornamented with beads.

found in the low-level cutting near the sluice in the lowest part of the bottom (or pottery) stratum, fully 18 feet underground. Another coin, No. 2, was afterwards picked up in the high-level cutting from the same stratum, but not from the bottom of it.

The description of the coins is as follows :—

1. An oblong copper coin, 1·14 inch long, ·46 inch broad, and weighing  $52\frac{1}{2}$  grains.

*Obverse.* A full-length standing figure of a man, looking to the front. The left hand rests on something represented by three upright lines. Around and over the head runs a wavy line, which may perhaps indicate the royal umbrella. The right forearm seems to be turned upwards. The legs are slightly apart, and the feet turned outwards. There appears to be a tunic, which extends to the upper part of the thighs. The whole figure is well-proportioned and somewhat graceful.

*Reverse.* More indistinct than the obverse, but it contains a symbol in relief which appears to resemble that on the other coins found. This consists of two lines in the upper part of the coin, one vertical and the other horizontal, crossing each other at a right-angle. The ends of these lines are bent at a right-angle to the right (beginning from the top, and following the hands of a watch). This first part of the symbol has been found engraved on two pieces of pottery also.\* The rest of the symbol is as follows :—The vertical line is produced downwards for a distance equal to about half its length, when it meets another line running horizontally across the lower part of the coin. From this latter line, on each side of the central produced line, spring two upright lines which rise to about one-third of the height of the central line. The whole figure is thus symmetrical. Below the horizontal base line there usually runs one wavy line. The symbol cannot be properly distinguished on this special coin, but part of it can be made out, and as it is found on all the other ancient coins, it was probably similar on this one.

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\* This is the “Svastika” or monogram of the word *Svāsti*. (*Report of Archaeological Survey of India*, Vol. V., p. 177, illustrated in plate XLII.)

On the left half of the coin there are some indistinct marks or letters in relief, which may be presumed to be the name of the sovereign, but I am unable to decipher them. The lowest letter seems to be the *anusvāra* dot or bead.

2. An oblong copper coin, 1·18 inch long, ·46 inch broad, and weighing 44 grains.

*Obverse.* A standing full-length figure of a man, looking to the front. The figure is in fictitious relief by the background's being sunk, as though stamped; no part of the coin, however, rises above the general level of the edges. Round, and over the head, is a circlet, as in the last coin. The arms hang down on each side, and the legs are slightly apart, with the feet turn outwards. The two triangular spaces at each side of the head—between that and the arms and the side of the coin—are filled with an ornamental winding design. Filling up the space between the feet is a small triangular relief. A horizontal bar runs below the feet. There is something which I am unable to distinguish on each side of the legs. The figure is not quite so graceful as the former, and the arms are less natural in appearance; the shoulders are also narrow, but in other respects the figure is well proportioned.

*Reverse.* The same symbol as on the last coin. In the spaces to left and right of it, between the horizontal arms and the verticle side-bars, there are four (or perhaps five) letters in relief, which appear to form the name of the king. Two are on each side of the central vertical bar, those on the left being written vertically, and those on the right horizontally. The characters are clearly those of the Asoka inscriptions, and they seem to have been well made, and very distinct; but, owing to the wearing away of the coin, and to its bending near them, it is difficult to decipher them. I doubtfully identified those on the left as *Raja*, and those on the right as *Aba*. If so, the left ones read from the bottom upwards, and the others from left to right. We know that the lettering was very irregular on the most ancient coins. On the inscribed coins found at Eran by General Cunningham, the letters read in one case from right to left, and in two others from left to right.

3. An oblong copper coin, 1·22 inch long, ·50 inch wide, and weighing at present 41 grains. A small flake,

which has been broken off the reverse face, would bring up the total weight to about 43 grains.

*Obverse.*—A standing full-length figure of a man, facing to the front, but looking towards his right. The usual circlet or raised bar passes round and over the head, and it has four outward equidistant bosses or projections. A horizontal bar passes across over the head, and the upper corners of the coins, at each side of the head, are filled with a raised design. The arms hang down at the sides, and the legs are slightly apart, the feet being turned half-outwards. Two upright bars stand at each side, as high as the middle of the thighs. The figure is moderately well-proportioned.

*Reverse.*—The same symbol as on the other coins, with two horizontal raised bars below it instead of one. There are no letters on this coin.

This coin was found at a slightly higher level than the preceding one, and above the pottery stratum. Unfortunately it is broken in two.

4. An oblong copper coin, 1·20 inch long, ·55 inch wide, and weighing 35 grains. This coin is much corroded, but is otherwise in fair condition.

*Obverse.*—The full-length figure of a man looking to the front, with the arms hanging down near the sides, and the feet somewhat apart, the toes being turned half-outwards. The figure is slender, and very narrow-waisted; but as regards longitudinal dimensions, it is not badly proportioned. Round and over the head is the usual circlet—about two-thirds of a circle—springing from the shoulders. Over this is a horizontal bar, separated from the border rim by a sunk channel of similar width. This border runs round three sides of the coin, being absent at the feet, and is flat and rather broad for a coin of this size. The spaces between the figure and the border, and between the legs as high as the calves, are partly filled up with simple winding tracery.

*Reverse.*—The symbol found on the other coins, but made in a slightly different manner, the bends at the ends of the cross-bars being turned in the opposite direction—that is, the top one turns to the left, and the rest are similarly reversed. Below the horizontal base line of this symbol there are two waving parallel lines, instead of one.



On each side of the vertical bar, and above the short upright side-bars, there appear to be letters ; but they are so indistinct that I have been unable to decipher any of them. The first one, the upper letter on the left side, seems to resemble the first letter on coin No. 2.

This coin was met with in widening a high-level channel from the west sluice near the ruins of a small *dágaba* marked on the plan. I have already mentioned that there were some better-class dwellings along this channel. Their floors were cut through at depths varying from two to five feet below the present ground-level, and it was among the deeper ones that this coin was found. Several fragments of pottery discovered at the site are quite similar to those unearthed at the potters' establishment on the opposite side of the Tissa tank ; and, so far as one can judge from the general nature of the remains, their depth below the surface, the character of the pottery, and especially the sizes of the bricks (which are almost exactly the same as those of the Maháráma, and might have been made with the same moulds), these ruins are at least as old as those found in cutting out the site for the new sluice.

5. A roughly circular copper coin, having a mean diameter of about 1·27 inch, and a weight of 220 grains. This coin has, unfortunately, been badly stamped, so that part of the design is omitted on both faces. As a result of this, however, it can clearly be seen that two dies have not been exactly opposite, from which it is probable that the copper disk was laid on a die, and impressed by blows on another die held by the hand. The design on the reverse face seems to have been afterwards cut out more deeply by hand. The designs on both faces are brought into relief by sinking the back-ground.

*Obverse.*—The design is surrounded by two parallel circular lines, .10 inch apart, having between them an intermediate line, broken, in one part, by a series of dots, and perhaps similarly broken on the opposite side, which is missing in this specimen. About three-quarters only of the design on this face can be seen, the rest, owing to the irregularity of the stamping, having missed the disk.

In the right-hand lower corner is the side-view of a well-shaped elephant in relief, facing to the left, with extended

tail. Above the elephant, to the left, is what I take to be a representation of the sacred bó branch, growing out of a rectangular frame, or surrounded by a fence which has bars crossing from the middle of each side. On each of the upper corners of this frame is a dot or bead, which may be intended to represent a fruit, with two leaflets springing from it. (The eight minor bó trees each bore two fruits, *Mah.*, p. 120.) The tree consists of a substantial upright stem, from the sides of which diverge two lateral alternate branches (instead of five, as stated at *Mah.*, p. 113). The stem and branches each bear three leaves at their extremities—one being at the end, and opposite ones at each side.\*

To the right of this branch, at the top of the design, under the rim, is the symbol which I have already described on coin No. 1. Between this and the branch are three circular dots, while another dot is found at its right lower corner near the rim. Between the "Svástika" symbol and the elephant's back, there are two peculiar symbols—that on the left much like a sextant, an isosceles triangle lying on its side, with a vertical cross-bar at the apex, which is towards the left; that on the right like a double eye-glass more than anything else, resting on a line which cuts off the bottoms of the two circles.

*Reverse.*—The design is surrounded by a single flat rim. About three-quarters of this design, also, can alone be clearly seen. The design has evidently been improved by cutting out a shallow trench round the outlines. An imaginary horizontal diameter will divide the symbols on this face into two groups—three above it, and one below it.

In the middle of the upper half is a very clear representation of the peculiar "Svástika" symbol found on the other old coins, in broad high relief, at the right upper corner of which are three circular dots. The design at the left is very indistinct, but three similar dots were probably symmetrically arranged there also, under which was a symbol that I have failed to distinguish. To the right of the symbol first described, below the three dots, and

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\* Compare *Report on Archaeological Survey of India*, Vol. X., p. 79, and plate XXIV., where very ancient punch-marked and die-struck coins are described and figured, having a facsimile of this bó tree on them, the seedlings alone being perhaps absent.

extending to the rim, is an outline like a second or third century M, from which, however, it differs slightly, so that it cannot, with certainty, be stated to be that letter. It consists of two inclined straight bars crossing each other a little above their middle, and having their tops and bottoms joined by horizontal lines, which are about half the length of the bars. At the crossing-place is a similar horizontal longer bar, while another short horizontal one, like the earliest form of attached *u*, is found on the right side. As the second or third century *u* is written below the consonant, this symbol is perhaps not intended to represent a letter. It may, however, be the "Aum" monogram of the time.

In the middle of the lower half of this face, below the imaginary diameter, is the same double-eye-glass symbol as on the other face, but much larger, on each side of which are three circular dots in relief.

6. A circular (?) copper coin with a raised rim on both faces, .65 inch in diameter and weighing 26 grains.

*Obverse.* The head and shoulders of a man, in profile, looking towards the left. The whole is in high relief. At the back of the head, under the rim, there are several letters in relief, which are either Greek or Roman, but they are too indistinct to be deciphered.

*Reverse.* An exceedingly graceful, well-proportioned, full-length, small, standing figure of a man, looking to the front, and resting his weight on the right leg. In his right hand, which is extended outwards from the elbow, he holds a wreath, probably. The other arm is partly extended, and the hand apparently rests on a spear. Under the rim, to the left of the figure, are several letters, which I am unable to decipher.

So far as I am aware, the only coins which closely resemble this are the Macedonian coins issued during the reigns of the Emperors Nero (54-68), Vespasian (69-79), and Domitian (81-96). But all those at the British Museum are considerably larger than this one. (*Brit. Mus. Cat.*, Coins of Macedonia, pp. 27, 28.) The coin was found at the sluice-cutting, about three feet above the pottery stratum, together with the following coin No. 7, and it was nearly at the same level as No. 3, but slightly higher.

7. A circular copper coin without rim, .50 inch in diameter, and weighing 23 grains.

*Obverse.* The head and shoulders of a man, in profile, looking towards the right. The whole is in high relief. On his head is a helmet or cap, which does not cover the ear. There is something in relief in front of the face, which may possibly be some letters; but, if so, I am unable to distinguish them.

*Reverse.* Three full-length standing figures of nymphs in a row, in very low relief. The middle one is shorter than the others. All appear to be facing to the front.

The three nymphs are characteristic of the Greek coins of Apollonia. Coins of this type were issued during the first century B.C., and in the time of the Emperor Commodus, the latter ones, however, being twice the size of this coin. (*Brit. Mus. Cat.*, Coins of Thessaly to Aetolia, pp. 61, 63.)

8. A circular copper coin, .60 inch in diameter, and weighing 31 grains. This coin is very much defaced, and little can be made out with certainty regarding it. On the obverse, there is the head and bust of a man, half turned to the right, with the face in profile. He wears a tunic which is opened at the throat. There appears to be an undecipherable legend under the rim.

On the reverse there is an indistinct design in relief, and a legend under the rim.

9. A copper coin, intended to be circular, having a mean diameter of about .53 inch and a weight of  $13\frac{1}{2}$  grains. This is a very puzzling coin, and I am unable to suggest even its nationality. It has been badly stamped, so that the designs on the two faces are not opposite each other.

*Obverse.* The coin has a low flat rim in fictitious relief. The head and shoulders of a man, in profile, facing the right, having a circlet above his forehead confining his hair, which is very long. The execution is very rough, and the distinguishing characteristic of the features is the enormous nose. In front of the face are four nearly equidistant dots arranged parallel to and near the rim.

*Reverse.* Much defaced. This face is occupied by symbols which appear to be two letters, one of them bearing a close resemblance to a Kanarese attached letter (*bha*).

The other letter has the form of the Asoka *n* ; but there are two small circles in relief at the sides of the vertical line of the letter.

From the roughness of the design and execution, and the long hair of the king, as well as from the letters on the reverse, I conclude that this coin is a South-Indian one. As it was found near the last described coin, in the cutting for the new sluice, its date is probably not later than the first or second century A.D. Both of these coins were just over the gravel, but not at the spot where the pottery stratum was cut through.

The coins numbered 1, 2, 3, and 4 evidently represent the same value ; but they are of different reigns. It seems to me exceedingly probable that in these we have at last, if not the often-mentioned Sinhalese copper *kahápana* (*kahawana*, Sim.) of the Páli works, at any rate one of its subdivisions. For an exhaustive discussion regarding the *kahápana*, reference should be made to Prof. Rhys Davids' work on the *Ancient Coins and Measures of Ceylon*, 1877 (p. 3 and ff.). Compare also *Report on Archæological Survey of India*, Vol. X., pp. 79 to 81.

I extract, however, two notes from the former work regarding the *kahápana* : —

“ Its size and shape are uncertain ; but this at least can be said, that the sculptor of the bas-reliefs at Bárahat (who cannot have lived more than a century later than the compiler of the *Dhammapada*), makes them square.” (P. 4).

“ We have, therefore, no evidence in Buddhist literature that in Mágadha before the time of Asoka, or in Ceylon before the fifth century A.D., there were any coins proper, that is, pieces of inscribed money struck by authority. On the other hand, we have no statements inconsistent with the existence of such coinage, and we have sufficient evidence that pieces of metal of certain weights, and probably marked or stamped by the persons who made them, were used as a medium of exchange, and that some common forms of this money had acquired recognized names.” (P. 13.)

Up to the time of Mahánáma, I have met with only two references in the ancient histories to money employed in Ceylon, which was clearly said to be of gold or silver. One, quoted by Prof. Rhys Davids, states that Dutthagámini

deposited 8 lacs of *hiraññas* at each of the four gates of the Lohapāsāda (*Mah.* p. 163) ; and the other mentions the gift of 200,000 silver pieces (*rūpiyā*) to the priesthood, by Abhaya, son of Sirināga, 231—239 A.D. (*Dip.*, xxii. 37).

In all other cases previous to Mahánāma's time, in which allusion is made to money in Ceylon, there is not only nothing to show that kahápanas of copper were not referred to, but there is often good reason for thinking that copper alone was intended to be understood. Gold and silver were doubtless used much more freely in India than in Ceylon, both as mediums of exchange and for decorative purposes. This is evident when it is remembered that gold does not now exist in any but small quantities in Ceylon, and that silver is still more rare. We cannot assume that the greater part of these metals has been washed out of the quartz before our time. It seems to be very unlikely, too, that gold was really made use of in the instance above referred to. The money was to be given to the labourers employed in building the Lohapāsāda, and it can hardly be supposed that they would be paid in gold.\* In this case, *hirañña* may very possibly be an interpolation of Mahánāma's. Excluding this one instance, then, there is nothing whatever to indicate that up to the third century A.D. any but copper money was in large circulation in this country. When it is named, this money is always called kahápana. Seeing, therefore, that two of the oblong coins certainly date from before Christ, and that another (No. 4) most probably does, that no copper coins but kahápanas or parts of kahápanas are known to have existed in Ceylon at that time, and that the Indian kahápana has been represented by a pre-Christian sculptor as a rectangular coin, I conclude that we have at last obtained specimens of one of the subdivisions of the Sinhalese kahápana.

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\* I should note, however, that in one of the Mihintale inscriptions, which Dr. Müller attributes to Kassapa V. (937 to 954 A.D.) it is ordained that the workmen at the Ambasthala Wihāra were to be paid in "kalandas" of gold. This may merely refer to the amount of their pay ; it does not necessarily indicate that gold was actually paid to the men. In any case, it would of course be their yearly wages, and not pay given to them for short periods of service, as would be the case at the Lohapāsāda (*Ancient Inscriptions*, No. 114.) See Appendix, Note 4.

The three oblong coins first described were found in the potters' working-place, and not at the houses occupied by the other work-people. From this it may be inferred that they belonged to the potters, or, at any rate, that the two oldest of them did. Proof that these potters possessed such money has been obtained by the discovery of two accurate drawings of the symbol on the reverse side of the coins, scratched on two fragments of pottery taken out of the lowest stratum. I think that there cannot be much chance of error in assuming this symbol to be a representation of the royal seal or mark (*lakuna*) of the time; but what it really meant originally will probably never be known. Is it possible that the central vertical line, with its cross-bar, the *svásti* monogram, can be intended to represent the symbol on the royal standard, while the four lateral verticals symbolise the four descriptions of troops surrounding it—elephants, chariots, cavalry, and foot-soldiers? This seems far-fetched, but I am unable to suggest any better explanation. I may mention here, as an interesting fact in connection with these coins, that two accurate copies of the symbol are to be found on the rocks at Gal-lena Wihára, in the North-Western Province. There are five inscriptions on the rocks, all purporting to be cut by Tissa, son of the Mahárāja Gámani Abhaya. The symbol is cut at the end of two of these, together with another unexplained mark. For purposes of comparison I give sketches of all of these seals or diagrams:—

On coins Nos 1,  
2, 3, 5.

On coin No. 4.



On pottery.

On rock at  
Gal-lena.

Dr. Müller has stated that the Gal-lena inscriptions at the end of which the marks are cut, are of considerably later date than another one of the five, which he has transcribed and translated (*Ancient Inscriptions in Ceylon*, text, p. 25), and which apparently belongs to Mahácūla Tissa, son of Wattagāmini. Without entering into this (although the existence of this mark after them renders it unlikely

that they should be forgeries, and the inscription from which this seal is copied contains the aspirated *bh*), I may point out that even if they belong to the second century A.D., their age will not affect the date of the coins on which the same symbol is found. The design was repeated on these coins for a long period after Christ.

The fact of this symbol's being thus cut on the Gal-lena rocks appears to me to be decisive as to the country to which the coins bearing it belong. A design borrowed from a foreign coin would be quite meaningless at the end of an inscription in Ceylon, purporting to record a royal gift; and it seems probable that the mark or symbol was either copied from a Siṃhalese coin, or was well-known as the royal seal. The great numbers of the *kaḥápanas* mentioned in the *Mahāvamsa* also prove (if the statements are to be believed), that coining was carried on in the Island. We can hardly assume that coins of Indian origin were in such profusion in Ceylon.

It needs merely a glance at these ancient coins and the later Siṃhalese coins (or the beautiful photographs of them in Professor Rhys Davids' volume), to convince any one of the immense falling off—both in drawing and engraving the design on the money—which had taken place by the middle of the 12th century. While the figure of the monarch on the recent coins is almost more like a quadruped than a biped—not to mention a king—the representation of the sovereign on all these old coins is well-proportioned, and, to a considerable extent, graceful. This difference in the appreciation of the proportions of the human figure, and in the ability to transfer this appreciation to the design on the coins, indicates the lapse of a very long interval of time between the latest specimen of the oblong money (No. 3) and the earliest specimen of more modern money, the 'Laṅkeswara' coin of Parákrama Báhu. The difference in the two coins is too great to be bridged over by a less period than many centuries; and this is confirmed by the relative position in which the ancient coin was discovered.

On a review of the whole available evidence, and especially remembering the position of one coin in the very bottom of the lowest stratum of the remains, it seems to me that, in the present state of our knowledge of Siṃhalese numismatics,



the nearest approach which can be made to the ages of the money will be to consider the oldest oblong coin to date from at any rate not later than the early part of the second century B.C. Possibly it dates from the time of Mahánága himself. The other oblong coins, Nos. 2 and 4, are probably of but slightly later date than No. 1; and they cannot be assumed to be later than the end of the second century B.C.\* The last oblong coin, No. 3, may perhaps belong to the early part of the first century A.D., or otherwise to the latter part of the preceding century. Its age cannot be assumed to be less than this, if a Greek coin, No. 6, found above it, was deposited during the first century after Christ.

With regard to the large circular coin, No. 5, it must (until more is known of these ancient coins) be presumed to be Sinhalese. The presence on it of the Bo-branch and the elephant might not alone justify this belief; but the addition of the symbol found on the other four ancient coins, on the Mágama pottery, and on the Gal-lena rocks, affords what seems to me to be conclusive proof of its accuracy. This coin was met with by my men in cutting a channel at Ellagala, at a point three miles in a direct line from the site of the other remains, so that its relative position affords no clue to its age. The representation of the Bo-branch indicates a time when Buddhism had not begun to languish in Ceylon; and while the presence of the seal appears to show that the coin is not very far removed in age from the oldest money yet found, the marked difference in shape, design, and execution between the oblong and round coins must be taken to prove the lapse of a considerable period between the two styles. In this case, the date of this circular coin may perhaps be the second or third century A.D., but this can only be a matter of conjecture. It is quite possible that this and the latest oblong coin are nearly contemporaneous.

It is interesting to note that the weight of the heaviest of the older coins is very nearly equal to one-fourth of the weight of this one, the former being  $52\frac{1}{2}$  grains, while a quarter of the weight of the latter is 55 grains. It can hardly be supposed that this agreement is accidental,

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\* In this case the coin No. 2 may possibly belong to Dutthagāmini. He is termed simply Abhaya, at *Mah.*, p. 97; *Dip.* 18, 53.

and if not, it is just possible that this round coin is the kahápana; in which case the oblong coins are quarter kahápanas. It seems likely that in earlier times both the kahápana and its subdivisions were all oblong in Ceylon—the shape being perhaps borrowed from the Far East—and that in later years the more convenient round form was adopted for them, copied perhaps, from the Greek money which was already in circulation here, or from Greek money introduced into India.

With so great a difference as  $17\frac{1}{2}$  grains between the weights of two specimens out of four of the presumed quarter kahápana—one coin weighing only two-thirds of the other—it may be imagined that the difference was still more striking in other instances. The surprise which the Sinhalese King expressed to the freedman of Annius Plocamus at the accuracy of the weights of the Roman money can therefore be easily understood. Such an incident is scarcely one that would be invented, and proof is now afforded of the truthfulness of the statement made by the ancient traveller.\*

#### *Industries and Commerce.*

*Pottery.* This appears to have been in an advanced state in Ceylon 2,000 years ago, and many of the pieces of earthenware which have been procured are of excellent quality. The black and red varnish, with which most of the plates and many of the smaller chatties were coated, has already been referred to. One small fragment of a deep red colour, taking a beautiful polish, may be specially mentioned. Various kinds of ornamentation on the outside of the ware are of common occurrence, especially on the chatties, such as parallel and horizontal sunk lines, cross-hatched lines, and diamond and other patterns of different sizes and designs stamped in relief. Other fragments are stamped in more elaborate designs, consisting, in the most decorated pieces, of a complicated tracery in relief, set off by something closely resembling gilding, which is now to

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\* "Stupuisse scilicet regem pecuniam quæ cum ipso capta fuerat, quòd tametsi signata disparibus foret vultibus, parem tamen haberat modum ponderis." (*Polyhistor*, of Solinus, cap. LVI., *De Taprobane Insulâ*, ed. H. Stephanus, 1577, p. 100.)

be seen only on the ground-work or unelevated portion of the design. It was hoped that some example of painting on pottery might come to light (*Mah.*, p. 99) ; but, with the exception of the common black varnish, all search proved unsuccessful.

*Iron.*—From the large number of nodules of kidney iron met with throughout the sluice excavations, it is to be presumed that the iron used for making the axes and other tools was smelted on the spot, probably by the smiths themselves. The iron is so nearly pure that this would present no difficulty, and the nodules could be picked out of the underlying decomposed gneiss or gravel, which is extremely ferruginous.

*Copper.*—Working in copper had arrived at considerable perfection. This is shown by the oblong coins, and also by the small bells and the copper drinking cup already described. It is clear that coining must have been practised for a long period before it could reach such an advanced stage. The earliest coins found are removed by centuries from the rude forms of money which must primarily have been adopted,\* and it seems to be likely that some kind of royal mint had long been established in Ceylon. It cannot be supposed that any but skilled workmen could produce such money, or that any one who wished to do so would be permitted to stamp the royal seal on it, even if he were able to engrave the stamps or dies for the two faces of the coin.

*Gems, Corals, Glass, &c.*—The tourmaline and carnelian beads met with in our excavations, and the amethysts found both there and in the copper-vessel, prove that gemming was regularly practised, and that the art of cutting, drilling, and polishing such stones in the form of beads was far from its infancy, and was as well understood as at present.† (*Mah.* p. 51.) The presence of these beads among the remains shows that there is nothing improbable in the

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\* The execution of these coins is far in advance of the early coins found by General Cunningham at Eran. (*Report, Arch. Survey of India*, Vol. X., p. 77.)

† The beautiful form of the carnelian bead can have been obtained only by means of a lathe. It is as perfect a sphere as could be turned out of a modern workshop, and probably it was polished with pumice.

account of Dutthagāmini's decorations at the Lohapāsāda : — "All these apartments were highly embellished ; they had festoons of beads, resplendent gems. The flower ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold." (*Mah.* p. 163 ; compare *Dip.* xi., 20 ; see also *Appendix.*)

Besides these beads, a large, inferior, uncut amethyst, and pieces of chalcedony, carnelian, and rock-crystal in the rough state, have been discovered in the cutting near the sluice. I believe that none of these stones are found in the neighbourhood of Tissawāwa.

It may be of interest, for the sake of comparison, to enumerate the stones now worked in Ceylon ; and Mr. Hayward, of Colombo, the representative of Mr. Streeter, the well-known dealer in precious stones, has been kind enough to furnish me with a list of those met with by him, as follows :—

Sapphire	Spinel	Garnet
Ruby	* Tourmaline	Jacinth
* Amethyst	Aquamarine	Jargon
Cat's-eye	* Rock-crystal	* Selenite.
Alexandrite	* Chalcedony (rare)	
* Chrysoberyl	Star-stone	

Of these, six marked (\*) have been discovered at Tissamahārāma.

The coral from which the beads are made may have been obtained round the southern coast. Without doubt great numbers of these small beads were overlooked in our excavations ; and it is certain that when so many were in the possession of men of the lower castes, the collection of the coral and its cutting and boring must have been an industry of some importance. (*Mah.* p. 168 ; *Dip.* xx., 13.)

Of the flat disks composed of silicate of alumina, and belonging to necklaces, we have found no less than 70, either whole or broken. That so many were lost by these people is a proof of their abundance, and almost a proof that they were a local production. This manufacture shows, almost more plainly than anything else, the great attention paid in early times to the making of articles for personal adornment.

No pearls were found in the excavations ; but part of one of the valves of a pearl-oyster shell has been obtained near the Tissa sluice, and there were several small pearls in the copper vessel already mentioned. One of these pearls was split in two for setting—a practice still in vogue, although its antiquity may not have been previously known. These pearls were perhaps procured not very far from Mágama. I have picked up a complete shell of a young mussel (the valves not separated) at Hambantōṭa.

One small piece of gold-leaf, perhaps from a necklace or ornament\* of very delicate workmanship, is the sole representative of this metal.

*Glass.*—The discovery, among the oldest remains, of three small blue glass beads—perforated longitudinally for stringing on a necklace—as well as a small fragment of broken glass, is another of the interesting experiences of these researches. There is, of course, nothing to show that these were made in the Island ; but glass is mentioned as forming part of the decorations in Dewānam-piya Tissa's dedication procession at Anurādhapura (*Mah.* p. 99) ; and Saddhātissa is reported to have made “a lump of glass.” (*Dīp.* xx., 5). Considering the beautiful colour of two of these beads, and the good shape of all, I am inclined to believe that they were imported ; otherwise it is clear that the manufacture had reached such a state of excellence that more evidences of it ought to be forthcoming, either among these early remains, or, at any rate, in the early histories. It is difficult to understand how an art which had made such decided progress could be lost, more particularly when it is remembered how the knowledge of such arts is transmitted here from father to son, in special families, for centuries. These beads might easily have come from Phœnicia, viâ Assyria. The broken piece of glass is, however, of inferior quality, and full of minute air-bubbles. It is of a dull blue colour. It could scarcely be worth while to transport such a specimen as this from Phœnicia, and possibly it may have been come from India.

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\* Since writing this, I have seen two pieces of gold which covered the relics deposited in a receptacle at the Yaṭṭhāla dāgaba, and I find that the fragment which we have obtained is similar to them, and was probably intended for a similar purpose.

Besides the bangle already described ("Personal Ornaments," No. 8), a larger piece of glass of a good quality, and of as late a date, has been procured in the high-level channel cutting which passed through part of the city. (See "Household Utensils," No. 19.) This must have been made some centuries after the other pieces of glass, bringing the manufacture down to perhaps the 4th or 5th century A.D., if not later.\* It is of a rich green colour, and apparently without flaw. The discovery of this latter piece makes it still more likely that all the glass is imported from India.

I now come to three substances which are certainly importations.

*Rhinoceros Horn*.—Among the houses of the artificers, at the site of the Tissa sluice, a piece of black horn, which appears to form the spiral root end of the horn of a young rhinoceros, probably *R. sondaicus*, the lesser Indian rhinoceros, was met with. This was used medicinally, and it is still numbered among the native nostrums of the present day as an effective antidote for snake-bite. It is taken internally, mixed with human milk, some of the horn being rubbed down or scraped off in a powder for the purpose. It will be observed that the end of this piece of horn has been rubbed down in this manner. It is very highly valued for its medicinal properties, and this piece is said to be locally worth several pounds sterling.

Dr. Jerdon says that *Rhinoceros sondaicus* "is found at present in the Bengal Sunderbuns, and a very few individuals are stated to occur in the forest tract along the Mahanuddy river, and extending northwards towards Midnapore; and also on the edge of the Rajmahal hills near the Ganges. It occurs also more abundantly in Burmah, and thence through the Malayan Peninsula to Java and Borneo." (*Mammals of India*, reprint 1874, p. 234.)

*Jade*.—The presence of jade among the remains of the oldest date is perhaps, on some accounts, more interesting than the discovery of glass. The pieces, including the bead

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\* Samghatissa I. (242–246 A.D.) is said to have placed "a glass pinnacle" on the spire of the Ruwanwæli dagaba; but this is not unlikely to have been a crystal. (See *Mah.* p. 229.) There is a crystal, now on Thúpárama.

and ear-ring, were all found among or near the houses of the artificers.

*Pumice*.—A small piece of material identified by Mr. A. C. Dixon as pumice was also found in one of the same houses. Possibly this was used medicinally, but more probably it was employed in polishing precious stones.

### *Foreign Trade.*

The two last articles appear to be small things on which to found a big hypothesis; but if I am correct (in the absence of suitable works of reference) in supposing that the jade has come from the east of the Bay of Bengal,\* and that the pumice cannot have been procured nearer than Sumatra, we have here proof of a direct ancient trade between North-Eastern India and the Far East, if not directly between Ceylon itself and the East. Nor is there anything in such a theory which is inconsistent with probabilities. It is known that centuries before these remains were covered up many vessels sailed from the Ganges to Ceylon; and, if so, there is every likelihood that others carried their trading operations eastward along the shores of the Bay of Bengal. If Buddhist missionaries were despatched from India to Burma in the reign of Asoka, that country must have been long previously known to the inhabitants of North-Eastern India. † The earliest travellers must have been traders, and they must also have gone by sea, the land journey being impossible. And with a trade route once established between India and Burma and round the coasts of India, some of the desirable produce of the Far East would certainly find its way

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\* Since this was written Mr. Hayward has informed me that he has been shown jade which was said to be procured and cut in Northern India; but, if so, he remarks that it must be found in very limited quantity, and he considers that China and Japan are the true sources of it. He states, however, that the specimens of jade which have been found at Tissamahārāma are much coarser than Chinese samples, so that I conclude they may perhaps have come from Northern India. The carnelian is also probably imported from India.

† The first Buddhist missionaries, 18 in number, visited China in B.C. 216, but they made the journey overland. As foreigners and 'strange characters,' they were all thrown into prison, but eventually released. Still, it seems probable that a trade with China existed before they ventured to make the journey. (*China*, by Proff. Douglas, p. 318).

to Ceylon, a country in close mercantile and political connection with Mágadha, and capable of offering in return many highly-valued articles not found in the Far East. If this trade be admitted—as the discovery of pumice (if not the jade) in Ceylon almost compels it to be\*—the voyage of Wijaya and his companions is no longer a matter for surprise or doubt; they simply took a well-known route in search of “pastures new and fields Arcadian,” tempted probably by stories of the gem and pearl-producing capabilities of this Island.

In support of this theory I annex an extract from Prof. Max Duncker's *History of Antiquity* (translated by Abbott, 1879), the italics being mine.

Regarding the Phœnicians it is said :—“The south-west coast of Arabia was no longer a place for producing and exporting frankincense and spices; it became the trading place of the Somali coast, and before the year 1000 B.C. was also the trading place for the products of India, which *ships of the Indians* carried to the shore of the Sabeans and Chatramites.....By the foundation and success of the trade to *Ophir and the most remote places of the East* which they reached, their commerce obtained its widest extent and brought in the richest returns. With incense and balsam there came to Tyre cinnamon and cassia, sandalwood and ivory, gold and pearls, from India, and the *silk tissues of the Distant East*.” (Vol. II., pp. 297—298.)

Dr. Duncker further points out that from his inscriptions it is learnt that “Asoka is not only in connection with Antiyaka—i.e. with his neighbour Antiochus, who sat on the throne from 262 to 247 B.C., and with Turamaya, i.e. with Ptolemy Philadelphus of Egypt (285—246 B.C.),—but also with Antigonus Gonnatas of Macedonia (272—258 B.C.), with Alissanda,—i.e. Alexander of Epirus (272—258 B.C.), and even with Magas, King of Cyrene.....Not merely were these lands of the Distant West known, Asoka was in connection with them. Ambassadors were sent to their princes, and are said to have received the assurance that no

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\* Latterly, however, a considerable amount of pumice from the Krakatoa eruption in the Sunda Straits has been washed ashore both on the coast of India and near Jaffna. (See *Ceylon Observer*, April 10th and March 23rd, 1885.)



hindrance would be placed in the way of the preaching of the doctrine of Buddha." (*Loc. cit.*, Vol., IV., p. 529.)

*Education.*

Although an examination of the inscriptions of the Island has led Dr. Müller to deem that the art of writing was not known in Ceylon as early as in India, which, in any case, would be an *a priori* inference, the evidence afforded by the inscribed fragments of pottery appears to prove the introduction of the art at a period at any rate not very much later than the reign of Asoka. When the small area included in our excavations at the sluice, and the quantity of inscribed pieces still lying undisturbed in the soil, are considered, and when it is remembered that these represent only a part of the defective pottery rejected at the manufactory after being burnt, it is a fair deduction that a far greater number, probably hundreds at least, of inscribed and perfect specimens have been made and sold. Yet this writing, done by ordinary potters, is, as a rule, as well executed as that of the best of the most ancient inscriptions. There are few of the ill-formed uncouth letters, such as illiterate people might be expected to make.\* If the form of the letters is any guide (and among several examples, which plainly are not all the work of one writer, it must be), there is only one published inscription in South Ceylon, that of Ilanága, which comes within 100 years of the age of the most recent of these. The letters cannot, therefore, have been engraved by persons who were specially imported for the purpose of cutting inscriptions, and who might, in such a case, have amused themselves by decorating the hardened but unbaked earthenware, and I am forced to conclude that the whole work is due to the potters themselves. When the inferior position of this caste is taken into consideration,† such a fact must be admitted to afford evidence of a state of education in the country which is unexpected. There are not many potters in the Island at the present day who could

\* Even in the present day what a small percentage of English labouring men would print a large S or N correctly !

† In two lists in Upham's *Buddhist Tracts* they are placed respectively 5th and 9th of the lower castes, excluding the Wellalas (pp. 331 and 345).

write sentences on their productions. If potters possessed the knowledge of writing, we may be sure that the higher castes, too, would not be ignorant of it. It seems to me that such negative evidence as the absence of rock inscriptions of a very early date proves little. It is one thing to write a few sentences on a leaf, but quite another—and a thousand times more difficult and tedious—to cut them on a rock. But it was easy to scratch the letters on the partly-hardened clay, and these workmen appear to have amused themselves by doing so. Not only can this be deduced, but an examination of these letters leaves no doubt that many, if not all, were engraved with some sharp-pointed instrument similar to the style now in use. Considering this fact, and the indubitable age of the inscriptions, my conclusion is that the art of writing had been introduced into Ceylon at a period long antecedent to the cutting of the first rock inscriptions in the Island; and I not only see nothing unworthy of credit in the earliest references to it contained in the *Mahāvamsa* (p. 53, 54, 60, and 131), but every likelihood of their being a strict adherence to fact. The art must necessarily have been in existence in India for centuries before the first Indian rock inscriptions were cut, and it is unlikely that none of the early settlers, especially those from the courts of the Indian Kings, should be acquainted with it. At any rate, it is certain that the art of writing must have been brought to Ceylon long before the knowledge could spread to people of the lower castes.

It is much to be regretted that no full sentence has been discovered on the pottery, and only two or three complete words. In nearly all cases there is only a letter or two. The two longest inscriptions read:—

No. 1. ....*ke Dayapu saha Aba*.....

No. 2. *Gapati sivasa*.

The letters discovered are:—

*A, E, ka, ga, da, ta, na, pa, ba, ma, ya, ra, va, sa, ha,* and all the short attached vowels. The *sa* is of the angular form, like the Greek digamma.

#### *Mode of Burial.*

Nothing to illustrate the earliest form of burial in Ceylon has come to light, but an interesting example of a much

later date was discovered in excavating the high-level channel from the sluice. Four and a-half feet from the surface, exactly under a medium-sized tree, and about six feet above the lowest stratum of remains, a large wide-mouthed chatty was encountered. This, although broken, was taken carefully out, and was found to contain a number of calcined pieces of bone. Inverted on these was a small earthenware lamp, already described. ("Household Utensils," No. 22.) As the groove for the wick is blackened by fire, the lamp has evidently been in use, and we may assume that it belonged to the buried person. The Buddhist priests at the Maháráma and Yatthála dágabas (representing the Siamese and Amarapura sects) are both strongly of opinion that these are not the remains of a priest—a belief which is the more justified from the fact of there being no wihára in the immediate neighbourhood. It is uncertain how long Tissawæwa has been breached and deserted, but it has undoubtedly been so for a long period. Hundreds of years must have elapsed after the embankment gave way, before the bed of the tank and the paddy field could be overgrown with dense jungle and forest, as was the case before the recent restoration. It is almost certain that the tank was in order when Tamils were settled at it in the time of Mágha, in the early part of the 13th century, but I have met with nothing of later date regarding the place. The shape of many bits of pottery found in a layer immediately below the vegetable mould at the surface of the ground resembles that of fragments in the lowest stratum, and is, in many cases, unlike that of earthenware of modern manufacture, some of the articles, such as plates, being no longer made in Ceylon. These must have been deposited before the tank burst, and the form of burial above described may belong to the same period. There is nothing to indicate its exact date, and all that can be said with accuracy is that it is apparently some centuries old, and that it may possibly date from the 14th century.\*

In conclusion, I beg to state that, being in a remote

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\* Compare the account in the *Corpus Inscriptionum Indicarum*. Vol. I., p. 23, of the discovery of four similar cinerary urns at Bairat, the lamp, however, being wanting.

station, and having left many of my books in Colombo, I have been unable to consult an adequate number of works of reference, and this report has therefore been written under special disadvantages.

I must not omit to acknowledge, however, the ready assistance which Mr. D. W. Ferguson, of the *Ceylon Observer*, has given me in this matter, by kindly lending to me several valuable works which I did not possess. I am greatly indebted to Mr. A. C. Dixon, B.Sc., for kindly examining and identifying several stones, and for ascertaining the composition of the silicate of alumina ornaments; and to Mr. J. Hayward for valuable information regarding the precious stones reported on.

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#### ADDENDUM.

Since drawing up this report, and recording my conclusions regarding the introduction of the art of writing "at a period at any rate not very much later than the reign of Asoka," I have discovered a large series of inscribed bricks at the Yaṭṭhāla dāgaba. These bricks formed part of the body of the dāgaba, and having fallen down in a *talus* have been removed to make way for the restoration now being carried out. Many of the bricks of the Mahārāma are, I have since been informed by the resident priest and others, similarly inscribed; but the letters (not being known to any one here) were supposed to be merely fanciful meaningless marks drawn on the bricks, and no particular attention was paid to them. This is very unfortunate, as both the late Dr. Goldschmidt and Dr. E. Müller, the Archæological Commissioners, visited the dāgaba while the repairs were in progress. As Mahānāga, the constructor of this dāgaba, was the contemporary of Asoka, we should, had their attention been drawn to these marks, have obtained a Sinhalese alphabet known to be of the same age as Asoka's, and we should thus have had the best possible local starting point for Sinhalese palæography. These bricks are now relaid in the dāgaba, and the letters are lost to Archæology. I have, however, found one or two letters similar to those at the Yaṭṭhāla dāgaba on some of the fragments of brick not yet built into the Mahārāma.

At the Yatthála dágaba the restoration has just been begun, and I have thus been able to preserve a good series of bricks from oblivion. Their palæographical value depends largely on the date of the structure, regarding which the ancient histories are quite silent, the only guide being the statement in the Mahávamsa that Mahánága's son Tissa, who succeeded him, was born at the Yatthála wihára, and, as Turnour has added, "during the flight" of his father. If the Yatthála wihára, to which reference is made, is the wihára which now goes by the name, at the Yatthála dágaba in the ancient Mágama, this statement, as I have already mentioned, cannot be correct. It is improbable, on the face of it, and it becomes impossible, when we consider (1) that the palace was most likely not more than a mile distant; (2) that Mahánága was apparently 53 years old at the time; and (3) that in this case Tissa's grandson was born 18 years afterwards. Even if my revised chronology is quite wrong—(although it rests on too secure a foundation to be more than a few years wrong)—it cannot be supposed that the prince was born at a wihára when the palace was in the immediate neighbourhood. Besides, the Mahávamsa says, "proceeding thence to Rohana," an expression which would not have been used if the Yatthála wihára was at Mágama. Mágama had long before been the residence of a prince, at least—even if Wijaya never lived at it; and Mahánága came as the tributary king or viceroy of the southern kingdom, and not merely as a fugitive who would be glad of any shelter for his family. Jinaratana Terunnánse, of the Yatthála wihára, informs me, also, that it is stated in the Dhátuvamsa that Mahánága erected this wihára. If so, this should be decisive evidence against his son's birth at it during the journey of the father to the southern capital. I hope to give the extract relating to it before closing my report. (See *Appendix*, Note 6.) Whether this was the case or not, I conclude, from the other evidence above given, that if Prince Tissa was born at a Yatthála wihára it must have been some other than this one.\* At any rate, he

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\* There is a Yatahalena wihára on the road from Colombo to Kandy, connected by tradition with Yatthálaka Tissa. (*Ancient Inscriptions*, No. 86.)

bore the name of Yatṭhálaka Tissa, and succeeded his father in the sovereignty. I have already shown that Mahánága may have been born about 296 B.C.; and if we suppose him to have died at the age of 70, his son Tissa would succeed to the throne about 226 B.C. This is probably not more than a few years wrong; Mahánága must have been on the throne at least 14 or 15 years in order to complete the great works which he undertook at Mágama and elsewhere—(the Dhátuvaṁsa says that he erected 100 wiháras); and to allow time for the interpolation of his son and grandson before Kákawanna Tissa, he cannot be assigned a much longer life. Nothing is more likely or natural than that the son of the constructor of the Maháráma (and perhaps the Sandagiri dágaba also), should emulate his father in the erection of a large dágaba; and when we find one at Mágama named after his birthplace, it can be assigned to him with greater prospect of accuracy than to any other monarch. As he bore his uncle's name, Tissa, it can be understood that he might prefer to call this dágaba after the place where he was born, rather than after a name which might be confounded, in after years, with that of his relative. It may be assumed, then, that the Yatṭhála dágaba was built by Yatṭhálaka Tissa; and in that case the date of its construction must, until more is known of early Sinhalese chronology, be put down to the period between 210 B.C. and 226 B.C.—say, about 220 B.C.

So far as probabilities are a guide, therefore, this date, 220 B.C., is the date of the inscriptions found on the bricks at the Yatṭhála dágaba; and the forms of the letters themselves afford valuable confirmatory evidence that the writing was done not very long after that of the Asoka inscriptions. I annex drawings of the letters met with, and if this report should be published, I hope that it may be possible to reproduce them accurately by lithography. This will be much better than a lengthy comparison of the letters with those of Asoka, and of the oldest inscriptions in Ceylon, at Tonigala and Gal-lena. (*Ancient Inscriptions*, Nos. 1 and 2.) Attention may however be drawn to the fact that some of these letters are now, I believe, for the first time found in Ceylon in the most ancient character. These are *I, E, O*,



# PALAEOGRAPHICAL TABLE

(after Cunningham.)

	Asoka 245 B.C.	Māgama 220 B.C.	Tōmḡala etc 80 B.C.	Māgama (vowels)
<i>N</i>	𑀓	𑀓	𑀓	𑀓 <i>nā</i> , 𑀓 <i>na</i> , 𑀓 <i>ni</i>
<i>P</i>	𑀕	𑀕 𑀕	𑀕	
<i>Ph</i>	𑀖	𑀖	—	𑀖 <i>phā</i> (?)
<i>B</i>	𑀗	𑀗	𑀗	
<i>Bh</i>	𑀘 𑀘	𑀘	𑀘	𑀘 <i>bhū</i>
<i>M</i>	𑀙 𑀙	𑀙	𑀙 𑀙 𑀙	
<i>Y</i>	𑀚 𑀚	𑀚 𑀚	𑀚	𑀚 <i>yi</i>
<i>R</i>	𑀛 𑀛	𑀛	𑀛 𑀛 𑀛	
<i>L</i>	𑀜 𑀜	𑀜	𑀜	𑀜 <i>w</i> (?)
<i>V</i>	𑀝	𑀝	𑀝	
<i>S</i>	𑀞 𑀞 𑀞 𑀞	𑀞 𑀞 𑀞	𑀞 𑀞	
<i>H</i>	𑀟 𑀟	𑀟	𑀟 𑀟	

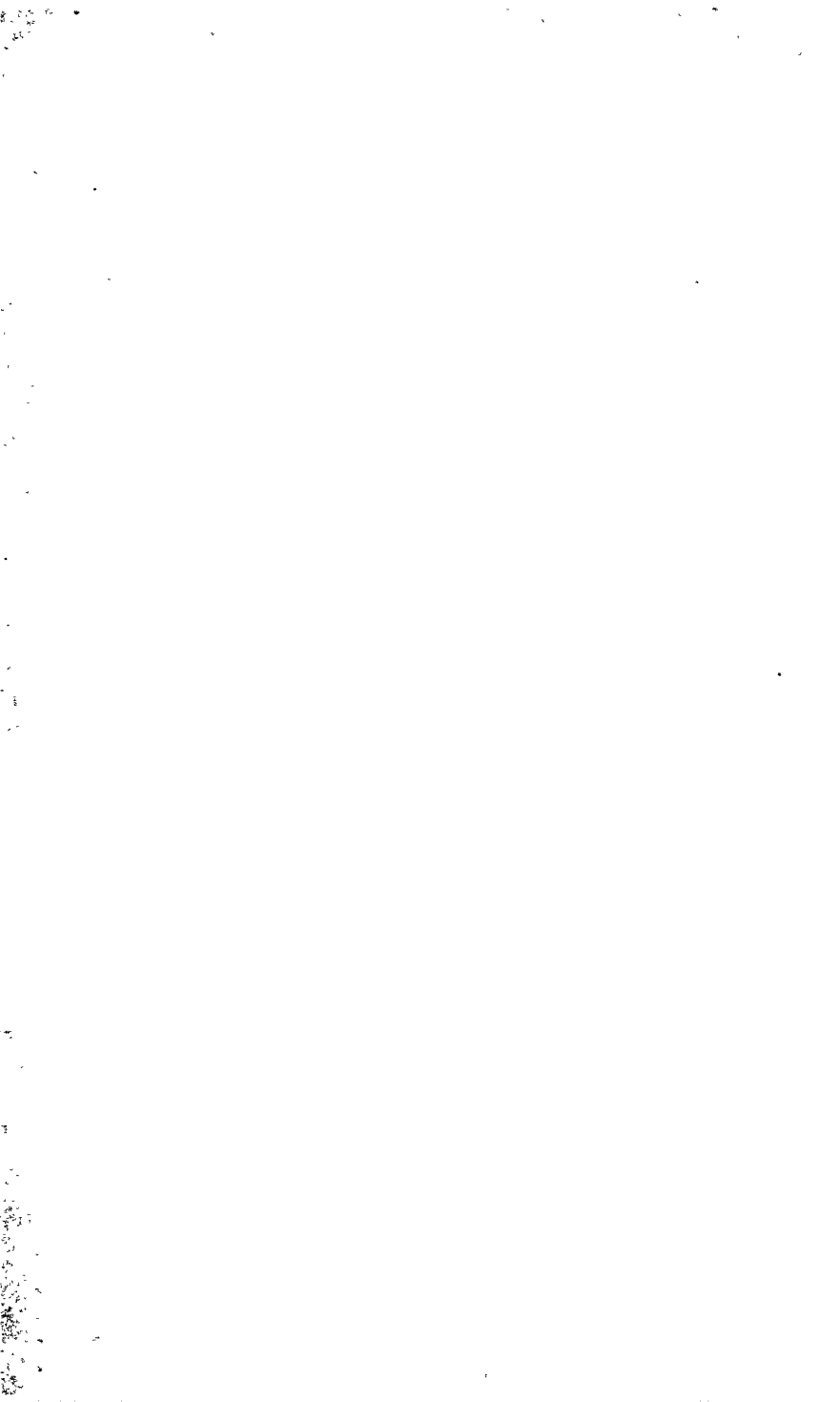
	A	I	Î	E	U	O
Asoka	𑀠 𑀠 𑀠	𑀡	—	𑀢	𑀣	𑀤 𑀤 𑀤
Māgama	𑀠 𑀠 𑀠 𑀠	𑀡	—	𑀢	𑀣	𑀤
Tōmḡala &c	𑀠 𑀠 𑀠	—	𑀥(?)	—	𑀣	—



# PALAEOGRAPHICAL TABLE

(after Cunningham)

	Asoka 245. B.C.	Mâgama 220 B.C.	Tômgala etc 80. B.C.	Mâgama (vowels,
<i>K</i>	+	+	+	𑀓 <i>kî</i> , 𑀔 <i>ke</i> .
<i>Kh</i>	𑀕 𑀖	—	—	
<i>G</i>	𑀗 𑀘	𑀙 𑀚	𑀛 𑀜	𑀝 <i>gâ</i> , 𑀞 <i>go</i> , 𑀟 <i>ge</i> , 𑀠 <i>gû</i>
<i>Gh</i>	𑀡	—	?	
<i>Ñ</i>	—	—	—	
<i>C</i>	𑀣	𑀤 𑀥 𑀦 𑀧	𑀨 𑀩	𑀪 <i>co</i> , 𑀫 <i>co</i> , 𑀬 <i>co?</i> , 𑀭 <i>câ</i> .
<i>Ch</i>	𑀮	𑀯 𑀰	𑀱	𑀲 <i>cho</i> , 𑀳 <i>cu</i>
<i>J</i>	𑀴 𑀵 𑀶	𑀷	𑀸 𑀹	
<i>Jh</i>	𑀺	𑀻	𑀼	
<i>Ñ</i>	𑀽	𑀾	—	𑀿 <i>ñā</i>
<i>T</i>	𑁀 𑁁	𑁂 𑁃	𑁄	
<i>Th</i>	𑁅	𑁆	𑁇	
<i>D</i>	𑁈	𑁉	𑁊	
<i>Dh</i>	𑁋	—	—	
<i>N</i>	𑁌	𑁍	𑁎	𑁏 <i>nî</i> 𑁐 <i>no</i> .
<i>T</i>	𑁑 𑁒	𑁓 𑁔	𑁕 𑁖 𑁗	𑁘 <i>to</i> , 𑁙 <i>tu</i> , 𑁚 <i>tu</i>
<i>Th</i>	𑁛	—	—	
<i>D</i>	𑁜 𑁝	𑁞	𑁟 𑁠	𑁡 <i>do</i> , 𑁢 <i>dâ (?)</i>
<i>Dh</i>	𑁣 𑁤	𑁥 𑁦	𑁧	



*ñā*, *pñā*, and the trifold *sa* ; while *jñā*, of which many copies have been found, has been rarely met with in rock inscriptions in the Island.

In nearly all cases only one letter is written on a brick, (often with an attached long or short vowel\*) ; but in a few instances two have been discovered, apparently forming the names of men, such as Kaja, Taka, Jhata (or Jhara). Of most of the letters many copies have been procured, and the letters *A*, *hi*, *ga* (with vowels), *ca* (with vowels), and *na* (with vowels), are particularly numerous. I suppose that they are the initials of the brickmakers, written or stamped while the clay was soft and plastic. Mr. Gooneratne, Atapattu Mudaliyar of Galle, has suggested to me that they may indicate the part of the structure in which the bricks were to be placed ; but this seems to me to be very improbable. The brickmakers could know nothing about the building work ; and as all the bricks are of only two dimensions, which are mixed up indiscriminately in the structure, there could not be any necessity for such a procedure ; it would be quite impossible for any one to determine before the bricks were burnt in what part of the *dāgaba* they were to be placed. The only other hypotheses are that the brickmakers wrote the letters to record the number of bricks made, or that they wrote them for amusement, or that they wrote them as their initials or marks. The first hypothesis is negatived by the fact of the great preponderance of certain letters, the rarity of others, and the absence of some few ; the second is disproved by the fact that several of the letters are impressed by well-cut dies ; and I see no reason to doubt that the last theory is the true explanation of the presence of the letters on the bricks, especially after the evidence afforded by the inscribed pottery of the state of education of other members of this caste at a very early date.

Evidently, almost all the letters have been written with the finger end, but a few have been traced with pointed sticks or twigs, and several others have been deeply and beautifully stamped in *intaglio* with well-cut dies, apparently

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\* This is the first time that the long vowels, except *ā*, as they are found in Asoka's inscriptions, have been met with in Ceylon.

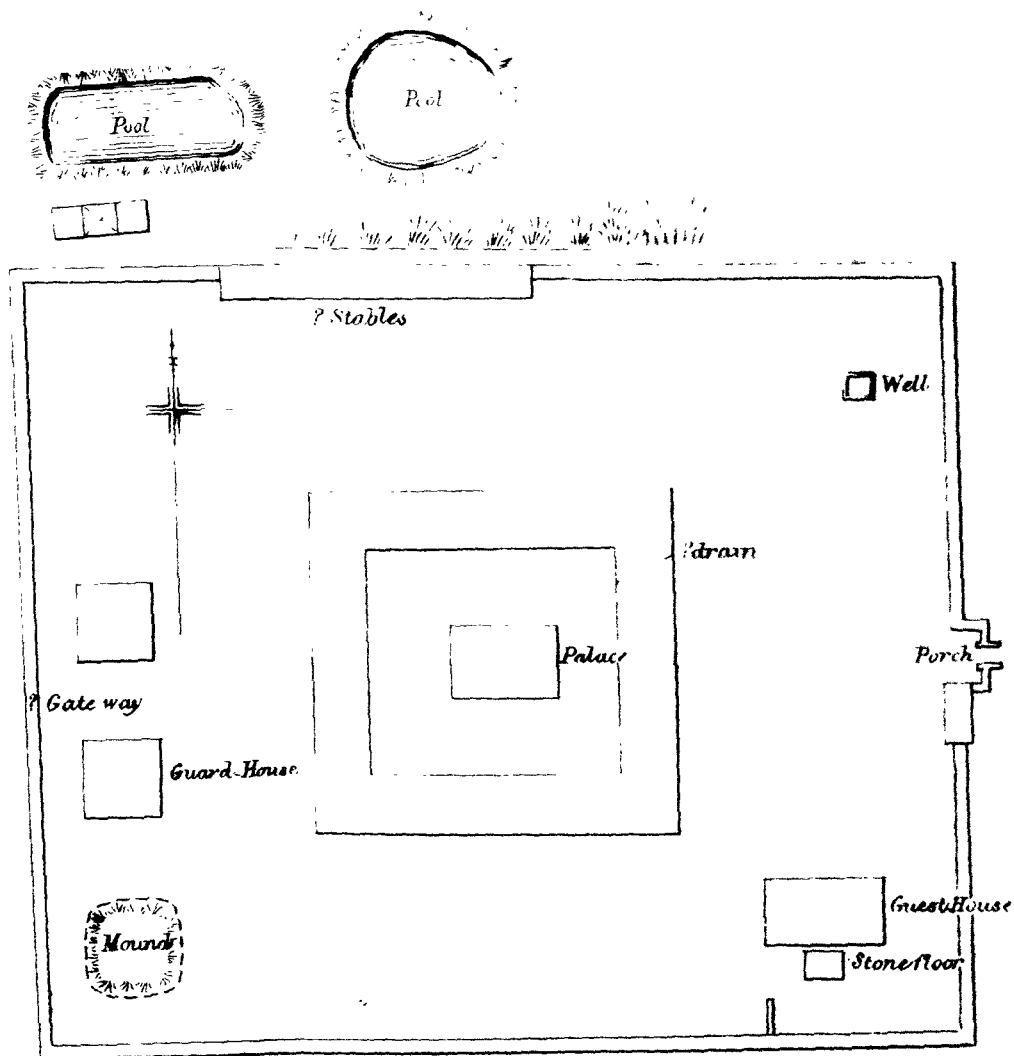
made of hard wood. On two or three stamped bricks there is the impress of part of the edge of the die, the size of which almost proves that it was made of this material. The written letters vary in length from about three inches to five and a-half inches, but the stamped ones are usually somewhat smaller. The written ones are made in a free, bold manner, which only men who were well accustomed to writing could acquire. One or two letters appear to be purposely wrongly made, the curve in the *ca*, for instance, being on several bricks traced on the wrong side of the vertical line; and I have met with one of this shape impressed by a well-cut stamp. A man with this initial may have adopted this mode of distinguishing his signature from that of another person having the initial. Only four kinds of marks, which are not letters, have been discovered; these consist of one, two, four, and five dots or punctures, the idea being evidently taken from the three dots of the letter *I*. This appears to show that nearly all the brick-makers could write, or more of these marks would have been found.

If the hypothesis that these letters are the initials of the brickmakers is correct, and if it is further allowable to separate stamped from written letters as the initials of different persons, the specimens obtained must be the work of about 80 different men. How many more different initials might be procured, were the whole of the bricks used in the *dágaba* to be carefully examined, cannot be guessed; but the number might certainly be much increased. The bricks which I have been able to examine were merely a few of the bricks forming the upper half of the dome or cupola.

That any such letters should have been written on the bricks forming the body of the *Yatthála dágaba* and the *Maháráma*, affords conclusive proof that the art of writing was introduced into Ceylon not later than the time of Asoka; but when we find that nearly all these brickmakers were capable of writing their initials (or any kind of letters) on bricks, it must be also admitted that the knowledge of writing had by that period spread generally throughout the country. As I previously remarked, if men of low caste knew how to write, the higher castes must certainly have been aware of it. When we thus find the people generally,



# PLAN OF THE MAGAMA PALACE



Scale 60 Feet to an Inch

and particularly when we find the lower castes able to write so early as 240 B.C. (about which time the building of the Maháráma was probably begun), it may be accepted as almost beyond doubt that the knowledge of writing was brought to Ceylon fully 170 years previously, by the first settlers. If the art had been introduced only at the time of Mahinda's mission, there would have been no time for so many of the builders of the Maháráma to learn to write ; and there is no ground for assuming that these men were specially imported from Mágadha for the purpose of burning bricks. Prof. Max Müller (*Hist. of Sanscrit Literature*, quoted by Duncker *loc. cit.*, Vol. iv., p. 156) has fixed the date of the first written work in India, Pánini's Grammar, at about 350 B.C. ; but he considers that the art was known in India before 600 B.C. Dr. Duncker would remove this date to 800 B.C. (*loc. cit.*, p. 157). It would be strange, then, if the first Mágadhese settlers were quite ignorant of it.

Writing must have been long practised, too, before the idea of cutting dies with which to print the letters was originated. This may possibly have been adopted originally in India, from the Babylonians, who, as is well-known, had from a very early period (2,400 B.C.) been accustomed to use dies for stamping their bricks ; but if so, it is rather strange that no earlier examples of it have been discovered in India.\* It cannot, however, be assumed that these inscriptions at two dágabas in the extreme south-east of Ceylon are the first instances among the Aryans of writing or imprinting letters on plastic clay.

### *The Mágama Palace.*

I take advantage of the delay in publishing this report to furnish some particulars and a plan of the ruins of the presumed palace of the Mágama princes. This ruin is about half a mile north-west of the Mænik dágaba. While my men were removing some broken bricks lying at the site, some flat stones were met with, about  $2\frac{1}{2}$  or 3 feet underground ; and on tracing the line of these, it was found

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\* Compare *Report of Arch. Survey of India*, Vol. 1, p. 326, where General Cunningham mentions that he found a stamped brick at Aju-dhya, but of a later date than Asoka.

to enclose an almost rectangular space, the sides being 289 and 287 feet long, and 238 and 234 feet wide, measuring from the centre of the walls. It was evident that these flat stones formed the foundations of the boundary-wall of the court-yard. On each side of them there was usually an upright slab set on edge, the whole foundation having a general width of four feet. The stones were from eight to twelve inches thick, and were uncut, being merely split to the shape required by means of wedges.

Inside this enclosure were the foundations of other walls, which, when traced out and examined, were found to have supported the roof of a tiled building carried round an inner court-yard. The total length of this structure was 114 feet, and its breadth was 105 feet. The width of the roofed building was 17 feet, the enclosed court-yard being thus 80 feet long and 69 feet wide. Stone pillars stood in the walls at distances apart varying from eight to fourteen feet; they were merely wedged rough stones about nine inches square. In the middle of this inner court-yard was another rectangular tiled structure, 34 feet long and 22 feet wide, which appears to have been the royal residence. There was a verandah, four feet wide, round the building, which is included in the above measurements, so that it is evident that the apartments were of small dimensions. I should presume that this structure had at least one upper storey.

A few small tiled buildings existed in the outer court-yard, two of them perhaps being guard-houses, 24 feet square, immediately inside the western entrance; and there is also a deep stone-lined well of rectangular cross-section, measuring eight feet by seven feet. Extending for a length of 100 feet on the inside of the north wall, and having its roof resting on it, was a tiled shed or building, six or eight feet wide, which once had a stone floor. This, with probably a verandah, may perhaps have formed the royal stables. A building, which I take to be the guest-house, 36 feet long and 20 feet wide, stood near the south-east corner of the enclosure. In front of it, to the south, and only two feet from its wall, was a platform of stone slabs dressed smooth on the upper surface, about 12 feet long and 8 feet wide, on which the guests washed their feet



before entering the house. A similar arrangement, of more elaborate construction, is found at the entrances to three of the palaces at Anurádhapura, but in those cases the lavatory is built with a raised edging of stone, capable of holding up about six inches of water.

Close to the north side of the enclosure there are two small excavated pools, probably first dug as clay-pits, and afterwards utilized for bathing purposes when they contained water. A doorway through the outer wall appears to have led to one of these, the path passing through a detached porch, on each side of which was a room ten feet square. These may have been either guard-rooms or the royal dressing-rooms, most likely the latter.

The principal entrance to the outer yard may have been on the south side, but I have not been able to trace it. There was an entrance, also, near the middle of the east and west walls; that at the former wall having a peculiar porch built out from the general line of the wall, and a very small guard-room on the inner side.

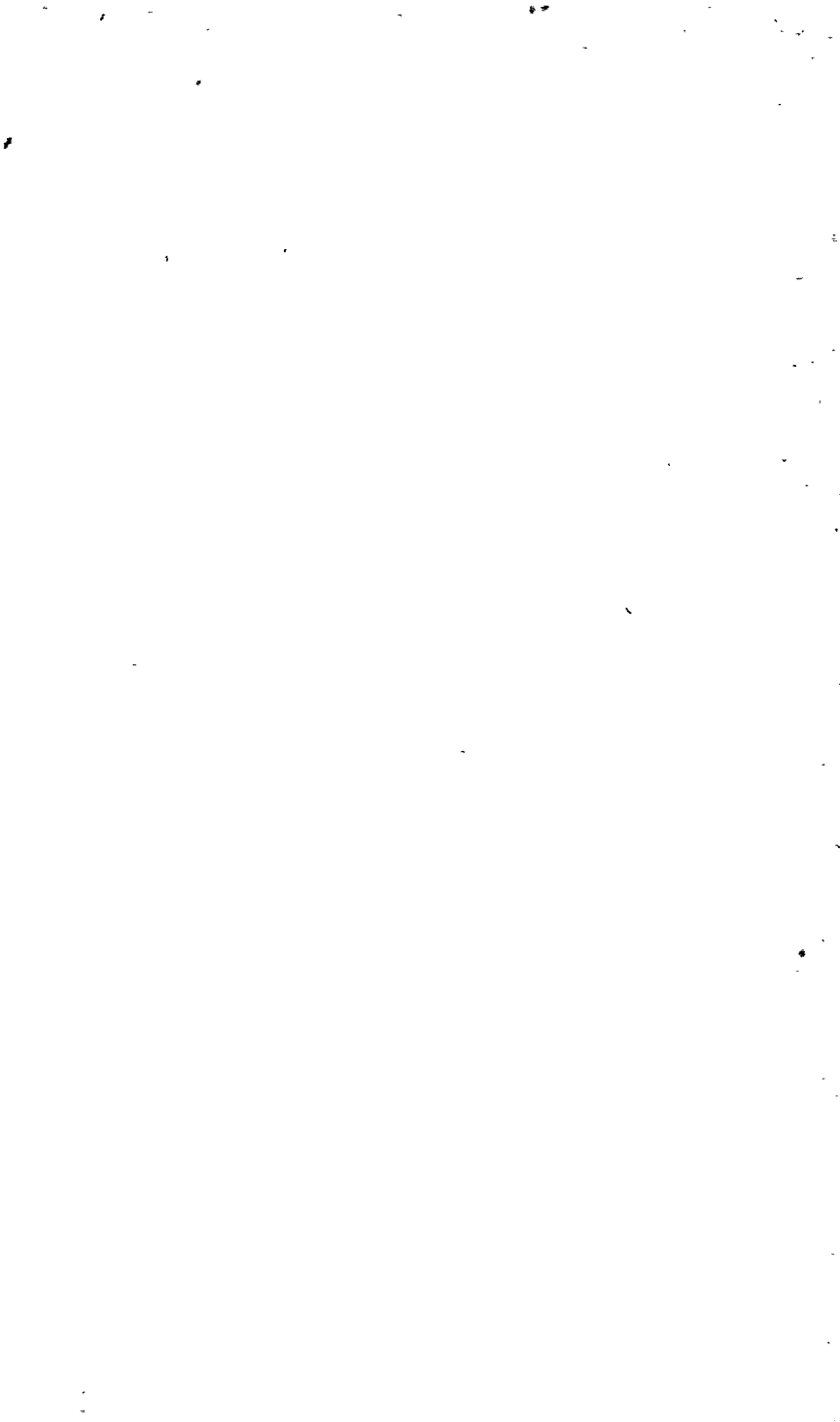
The superstructure of the walls of the palace is, of course, of a later date than the remains previously described in this report. This is amply proved by the sizes of the few bricks found, which are smaller than those of the *dágabas*, and by the shape of the roofing-tiles, which are entirely different from those met with in our excavations near the sluice, and resemble those used at the more recent buildings at the *dágabas*—none of which, however, can be assigned to a later date than the 12th or 13th centuries. But in the absence of any other ruin suitable for a palace, it is probable that the general outlines, and the foundations of the walls, and the rough uncut pillars inserted in the walls, date from a period not very much more recent than the time of the first princes of *Mágama*. The palace is at the site where we should naturally expect to find it if it were built at a very early date—that is, on the high ridge overlooking the river, from which water for drinking and cooking purposes could easily be brought before the well was dug, and towards which one of the main entrances leads. Again, on referring to the account given in the *Mahāvamsa* of “the festival held on the day on which the King (*Kákawanna*) conferred a name on his son” (p. 145), it is quite clear that

the compilers of the *Aṭṭhakathā* understood the palace to have a spacious court-yard, capable of holding 8,000 priests. One might naturally consider this the exaggeration of an enthusiastic admirer of *Duṭṭhagāmini*; but it is a fact that, making all deductions for the detached buildings, the court-yard of this palace is quite capable of holding more than that number of persons. The open space in it must have been considerably over 5,000 square yards.

From the story of the engagement of *Sūranimila*, *Duṭṭhagāmini*'s second hero, as contained at *Mahāvamsa*, p. 130, it is evident that the attendants at the court were accustomed to bathe in the river, and not in the tank, as they would have done were the palace nearer the tank. I have just stated that one of the gateways faces the *Kirindeganga*.

This palace thus agrees so well in these two respects (the only points regarding which there are data for instituting a comparison) with that of King *Kākawannatissa*, that I think we must conclude that it occupies nearly the same space as his, and that the more permanent features, already referred to, perhaps date from his reign. Before his time all is conjecture; we know that the earlier princes must have had a palace at *Mágama*, and it is allowable to presume that this is the building; but there is not a line which enables us to confirm the identification. In all probability, however, the palace as it existed at the time of *Kākawannatissa* was constructed by King *Mahánāga*. *Wijaya* must have had his residence somewhere near, if he really lived at *Mágama*; but that would be a much less pretentious building, and it would be quite useless to attempt to identify any part of this palace with the edifice in which the first king of Ceylon "lived and governed his kingdom."

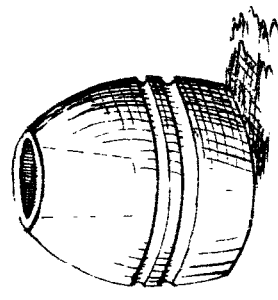
A point of interest regarding its construction is the fact that two of the outer walls run—I may say *exactly*—north and south, the other two very nearly forming right-angles with them. As nearly as I have been able to ascertain, the lines of the foundations of the two former vary from the meridian only —15 minutes and +24 minutes respectively. It is quite possible that the superstructure ran more exactly north and south. In the case



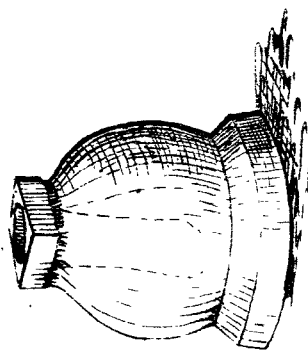
# KARANDUWAS FOUND AT THE

## YATTHALA DAGABA

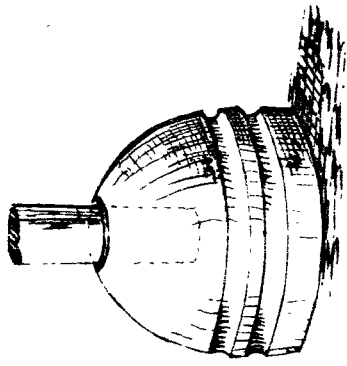
(natural size)



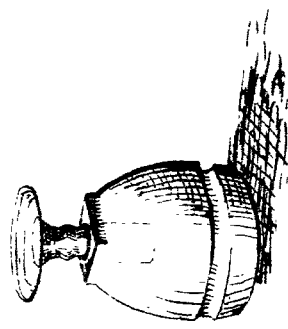
Amethyst Karanduwa



Chrysoberyl Karanduwa



Brown Crystal Karanduwa



Clear Crystal Karanduwa

of the east and west walls, the variation from a right-angle is less than half a degree.

These facts open up a considerable field for a conjecture. The only way in which it seems to me possible for the builders to have fixed the meridian with such accuracy is by means of the Pole-star. I have asked a local "Næka-trála," or astrologer, for his opinion on it, and he says that he should first proceed to set out the east and west lines by observing the point of sunrise at about the vernal or autumnal equinox, and afterwards set off the others perpendicular to them. He has no knowledge of the Pole-star. It seems to me very improbable that the north and south lines could be as accurately determined in this manner as are those at the palace.

## APPENDIX.

THE excavations recently made at the Yatthála dágaba have brought to light some very interesting articles, which I take this opportunity of describing. They were all found in removing the *talus* of brick and soil which surrounded the lower portion of the dágaba, and they undoubtedly once formed part of the articles deposited in the relic-chamber at the top of the dágaba, which tradition states to have been rifled by the Tamils—i.e. in the thirteenth century.

Four beautiful relic-receptacles or "karaṇḍuwas" have been found,\* one of them containing the original stopper which confined the relics, and the two flakes of gold in which they were wrapped. There can be no doubt that some, if not all, of these date from the time of the construction of the dágaba—that is, from 220 B.C. I have found no record of any restoration of this dágaba, and even if it has been restored or partially rebuilt at any time, it is quite certain that the greatest possible care would be taken of the relics and their cases, and that they would be replaced in the relic-chamber in their original state. But during Siṁhalese supremacy the dágaba would never be allowed to fall into such a state of disrepair as its rebuilding from the level of the relic-chamber would indicate. These articles, then, may be assumed to belong to the

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\* See below, for illustrations of the karaṇḍuwas.

third century before Christ; and, as the earliest remains yet found in the Island, they have a great archæological interest. The following is a list of the things found:—

(1) A barrel-shaped *karaṇḍuwa* of amethyst. The diameter of the base is .94 in., the height 1.06 in., and the diameter of the top .50 in. The colour of the stone, though very rich, extends over only part of the *karaṇḍuwa*. Two parallel grooves pass round the amethyst in the lower half just below the minor axis. The relic-cavity is bored to about half the depth of the stone. The stone has considerable polish.

(2) A beautifully-polished, clear, brownish, rock-crystal *karaṇḍuwa*, of nearly the same shape as the preceding, but broader and flatter. It has a base of 1.22 in., and a height of 1.00 in. The upper half is nearly hemispherical. Just below the minor axis two admirably-cut parallel grooves or flutings pass round the stone; but they are broader and shallower than those on the amethyst. The cylindrical relic-cavity is bored rather less than half the depth of the stone. A stopper of nearly cylindrical form, but really the frustrum of a very tall cone, has been found also; and as it exactly fits the cavity it is supposed to belong to this *karaṇḍuwa*. It is composed of the same description of stone, but is merely turned, and not polished. This *karaṇḍuwa* is a highly-finished piece of work.

(3) A *dágaba*-shaped *karaṇḍuwa* of chrysoberyl, having a base 1.20 in. in diameter, a height of 1.28 in., and a top .54 in. square. The top of the basal platform is not horizontal, but slopes considerably downward from its junction with the *dágaba*. The whole cupola is approximately about three-quarters of a sphere. From the platform it rises outwards, increasing in diameter until half the total height of the stone is reached. The square cap or plinth on the top of the dome is relatively larger than is usual in *dágabas*. The work is of a rougher type than the others, so that these differences may not imply a corresponding difference in the earliest forms of *dágaba*. The enlargement of the diameter of the dome above the platform is characteristic of some early Indian *dágabas*, but not of those found in Ceylon. The relic-cavity is not bored truly down the axis of the stone, but diverges to one side. Its length is about two-thirds of the whole length of the stone.

(4) A pretty little *karaṇḍuwa*, with its stopper, of clear polished rock-crystal. Its shape is between the barrel and *dágaba*. It has a base .68 in. in diameter, a height of .78 in., and a top .37 in. square; but when the stopper is inserted the height is 1.10 in. A broad horizontal groove passes round the stone, at about one-quarter of its height from the bottom, forming the lower part

almost into a narrow basal platform. There is also a small square plinth on the top of the dome, into which the cupola gradually runs. The relic-cavity is bored to about half the depth of the stone. The stopper is of a solid umbrella-shape, or, more accurately, mushroom-shape, with the under side of the mushroom convex like the top, instead of concave. It fits easily but firmly into the cavity. Inside the cavity there were two small flakes of thin gold, which presumably enveloped the relics ; but no relics were found inside them.

All these karaṇḍuwas must certainly have been turned on a lathe. The grooves which run round them could not be cut truly without its assistance.

(5) Two small flat pieces of silver, which I omitted to measure. One of these is nearly square in plan, and is comparatively thick. It resembles in shape the early Indian money found at Eran, but it has no marks of any kind on it. The other piece has about the same thickness, but it is more irregular in shape, and of slightly larger size. It is possible that these may be an early form of money introduced into the Island from India. Silver is found in Ceylon rocks in very small quantity, and there is nothing to show that it was ever extracted by the ancient Sīṃhalese. It is said that similar-shaped punch-marked plaques of copper were found at the Mahārāma, but were replaced in the new relic chamber.

(6) A beautifully-engraved, thin, elliptical disk of red carnelian, .78 inch broad, apparently forming the stone of a signet-ring. The rapacity of the men who broke into the dāgaba seems to have led them to fracture this gem in two, in order to take away the material (gold, doubtless) in which it was set, but the best piece has been saved. Owing to the courtesy and generosity of the committee who superintend the restoration of the Yaṭṭhāla and Mæṇik dāgabas—and who, I may add, have afforded me every facility for an examination of the articles found by them, and have assisted me in collecting the rarer inscribed bricks—this stone is now in my possession.

It will be seen, from the impression sent to the Museum, that on the face of the stone there is cut, in intaglio, a figure of a king sitting on a chair-like throne. Excepting the left hand and leg, the former of which is too large, and the latter too thin, the whole figure is as well proportioned as most works of the present day. The person is sitting upright on the throne, facing the right, in a remarkably natural, free-and-easy position. His right foot hangs down in the usual manner, but his left is set on the chair, and the knee is sharply bent, in the position taken when a man

squats down in the Oriental way. The right arm hangs loosely at the side ; the left is supported on the bent knee just above the elbow, the fore-arm being turned upward, the hand open and displayed, and the fore-finger and thumb holding a flower, presumably a lotus, before the face. The face is in profile, and the hair is freely thrown back from the forehead, and is treated artistically, hanging just on to the neck in bold profusion, and covering the ears. Round the base of the neck is a necklet, such as small Tamil children wear ; and on each arm, a short distance above the elbow, is a rounded armlet, or single bangle. It is quite evident that the body is nude from the waist upward ; the anatomical details are delicately carved. The artist has experienced small difficulty in depicting the robe, which is transparent. Its upper part can be seen passing round the waist ; the edge hangs down from the left knee, and the folds on the right thigh are very distinct. A cord-like line, held in the right hand near the waist, passes over the right shoulder, and back round the front of the waist, above the edge of the robe. Its ends pass outwards through the open back of the chair, and end in graceful upward curves. This may perhaps represent a gold chain thrown negligently round the figure, or otherwise a Brahmanical cord.

Only one side of the chair or throne is shown. It is of peculiar shape, and rests on several feet, a pair being visible at each corner. The side is deep, extending almost to the ground, and is made of open basket-work, which is admirably engraved. The back rises as high as the man's shoulders, and curves backward in a luxurious fashion. At the upper corner, the upright bar passes through the horizontal bar (there is only one cross bar, which is at the top of the chair), and curls over towards it, ending in a carved knob. From the junction of the two bars there hang two long tassels. The whole upright bar is decorated outside with curled and winding ornamentation.

Through the courtesy of Mr. E. A. W. Budge, of the British Museum, I am able to append the following report on this gem, which is presumed to be of Indian origin :—

“I have shown your gem to Mr. Franks, and also to Dr. Birch. They have also read your account of the finding of the gem. Mr. Franks does not think that the gem is so old as the time of Asoka ; on the other hand, he thinks it much later ; but there are so very few gems of this class, and of those so very little is known, that it is impossible to fix any exact date for them.”

Without entering into a detailed discussion, I may add the following rough notes regarding the gem :—



The carnelian has not been met with in Ceylon by Mr. Hayward, and the stone itself is probably Indian. Carnelian is found at the estuary of the Narbada, and is cut and burnt there, according to Mr. Streeter (*Precious Stones and Gems*, 3rd ed., pt. II., p. 45.) A representation of a chair-like throne of a different pattern, without the basket-work side, is not unusual in coins of several countries and ages ; and there is every reason to believe that the seat shown on the gem is the king's throne. As regards the basket-work, the last remains of it can still be seen under the sitting figure of the king on most Siṃhalese coins. Compare, especially, No. 3 in the illustrations to Professor Rhys Davids' work. In some later coins, however, this basket-work has degenerated into a single line ! In the earliest identified Siṃhalese coins the position of the sitting king is, in fact, exactly that shown on this gem—the right arm hangs loosely down, and the left hand holds up in front of the face a flower (a lotus) as in the gem. It seems clear, therefore, that the man represented on the gem is a king of India or Ceylon on his throne.

As to the age of the gem, no definite conclusion can be reached until something is known of coins of the Island prior to Parākrama Báhu I. The close similarity between the position of the figure on the gem and the sitting king on the coins is indicative of the lapse of no very extended period between the execution of the two engravings—not more, one could suppose, than two or three centuries. Mr. Franks also considers the gem to belong to about the 9th century. But this accords ill with the position in which it was found ; that is, in company with karaṇḍuwas from the relic-chamber of the Yaṭṭhāla dāgaba. This association with articles which, for the present, must be assumed to have been deposited in the chamber when the dāgaba was erected in 220 B.C., can hardly be held to be accidental, especially when the great value of such a gem is taken into consideration. I observed no trace of any re-building of the dāgaba ; the inscribed bricks are distributed through it from top to bottom, and the whole work, inside and outside, is of the same quality and style. The strongest evidence of all is the absence of bricks of later types than those already described. The depth of cutting made through the superstructure, in order to reach the relic-chamber, shows conclusively that this chamber could never be accidentally opened, by even the damage due to continued neglect of the dāgaba extending over many centuries. Each side of the cutting or heading stands up vertically, apparently just as it was left when first opened. Up to the time of Mágha, A.D. 1214–1235, none but Siṃhalese are known to have held possession of

Mágama ; and it seems most unlikely that either they or others would venture—or be permitted, even if they were inclined to venture)—to break into the relic-chamber of a highly venerated dágaba in the middle of the southern capital. If, however, taking advantage of some period of anarchy or revolt (of which there was no lack), some persons did break into it, the subsequent restoration would give some Prince of Rohana an opportunity of placing the gem in the chamber. Although this view is without further support, the evidence in its favour—that afforded by the engraving itself—is so strong that I adopt it provisionally, as being, in the present state of our knowledge, the only rational mode of accounting for the presence of the gem beside the karanḍuwas, two of which, at least, appear to be as old as the dágaba.

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### NOTES.

#### NOTE 1.

Whatever credence is to be given to the account in the Mahāvamsa of the Buddha's three visits to Ceylon, it is generally and reasonably held that the description of the inhabitants of the period rests on a sub-stratum of fact. It will be found (*Mah.*, p. 7, last line) that three distinct classes of beings are mentioned as then living in Ceylon—the so-called Devas, Nágas, and Yakkhas. In Mahiyangana, that is, in Eastern Ceylon, are found the Yakkhas, with the Devas in the adjoining mountains of the Central Province (*Mah.*, p. 7) ; in Nágadípa, that is, in Northern Ceylon, we have only Nágas, whence the name ; in Kalyáni, that is, in Western Ceylon, we have only Nágas ; while at Anurádhapura both Devas and Nágas are mentioned (pp. 7, 96). The Yakkhas, however, greatly predominated ; 'Lanka was filled with Yakkhas.' The Nágas lived on both land and water (p. 6), and, being the nearest race to India, were naturally people who kept up communication with the continent ; the Nága King of Kalyáni is represented as proceeding to the Jetawanaráma, in Northern India, to invite the Buddha to pay his third visit to Ceylon. It is extremely probable, too, that as the Nágas inhabited Northern Ceylon, possessed vessels, and were acquainted with the adjoining continent, they were allied to the southern races of India ; that is, that they were Dráviḍians. It is reasonable to presume that parts of Northern Ceylon were occupied by settlers from South India. Indian Nágas are, in fact, represented as similar beings, who also possessed the means of passing over the sea. Why should tradition give these people this power

when it is specially denied to the Yakkhas? On the Buddha's first visit, when the latter were being scorched by the flames (p. 3), they merely 'stood on the shores,' unable to escape by sea. The only reason to be assigned is that sub-stratum of fact on which the whole story rests. These 'fierce Yakkhas' were evidently quite another race. As we find them only in Eastern (and probably Southern) Ceylon, it seems likely that they were either the aborigines, allied perhaps to some of the wild mountain tribes of South India, or possibly, as there is more reason to believe, Aryan settlers, long prior to the Mágadhese under Wijaya, who came, like the latter, from the North. It is tolerably certain that they were either people whom the advent of the Drávidian Nágas had driven from the Northern and Western coasts, or settlers who, finding the coasts of Northern Ceylon already claimed by a strong race, had been compelled to travel further south in search of unoccupied lands. In this latter case the so-called Devas, who lived in the central forests and mountains, may perhaps have been the aborigines. I think the word cannot be taken in its literal sense; the Devas are spoken of as human beings (p. 7), who behave like the other natives, but are more peaceably disposed—a disposition which would soon lead to their absorption or extinction by their conquerors.

However this may be, Wijaya, according to the narrative, arrived in the country inhabited by the Yakkhas, and not the country of the Nágas. Leaving everything else out of consideration, the abovementioned particulars of the distribution of the races show that this fact alone affords some evidence that he did not land in Northern or Western Ceylon. But when it is added to the explicit statement of the Dípavaṃsa, that his capital (made near his landing-place, to which he returned after capturing the Southern Yakkha settlement of Siritwatthapura) was in the south, and to the equally explicit statement of the Mahávaṃsa, that his successor and his successor's queen landed at Gonagáma (which is certainly at the mouth of the Kirinde-ganga), this being confirmed by the despatch of the King's ministers 50 or 60 miles southward from Upatissa (that is, 30 or 40 miles south from Anurádhapura) to meet the princess,—it seems to me that my argument cannot easily be controverted.

As to the identity of Mágama with Tambapaṇṇi Nuwara, I have found some further evidence. At Mahávaṃsa, p. 50, the names of the principal settlements of Wijaya's followers are mentioned—Anurádhagama, Upatissagama, Uruwelagama, and Wijitagama. The sites of three of these are known, and that of the fourth, Uruwela, is approximately known. Only a few years after the

death of Wijaya, the brothers of his successor's queen came to Ceylon, and settled down at certain enumerated towns, selected by them for the purpose, over which Wijaya and his chiefs had previously ruled. This list of towns, as given at Mahāvamsa, p. 56, which, it will be observed, runs from north to south, is Rāmagona, Uruwela, Anurādha, Wijita, Dīghāyu, and Rohana. In all probability one of these is the former capital, Tambapaṇṇi. A town in the former list, Upatissa, is omitted, for the good reason that the King, Paṇḍuvasa Déwa, himself lived at it at that time (*Mah.*, pp. 54, 55); and three not in that list are included—Rāmagona, Dīghāyu, and Rohana. If the ancient capital is included among the six towns, it must evidently be one of these three; and it may further be said that if the capital is not one of these three, then the list is most probably inaccurate.

As the list reads from north to south in the case of five of the six towns, it may be presumed that the sixth one is taken in the same order. Rāmagona was therefore further north than Uruwela, which is equivalent to saying that it was in the Northern Province. Wijaya's city being in the *South*, Rāmagona is plainly not that town.

Dīghāyu is in Eastern Ceylon, in the Batticaloa District; it is not near the coast, and it is, moreover, evidently named after its founder, who must have been another of Wijaya's chiefs.

Rohana (or Māgama), therefore, alone remains to be identified with Tambapaṇṇi. (*See, also*, Note 2.)

#### NOTE 2.

The inscriptions on the two octagonal pillars near the east end of the embankment at Tissawæwa, are as follows, each in one line:—

I. A'satisaha rājakaya gāme micādiṭi bināke.

At the royal village of A'satissa the heresy was broken up.

II. Siddham. Yage Dhamasabaye nāma Saṅga ca  
Ṭamane nāma micadiṭika jana acataye no heki  
ye.....

Hail! The Assembly named Dhammasabhā and the Community named Ṭamana, having cut off heretical persons, cannot.....

"No hekiye" may possibly be intended for "no pakiye," "not siding with them."

These inscriptions are apparently of the same date as the Kirinde inscription (*Ancient Inscriptions*, No. 57), and commemorate the suppression of the schism also referred to in that.

We can see, now, why the tank is called “Tissawæwa,” Tissa, or A’satissa, being the name of the village or town on its eastern and south-eastern side, in which the artificers and other work-people lived, and in which these pillars were set up. One is tempted to identify the title of the “community” with the original name of the city of Mágama, as given in Siṃhalese works, but actual proof of the connection is slight. It is certainly an interesting coincidence that this name should occur in an early inscription (which, on account of its lengthened vowels, appears to belong to the first century A.D.), at the very site of the ancient capital. Alteration in the class of some consonants is not unknown in early inscriptions. Compare ṭabiya (Situlpa, No. 16), and puṭa (Mihintale, No. 20). Taking the two inscriptions together, one would suppose that the above named community lived at the “Royal village of A’satissa,” that is, at Mágama. If not, and if they had not been the most important fraternity represented, they would have been included with those who came from a distance to the Convocation, probably gathered in from all the various monasteries of the Province, and would not have been honoured by special mention. The natural presumption is that this community contained all the Mágama and A’satissa priesthood. Such a numerous and influential body might, without impropriety, be separately noted in an inscription cut under its own supervision. I see no other way of accounting for the special mention of this Fraternity. If this hypothesis is correct, Ṭamana is the equivalent of Mágama + Tissa.

III.—Inscription on the “mal-póruwa,” the great stone slab for flower-offerings, at the Maháráma dágaba, in one line:—

Siddham. Nadigama ca sike vuḷisi maha gaba paṭaye dine do kali hadi.

Hail! The Nadigama spire is raised, and the slab for the great chamber is given; two skilful (deeds) accomplished.

The great chamber mentioned is probably the pilimá-gé, or house for the statues. Judging by the shape of the letters, and by the first word, which shows the inscription to be cut by royal command, it is possible that reference is here made to the improvements carried out by Woháraka Tissa, A.D. 209–231. (*Mah.*, p. 226.)

IV.—Inscription on the pavement to west of the Maháráma dágaba:—

(1) Hé wasaga harasa (2) ra tama taṇmá puda na (3) ká huṇu yasaṭa la (4) ḍḍha koṭu dwanda no

- (5) pata eyi wada bho (6) ga wasaga labha  
(7) taká ..... na bha ..... gañ.

The monks of the Congregation, having thoroughly acquired (the qualities of) kindness, humility, affection, tranquillity of mind, absence of desires, reverence ; not seeking strife, in which are vain sinful thoughts ; having gained and esteemed humility .....

This inscription is of the 12th century, and the style of language is not unlike that of Parákrama Báhu I., A.D. 1153-1186, who restored the buildings at Mágama. He had rather a predilection for teaching the monks their duties.

V.—Inscription on the *Ætábænduwa* (*Ancient Inscriptions*, No. 109). I have devoted some time to this stone, but without success. So far as I can make out, its chief contents is the usual record of gifts. Part of it on the second and third faces runs :—

- (6) ..... dána thitatá cata ca.  
(7) ..... dána datá pata kára ca.  
(8) bata ..... dána thitatá pata kára ca.  
(9) re (? te) me tahana dana datá pata kára ca.  
(10) maha ratana nama dána data .....

Having permanently established and given over the alms for ....., having given and caused to be appointed the alms for ....., having permanently established and caused to be appointed the alms for ....., having given and caused to be appointed these (?) continual alms, having given the alms called Maha Ratana .....

It will be convenient to include with these inscriptions two others referring to the district, from Rambhara wihára, on the Wallawe-ganga, about ten miles north of Ambalantota. A transcript of part of one of these has already been published by Dr. E. Müller (No. 154), but as some additional fragments of it have come to light, I think it will be advisable to repeat it here, on account of its connection with the other.

VI.—Inscription on three faces of a prostrate octagonal pillar, near the wihára :—

- A.—(1) Maha (2) radi (3) Maha (4) [Sirisa] (5) n̄ga [bo] (6) Rambha (7) ra ce [tæ] (8) me wa (9) se sa (10) sua mi (11) dí wæ (12) talá (13) sik (14) ælæ (15) mæni (16) k si (17) ʔa bami (18) me  
B.—(1) ..... ni (2) ..... pu (3) ..... ga (4) .....  
(5) pága (6) ..... ha ..... (7) ..... kæ (8) [t] a  
(9) ya dí (10) me gan (11) ga ma (12) ha me

- C.—(1) lādá (2) tírá (3) rama (4) talana (5) eyi (6) n ni  
 (7) ka das (8) kaṭa (9) ge no (10) bidá tá (11)  
 rakni (12) isá (13) gamwæ (14) siya (15) geræ  
 (16) saka mí (17) yan (18) rewe no (19) wadná  
 (20) isá.

King Maha Siri Sangabo, in this dwelling at the Rambhara caitya, has bestowed a grant :—The royal taxes on the (?) tanks, pools, main channels, precious stones, occupied land ..... are given. When this river, during heavy rains, is beating against the betel-garden on the bank, the slaves who go away from it shall protect the property, and not break into the houses on the high ground. And enemies shall not seize the villagers' cattle or cart buffaloes.

The king mentioned may perhaps be Kassapa V., A.D. 937–954; but as no other inscription by him has been found in this district, and as he has not prefixed “Maha” in other inscriptions, there is considerable doubt on this point. Some expressions, which are not the same as those on other inscriptions, seem to point to a different king from the others who call themselves “Saṅgabo.” Thus we have geræ for gon, v. midenawá for v. deṇawá, rewe for wæriyan, saka for gæl, and sasna for pæræhær.

I take rewe = rupu; between them we perhaps have :—

(?) Næwanæ pl. (for ræwanæ) at Ætawíragollæwa.

(?) Rawanæ pl. at Mahákalattæwa.

Ruwa pl. (for ruwanæ) on a pillar at Padawiya, newly discovered.

VII.—Inscription on a large broken slab, near the wihára :—

- (1) S'ri Laṅkáwa manushyáwása kaḷa Wijaya rāja param-  
 paráyen (2) Laṅkáwa himi S'ri Wíra rāja Niṣṣaṅka  
 Malla Kálinga Parákra (3) ma Báhu Cakkrawarttí  
 swámín wahanse Lakdiwa e (4) k sat koṭæ peræ raja  
 daruwan no bada aya genæ (5) dug bita kaḷa Lak-  
 diwæ Ruṇu rajayehi gam niyam ga (6) m wæwu  
 æla awuṇu rájadháni prasiddha sthána wihá (7) ra  
 me tænxæ me liyeyi hæki nágara no hæki pa (8)  
 ridden nasá pú wá e e tanhi e e rájadháni mahára  
 (9) ádiwú daé karawá sat hawuruddakata aya hære  
 di (10) wel wahal sarak pamuṇu parapurun ma tana-  
 turu ran (11) ridí wajan mutu mænik wastrábhara  
 nádí no ek was (12) tu dí hawurudu patá pas tulá-  
 bhárayak bægin dí Laṅká (13) wa samuddha koṭæ  
 boho Tewalá liyawá dí tun naká sa (14) maga idúrá  
 (? ni-dúra) tabá lo wæda sasun wæda koṭæ peræ

ra (15) ja daruwan boho kal sádha [was] tu no  
 huṇu uglá (16) ádiwú no ek durgga [tæn dekæ wal  
 wæ] ssan pael wæ (17) ssan nimmúla koṭæ .....  
 koṭæ semehi (18) tabá Dambadiwu wæ [ḍæ] .....  
 ..... daruwan kará dwa (19) nda yuddha il [wá] ...  
 ..... ewun bhayapat ..... (21) .....  
 Lakdiwa wæ (22) ḍæ no ek wára ..... Sama-  
 noḷa ádi [wú] (23) giridurgga paka [durgga wana-  
 durgga] ..... tætttha wú tæ at (24) [a] mbalu  
 [pa] kak se [balá wadára Anurádha] purayaṭa  
 wæḍæ.....

The Lord of Laṃka, of the royal race of His Majesty King  
 Wijaya, who made Ceylon habitable by men ; His  
 Majesty Wírarája Niṣṣaṃka Malla, Kálinga Parák-  
 rama Báhu, Supreme King, who brought Ceylon  
 under one umbrella ; who put an end to the distress  
 brought about by the unbounded taxation of former  
 princes ; who, in the Kingdom of Ruḥuṇa in Ceylon,  
 (saw) the villages, fortified villages, tanks, channels,  
 dams, royal cities, celebrated places, this place, this  
 city—as it may be written, it cannot otherwise be like  
 a ruined town,—and caused (?) high roads and other  
 things to be made at those places, those royal cities ;  
 who, giving up the taxes for seven years, giving lands,  
 slaves, cattle, pamuṇu, even inheritances, offices, gold  
 and silver ornaments, pearls, jewels, clothing, and  
 many things; giving yearly in due order five tulábháras  
 (his own weight in valuables, coin, &c.), made pros-  
 perity in Ceylon ; who caused many Tripiṭakas to  
 be written, and presented them ; who established the  
 three Nikáyas together, not apart ; doing work for the  
 land and work for the religion, not (?) eradicating  
 things that former princes a long time ago effected ;  
 who saw several other places difficult (of access) ;  
 who established security, up-rooting (evil-doers among)  
 dwellers in the jungle and dwellers in huts ; who  
 visited Dambadiwa, and having appointed princes,  
 and longing for it, having caused battle to be offered  
 ....., having made them afraid, ..... returned  
 to Ceylon ; who, on several occasions, looked at  
 Adam's Peak, and other mountain fastnesses, marsh  
 fastnesses, forest fastnesses, ..... fear-inspiring  
 places, like a ripe neli fruit in the hand ; who visited  
 Anurádhapura .....



These two inscriptions approximately fix the date of the abandonment of the extensive irrigation channels which are cut from the Wallawe-ganga, near Rambhara Wihara. In the time of Maha Siri Saṅgabo, that is, in the 10th century, it is clear that they were in working order; while in the time of Niṣṣaṅka Malla, 1187–1196, the place had become, as he says, “like a ruined town.” It may be affirmed, almost with certainty, that the destruction and loss of life due to the severe fighting and its accompanying cruelties, in Rohana, during the time of Parākrama Báhu I., both before and after he ascended the throne, were the cause of the abandonment of these important and remunerative works; which, I am glad to add, have now a prospect of taking a place among the most successful restorations in the Island. In other respects this inscription of Niṣṣaṅka Malla’s is not of much interest, being a repetition of others by the same king.

## NOTE 3.

In various countries the lengths of the earliest bricks have, with good reason, been supposed to give the measurement of the early cubit, or length of the forearm and fingers. It will be obvious that by ascertaining the proportions between the cubit and the height we obtain a means of roughly measuring the height of the early brickmakers. In the case of ten villagers of the Hambantota District, the ratio was 1 to 3·622, while their mean height was 5 feet 4½ inches. Multiplying the mean length of the most ancient bricks found at Mágama by this ratio, we obtain 5 feet 3 inches as a rough approximation to the height of the ancient workmen.

## NOTE 4.

King Duṭṭhagámini deposited at each of the four gates of the Ruwanwæli dāgaba 16 lacs of kahápanas, only (*Mah.*, p. 175); and the cost of the whole work, including decorations, &c., was 1,000 kotis (p. 195). The cost of the Lohapásáda was less than one-thirtieth of this, viz., 30 kotis (p. 195); yet we are to believe that at this smaller work 32 lacs of *gold* coins were deposited as a guarantee that the labourers would receive payment in return for their work!

## NOTE 5.

After proceeding from Tissa, as it may now be correctly termed, to the Northern Province, I have been greatly interested to learn from Mr. Massie, Assistant Government Agent at Vilánkulam, that nine copper plaques, similar to those unearthed in our cuttings, were met with at Mulleittivu at a great depth

below the surface of the ground, while a well was in course of excavation. With Mr. Massie's permission, I am able to add descriptions of five of these coins, as I suppose them to be, two of which he has been good enough to give me. Four others were sent by him to the Museum last year; but owing to Mr. Haly's absence from the Island, it is not known where they are deposited, and I have thus been unable to see them. I also add a description of two fragments of similar plaques obtained by me in the Southern Province, and said to have been found at Sittráwila, a village two miles from Tissa, at the presumed Duratissa tank, at which a doubtful tradition states that Duṭṭhagāmini settled some of the work-people employed in erecting buildings at Mágama.

*Mulleittivu Coins.*

(1) Oblong copper coin, 1·17 inch long, ·65 inch wide, weighing 56 grains.

*Obverse.* Full-length standing figure of a man, facing front, the legs apart for more than the thickness of one, feet turned half-outwards. Over the head runs the usual semicircular line (? the royal umbrella), which appears to rest on javelin-like weapons, standing upright at the margin. That on the right can be seen to have a head with two points, like the head of a trident with middle prong omitted; on the left, the upright shaft can alone be distinguished. This last one is apparently grasped near the middle by the right hand, and perhaps the left hand grasps the other. There is something below the arms, near the legs, which cannot be clearly distinguished. The king appears to be clothed to mid-thighs in a tunic; and he wears bangles on his wrists and anklets above his feet. On each side of the neck, above the shoulders, is a raised bead. There is no border. The design is stamped and not cut; it is not in true relief, the background being merely sunk.

*Reverse.*—In opposite direction to obverse. The royal monogram, as usual, designed with broad, well-raised lines. The upright lines at the base are all of the same height, and shorter than in Mágama coins. In the space to left, under the swástika, there is a narrow-mouthed vase, with a base on which to rest, and a nearly flat top to the body. Out of the mouth grows a Bo-tree, consisting of an upright stem and two alternate horizontal branches, each terminated by a leaf. In the space to right, arranged vertically, the sitting humped bull, facing the swástika. No border. In coll., H. Parker.

(2) Oblong copper coin (fragment); average length 1·02 in., width ·64, weight 51 grains.

*Obverse.*—Full-length standing figure of a man, facing front. Each hand grasps, near the middle, an upright javelin at the margin of the coin, from the top of which there passes a flattened arc over his head. There appears to be a bangle on the left wrist; the other wrist and the legs are indistinct. No border.

*Reverse.*—In opposite direction to obverse. The royal monogram, as usual. In space to left, the vase, with Bo-tree, indistinct; to right, the sitting humped bull facing the swástika. No border. In coll., H. Parker.

(3) Short oblong copper coin (fragment); length .97 in., mean width .76 in., weight  $19\frac{1}{2}$  grains.

*Obverse.*—Full-length standing figure of a man, facing front, apparently clothed from waist to mid-thighs. His hands hang down as though to hold javelins; but the plaque is too much defaced and worn for more to be distinguished. No border.

*Reverse.*—On this face all that can be made out is the humped sitting bull, which has been re-punched from the obverse by some one. R. Massie, Esq., C.C.S.

(4) Irregular oblong copper coin (fragment); length .92 in., width .56 in. to .64 in., weight 42 grains.

*Obverse.*—Full-length standing figure of a man, facing half-left. The design is very roughly stamped. Apparently, the king has bangles and anklets; he holds the upright javelins, the head and point of one of which can be clearly seen at the level of his shoulder. His clothing cannot be defined. There is a bead in relief at each side of the neck. In this coin the figure of the king is in true relief. No border.

*Reverse.*—Opposed to obverse. The royal monogram, as usual. In space to left, a beautifully executed, full-bodied vase in good relief, with a small mouth and distinct lip. Out of it grows the Bó-tree, consisting of three separate shoots each terminated by a leaf. Design on right cannot be distinguished. R. Massie, Esq., C.C.S.

(5) Oblong copper coin (? fragment); 1.10 in. long, .68 to .73 in. wide, weight  $47\frac{1}{2}$  grains.

*Obverse.*—Full-length standing figure of a very vigorous man, facing front, legs apart, feet turned half-outwards. He grasps an upright javelin in each hand, near the margin, that on the right having a square knob at its base. He appears to be clothed from the waist to the upper part of the thighs, and he wears bangles and anklets. His shoulders are very broad and square, and waist narrow. There is a raised bead on each side of the neck; and the royal umbrella passes overhead, seeming to spring from the javelins. The king is not in true relief. No border.

*Reverse.*—Indistinct, but part of the monogram is visible. In space to left, the vase with Bó-tree, apparently consisting of two shoots, each branching into two. In right space, the humped bull, sitting facing swástika. No border. R. Massie, Esq., C.C.S.

*Fragments from Sittráwila.*

(6) About half the coin only; .54 inch long, .49 inch wide. The king is evidently standing, on the obverse, and he appears to be holding something in his right hand, which may perhaps be a javelin. His legs are well apart. On the other face there is the swástika portion of the royal monogram, or seal. The design was opposed to that on the obverse.

(7) Rather more than half the coin; .76 inch long, .50 inch wide. On the obverse the upright figure of a man, grasping in his left hand a staff, which may be the shaft of a javelin. No clothing discernable. Feet and right arm cannot be defined. On the reverse nothing can be distinguished.

Some doubts have been expressed as to whether the copper plaques are really coins. I am content to base my identification of them as coins, firstly, on the invariable presence of the swástika on the reverse, formed into a symbol which accompanies an inscription purporting to be cut by royal authority (whether it really is so or not is of no consequence in this argument); secondly, on the presence of the four letters on one of the *Mágama* coins, forming, as I believe, the name of the king under whose authority the plaque was issued; thirdly, on the presence of the religious emblems on these northern coins, emblems which are commonly found on Indian coins. The Bo-tree (without the vase, which of course is a distinctive mark of the Ceylon origin of these coins) is stamped on coins of Eran, and the bull is characteristic of South Indian coins. Even in our own country, no one is permitted to make use of the royal arms without express authorisation; and there is no warrant for assuming that the autocratic early rulers of Ceylon ever allowed their subjects this privilege.

The Mulleitívu coins are particularly interesting on account of the presence, at the same time, of the Buddhist and Hindu sacred symbols. When we read over the particulars contained in the *Mahávaṃsa* regarding all the early Buddhist kings of Ceylon, there appears to be no one who so favoured Hinduism as to be likely to impress a representation of the animal sacred to Vishnu beside the sacred Bo-tree. The only man, in early times, who can be selected as possessing a character in strict accordance with the design on these coins is Elára, the great Tamil King (205–161

B.C.). The Mahávaṃsa says of him (p. 128) that he administered justice with impartiality ; and that ‘although this king was ignorant of the “*ratanattaya*,” as well as of its inestimable importance and immutable virtues, protecting the institutions of the land, he repaired to the Cetiya mountain, and offered his protection to the priesthood.’ The anecdote which then follows shows that he paid the highest possible respect to Buddhism. Such a monarch, in his desire to conciliate the Siṃhalese, would be not unlikely to place their sacred symbol on an equality with the symbol of his own religion ; but no valid reason can be assigned for an early Siṃhalese king’s acting thus. The javelins grasped by the king indicate that he was a warrior, but there are many others who might claim this character. On the whole, probability points to Elāra as the king who issued these plaques, whether coins or not ; but of course we cannot go beyond mere conjecture at present.

## NOTE 6.

The following is the extract from the Dhātuvāṃsa regarding Mahánāga’s constructions in Mágama, from the manuscript at the Hambantōṭa pansala (leaf 21) :—

E’ Mahánāga nam raja dhātúnwahansēṭa pújá keremin Mágam nuwarama wisuyéya.

E’ rajahu wisin karawu wihára mesé datayutu :—Yatṭhála wiháraya Sandagiri wiháraya Kodorapawu wiháraya Nuwaragunū wiháraya Sénanala wiháraya Wælipiti wiháraya. Yanádiwú wihára siyayak karawá Tripiṭaka Mahá Arisṭha nam terunwahansēṭa hastódaka koṭa piḷiganwá mesé é raja jívítántaya dakwá dhātu parihaṇaya koṭa autima kálayehi maraṇa mañcakayehi otté tamangé putanuwan Yatṭhála Tissa kumárayan langaṭa kændawá “puta Tissa kumárayeni api parihaṇaya karaṇa dhātúnwahansēṭa pújá karawa” yi dhātu piḷiwela kiyá putanuwanḍa anusósaná koṭa kála kriyá wagé kelawara dewlowa upannéya.

“That king Mahánāga, continuing to pay homage to the relics, resided in the city of Mágama.

“The wiháras constructed by that king are as follows :—Yatṭhála wihára, Sandagiri wihára, Kodorapawu wihára, Nuwaragunū wihára, Sénanala wihára, Wælipiti (now Wælipatanwila) wihára. Having caused to be built one hundred other similar wiháras, and poured the water of donation, he caused the Thera Mahá Arisṭha, learned in the Tripiṭaka, to accept them.

“Thus that king, having afforded protection to the relics up to the end of his life, having in his last moments, on his death-bed, summoned to his side his only son, prince Yatṭhála Tissa,

and said 'Tissa, my son, beloved prince, cause reverence to be paid to the relics which we preserve,' having related the history of the relics, and exhorted his son—after death was born in the final heaven."

The Mahá Arishṭa who is mentioned is the celebrated general, the king's nephew, whom Dewánampiya Tissa sent to Asoka for the bo-branch, and who was afterwards ordained by Mahinda.

If this authority is to be relied upon, the question of Yaṭṭhála Tissa's birth at the Yaṭṭhála wihára of Mágama is definitively settled in the negative. He could not be born at a wihára which his father only built subsequently. I also draw attention to the fact recorded in some detail in the Mahávaṃsa, that Queen Anulá, the wife of Mahánága, entered the Order of nuns, under Sanghamittá, and, apparently, never afterwards left Anurádhapura. Her son must have been born before she was ordained.

As regards the Yaṭṭhála dágaba, I consider that the difference in the sizes of the bricks employed at it and at the Maháráma is a proof that the two were not built at the same time. Mahánága might erect a wihára only, which would not be termed the "Yaṭṭhála" wihára until the adjoining dágaba had been built. In a similar manner, Dewánampiya Tissa built the "Lohapásáda hall" (*Mah.* p. 101); but the Lohapásáda, from which it derived its name, was constructed eighty years afterwards. Numerous references might be given where "wihára" means simply "wihára," and certainly not a "dágaba" also.

#### NOTE 7.

While an excavation was being made in the lands newly brought under cultivation below the Tissa tank, two interesting stones, carved with reliefs, were met with; but were unfortunately broken up. As the "motive" of the sculptures does not seem to be of Ceylon origin, the carvings are of importance in connection with early Sinhalese art. They had evidently been fixed at the entrance to a dwelling, on each side of the steps leading up to it; and one was a replica of the other. The leading figure was a full-length cow turned to the left, but looking back to the right (her own left). At her side, turned to the right, stood a calf, scratching its ear with its right hind leg. Beyond the cow, and above her back, appeared the head and neck of a bull, half-turned to the right. The whole was well cut in good relief, in limestone; but was of a decidedly archaic type. The cow was represented without any hump, nor had the calf one.

Without at present discussing the manner in which this

“motive” found its way to Mágama, I annex the following extract regarding it, by Mr. Gardner:—

The group of cow-and-calf is of great antiquity and Oriental origin. It is found on Egyptian and Assyrian monuments as well as those of Persia, Lycia, and Phœnicia. It was undoubtedly connected with the worship of the Asiatic goddess who passed under many names in various parts of the Levant, Mylitta, Anaitis, or Cybele. This deity was introduced in the course of commerce into various Greek cities, and identified with local divinities, usually Hera or Artemis. In Eubœa we find many traces of the cultus of this Asiatic goddess; and it was probably in connection with her that the type of cow-and-calf was introduced into Eubœa, and adopted by the people of Carystus as their civic emblem. (*Brit. Mus. Cat.*, Coins of Thessaly to Ætolia. Introduction, p. xlvii.)

#### NOTE 8.

Since the description of the earthenware article No. 20 was written, I have ascertained that its shape (with the exception of the hole in the bottom) is almost exactly that of the peculiar glass bottles or alabastrons made by the Phœnicians from a very early date down to the first centuries after Christ. (*Hist. of Art in Phœnicia*, Vol. II., p. 326 & ff.)





# ROYAL ASIATIC SOCIETY.

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## CEYLON BRANCH.

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### THE FIRST FIFTY JĀTAKAS.

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#### PREFACE.\*

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THE papers on the subject of "The First Fifty Jātakas," which were read last year before the Society, were placed by the Committee in my hands to be edited, with liberty to omit, abridge, or re-arrange, as I thought best. Such liberty was necessary, because several papers traversed in many parts the same ground, some were merely introductory, and some were in disorder; but this liberty made my task a complicated and delicate one. I have kept in view two objects,—the one, to record the information and the opinions elicited in the Society's meetings; the other, to present in doing so a readable sketch of the whole subject. With this view, while I have presented each author's contributions as far as possible in his own words, I have not hesitated to sacrifice his individuality when I could secure brevity or distinctness by grouping, in my own language, the results of several writers. I owe, perhaps, a special apology to Professor Kūnte, whose kind co-operation was so highly valued by the Society, for treating his learned papers with the same freedom.

The duty of reading the introductory papers in our meetings fell to my share, and hence I am obliged reluctantly to put some of my own work at the beginning.

R. S. C.

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\* I have not thought it necessary, in a compilation of this kind, to insist on perfect accuracy or consistency in spelling and transliteration. Pāli words of frequent occurrence have been often written without diacritical marks: *v* and *w* are used indiscriminately, or as each writer had used them in his manuscript; the mark of quantity has been left on *e* and *o* in many cases, though it is of course unnecessary, when these are always long.

## THE MATTER.

*Mr. Rhys Davids' valuable work.*—The first paper\* was called "A Review of Mr. Rhys Davids' Introduction," and began as follows :

Mr. Rhys Davids, in the introduction to his first volume of "Buddhist Birth-stories," published in 1880, seems to have designed to give the English reader a thorough insight into the character of the Játaka stories as a whole, and a definite acquaintance with the contents of some typical specimens of them ; and at the same time to describe the place which the book holds in general literature, and to show how largely, in his opinion, European literature has been indebted to this Buddhist work and to works connected with it. In doing this he has brought together a considerable amount of curious and interesting information, and has made his introduction a very readable, though at the same time a fairly accurate and scholarly piece of work.

In the rest of the volume he has given a translation of the Páli Preface to the Játaka Book, and of nearly forty of the tales. Thus, although for the present he has stopped there, he may fairly be said to have supplied all that the general reader need know, and to have enabled those who wish to make a particular study of this book, to do so with a good start, and on the right lines. This Society, then, having applied itself, in some sense, to such a study, some acquaintance with Mr. Davids' work is, I venture to say, an indispensable part of our equipment.

*Meaning of Birth-story.*—According to the Buddhist belief, every man living has entered on his present life in succession to a vast number of previous lives, in any one of which he may have been a man—king, monk, or goatherd—an animal, a goblin, or deity, as the case might be. For the mass of men, these previous lives have left no trace on memory, but a Buddha remembers them all, and not his own only, but the previous births also of other men. And Gotama, so the tradition runs, was in the habit of explaining the facts of the present in the lives of those about him, by what they had been or done in other births, and of illustrating his own

teaching by what he had done himself in earlier births. Of the stories which he has thus told of his own previous existences, 550 are supposed to have been collected immediately after his decease. And the Commentary, in which we have them now embodied, professes to state the circumstances in Gotama's life as Buddha, or in the lives of his contemporaries, which led him to narrate these stories of the past. Every story, then, (with exceptions which need not here be noticed,) in the collection we are dealing with, contains both a narrative of the past, and also a narrative of the present which explains the occasion of it. Thirdly, besides these two members, there is embodied in each story at least one stanza or *gāthā*, which either holds the place of moral or sums up the salient points of the story. And it is from the stanza, theoretically, that each story or chapter of the Commentary takes its rise. The whole is an answer to the question, On what occasion and in what connection did the Buddha utter such and such a stanza? Indeed, according to tradition, the original Jātaka Book consisted of the verses only.

*The Stanza the nucleus of the story. Connection with Dhammapada.*—In this connection it may be worth while to mention that a large number of the Jātakas are especially associated with the Dhammapada—that valuable collection of stanzas on topics of Buddhist doctrine and morality. Many of these Dhammapada verses are the central stanzas of Jātakas: in Burmah a book called Dhammapada-Vatthu ('Stories on Dhammapada') has been translated into English by Captain Rogers, and in China Mr. Beal has collected a number of similar stories in illustration of verses from the same source. All this goes to show that the verses are the central element in the stories.

Such is the shape and the traditional theory of our present book. The Buddha is supposed to have uttered—to have made his own if not to have invented—the witty or moral stanzas under consideration: he is said to have uttered them in the course of unfolding a narrative about one of his own previous lives, and to have been led to unfold that narrative by some event which occurred to one of his monks or lay disciples, or which they brought to his notice.

*The traditional theory erroneous.* “A collection of Folk-lore.”—This theory, as an explanation of the book as a whole, will not hold water for a moment, chiefly for the following reasons. Of the stanzas in question, while some are as likely to be the Buddha’s own words as any words that are attributed to him, many are obviously mere popular sayings, proverbs, or snatches of popular songs. Of the tales of the past, many are fables, fairy-tales, “Joe Millers,” and records of every-day experience, such as are in no way peculiar to Buddhism, but are the common property of the world. The tales of the present—that is, the narratives of the occasions on which Gotama is supposed to have told the story of the past—are in most cases the weakest and the most artificial and, evidently, the latest part of the work. In the case of many Jātakas, the true account is probably something like the exact reverse of the theory. The fairy-tale or “Joe Miller” had to be got into the collection: a moral, gathered from any source, was roughly tacked on to it; and an appropriate occasion was invented on which Gotama might—had there been such an occasion—have told it. But while this is the case with perhaps the majority, there are some which answer to the theoretical description, where the stanzas and the central stories are evidently Buddhistic, and where the narrative of the occasion is a genuine fragment of the life of Gotama as we have it.

In view of these facts, and of other considerations which seem to me of less importance, Mr. Rhys Davids throws over the traditional analysis of the book, and proceeds to treat it as being primarily a collection of ancient tales and fables, “the oldest, most complete, and most important collection of folk-lore extant.”

*How far is this description correct?*—Many of these tales are found in European collections, and without saying that in all such cases the Western has borrowed from the Eastern, Mr. Davids traces the steps by which, in many instances, this seems to have occurred. He translates for us No. 189, “The Ass in the Lion’s Skin”—a fable which was known to the Greeks in Plato’s time, and is found in every part of the modern world; and then of “The Talkative Tortoise,” who, being carried along (at his own request) by two swans, could not keep his mouth shut, and so lost

his hold of the stick by which they were carrying him ; this also a widely-known fable. Neither of these, it will be seen at once, has in itself any connection with Buddhism, but is only connected with it by the pretence that the Buddha had professed to have witnessed the event in one of his own previous lives. And so, Mr. Davids goes on to give us “The Jackal and Crow,” two mutual flatterers ; “The Wise Judge,” (as Mr. Davids names an extract from the Ummaga Jātaka), in which he who was afterwards to be the Buddha decided a question by a method very like the judgment of Solomon ; and then a curious story of a magical hatchet, drum, and bowl. These five tales are all, so far as any moral or doctrine goes, οὐδέν πρὸς Διδόνυσον, quite irrelevant to Buddhism ; and the sixth, called “A Lesson for Kings,” is the only one of those selected as specimens, which we could by any means suppose to have been invented by Gotama.

In regard, however, to those specimens which Mr. Davids has given of fables or tales known to the Western world, he has shown reason to think in some instances that the Jātaka form of the story is the older. Thus, in the Jātaka story of the “Lion’s Skin” there is no impossible or supernatural element ; a natural explanation is given of the ass having got into the skin ; namely, that its owner, a pedlar, put the lion’s skin upon it in order that the villagers, as he travelled about, might be afraid to approach it, and so it might feed cheaply on their standing corn. Hence this form of the story is held to be more primitive. And so on. But in the case of what he calls “The Wise Judge,” Mr. Davids’ critical faculty has deserted him. He rambles about the possibilities of intercourse with Jews, and whether Solomon’s ships carried the fame of his judgment to Ophir ; but he has failed to observe that the Jātaka tale is beyond all question not an original, if only for these two reasons,—that it occurs in a long list of methods for detecting tricks, as evident a collection of existing stories as could be ; and, secondly, that the judge is not said to have himself discovered the false mother by this method, but only to have thereby exposed to bystanders what he had already perceived by other means, having known at the first glance, by her red eyes and other symptoms, that she was not a woman but a demon.

*Contents and classification of the stories.* — A careful estimate, however, of the contents of this section of the *Jātaka* book will lead the reader probably to qualify a little the theory he may have formed of it as a collection of those fables, fairy-tales, and comic stories which belong to the general household store of the human family. For it is only a portion of the contents which can be described as stories of universal interest or application, found or fit to be found in every part of the world. There is an equal portion, I think, which is distinctly Buddhistic, and another considerable portion which is Indian and local, and has its origin and application within a limited range of social, commercial, and woodland experience.

There are indeed a certain number of those pointed allegorical lessons of general morality and good sense, which are called fables in the most significant use of the word, and which are, or well might be, the common property of mankind. But a good many, if called fables at all, must be called fables of Buddhism. They inculcate, not morality and good sense in general, but specific points of Buddhist teaching. These cannot, as such, be parts of universal folk-lore. Finally, there are but few, in this section, which can be classed as comic stories, and only one fairy-tale.

We are led, therefore, somewhat to qualify the language which would describe the book as primarily a collection of materials which are common property, and we are prepared to find much—perhaps the most important part—to be distinctly Indian, local, and Buddhistic.

To establish this point I will now give details.

There are, as I reckon, ten stories which may claim to be called fables. Five of these, “The Impudent Peacock” (32), “The Quarrel of the Quails” (33), “The Crow and the Crab” (38), “The Pride of Possession” (39), “The Monkey, the Elephant, and the Parr ot” (37), have the pointed and universal character which belongs to the fables of wide circulation. Of the other five, “The Brahmin and his Goat” (18), “The Ox and the Pig” (30), “The Uxorious Fish” (34), “Nursing a Viper” (43), and “The Crow and the Pigeon” (42), the first three have more or less of the special character of Buddhist teaching, and the other two

have hardly point enough to be placed in the first rank of fables.

The number of comic stories, more or less amusing, is five or six. The lion maintained that the dark half of the month was the cold half, the tiger that it was cold in the moonlight half; neither seeing, till the Bodhisat told them, that the cold depends on the wind and not on the moon (17); the boy took a hatchet to kill a mosquito on his father's head (44 repeated in 45); a simpleton watered the young trees in proportion to their length of roots, and pulled them up to see (46); another put salt in wine because he saw people eat salt with it (47); another simpleton lost his bride by his attention to the stars (49); and I count with these the story of the King's Valuer, who first appraised a drove of horses at the value of a measure of rice, and then, when bribed by the horse-dealer, explained the value of a measure of rice to be the price of the whole realm of Benares.

As in part a fairy-tale, I reckon the story of Lósaka or Mittavindaka.

Thus we have about seventeen in all, out of the fifty, which can be classed as fables, comic tales, and fairy-tales. It remains to classify the remainder.

There are some seventeen, besides some of those already mentioned, of which the main interest lies in the habits of animals and their tricks, and the devices of their hunters and keepers. About deer, dogs, elephants, horses, oxen; about fish; about birds, the crow, the parrot, the pigeon, the quail, the peacock,—there are facts noted with a good deal of sagacious observation. The crow feeds on meat, the pigeon on seeds, the parrot flies far for food, the peacock struts to attract his mate; the quails lie close in a covey; the slyness of deer, and their tricks; the points in which the appearance of their death consists; hunters entrapping them by scattering sweet things on the grass, scaring them by a line of leaves (the "*pavidos formidine cervos terret*" of Ovid); the dog eating leather when it is wet; the attachment of animals to each other; the fastidiousness of the high-bred horse, and his superiority in strength and endurance—when it comes to a pinch—to the low-bred animal; the effect of kindness on oxen and the like,—are

specimens of the most interesting part of the contents of this class of stories.

Then there are some six, which are primarily tales of travel and commercial life. From these the reader may learn how to detect the approach of rain (1), or the neighbourhood of water (2); how to fit out and guide and bivouac a caravan in a tropical desert (1 and 2), the comparative advantages of being the first to travel a road, and of coming after other traders (1); the tricks of pedlars and their rules of trade (3); how to detect gold (3), how to light fires, and to escape jungle fires; all sorts of petty roadside trades (4); the dangers of bad water (10) and poisonous fruit (12), and how to detect each. All the stories in which these occur are made to bear more or less directly on some point of general or of Buddhistic morals, but their intrinsic interest and probable origin, as it seems to me, are in the connection I have shown.

The one story which may be called in part a fairy-tale is *Lósaka Játaka* (41), about which I have something further to say. It is thoroughly Buddhistic in application. For defrauding a brother monk of his meal, through envy, the unhappy hero is born a great number of times in various infra-human conditions of misery and starvation. This ill-luck or gainlessness pursues him even in a human condition; but in the midst of it a piece of merit, acquired ages before, suddenly bears fruit, and secures him the society of a series of goddesses in a series of sea-palaces.

I have touched on some 38 stories, and though the classes in which I have grouped them run, of course, into one another, while some tales contain nothing at all, still it may be said roughly that there remain 12 which appear to be primarily Buddhistic.

Putting aside such of these as are trifling, or repetitions of others, the *Makhádéva Játaka* (9) stands in a peculiar position. It is a short and very simple, but curiously dignified account of the retirement of King *Makhádéva* from the pomp of royalty to a religious life on the appearance of his first white hair. There is nothing in this that is inconsistent with Buddhism, but it belongs to that part of Buddhism which it received and retained unchanged from Brahmanism. There are traces in the story of the division



of life into periods. Makhádēva had been prince for 84,000 years, sub-king for the same, he had reigned a long time when the grey hairs appeared, and he lived 84,000 years afterwards as a hermit. Here is clearly a trace of the three periods of Brahmin life—as student, householder, and ascetic. And this Brahmanical character of this tale is illustrative of the position which Brahmanism holds in the Jātaka Book throughout; for while many strictly Brahmanical customs, especially sacrifice of life, are condemned in what concerns retirement and hermit-life, there is no clear distinction between the Brahman and the Buddhist monk. And I suspect the less distinctly these two terms are distinguished in any Buddhist writing, the older it will be found to be.

When he beheld the white hair, it seemed to him as though he saw the king of death come and stand before him, and as if he himself had entered into a house on fire Agitation seized him. “Foolish Makhádēva,” he said to himself, “even till grey hairs have come hast thou been still unable to put away these desires?” As he reflected and reflected on his grey-headedness, a fire was kindled within him; sweat flowed from his body; he tore off his robes—(so Batuwantudāwa; Rhys Davids has, “his robes oppressed him”)—and they seemed as if they must be cast away. To-day I must make renunciation, and enter on seclusion. He gave the barber a rich village revenue, and, sending for his eldest son, said: “Son, a white hair has appeared on my head. I am grown old; I have done with human desires, now I will seek after divine; my time of renunciation is come: take thou this kingdom, and I will enter seclusion and live a monk’s life in the Makhádēva grove.” Finding him thus bent on seclusion, his ministers came and said: “Sire, why shouldst thou enter on seclusion?” The king held up the white hair and uttered these lines:—

On the topmost part of my frame are sprung these robbers  
of remaining life;

Messengers from the gods appearing: it is my retiring time.

I have come across no other passage worthy, as I think, in a literary sense to be placed beside this, except in the Introduction to the Nigródha Jātaka (12), where the innocent nun who has been selfishly condemned by Déwadatta appeals to

the Buddha. "Ladies," she said, "Déwadatta is not the Buddha, nor his the order wherein I made my profession, but under the one true perfect Buddha and Chief of Men was my profession made,—and what I gained so painfully, that I pray you annul not ; come, take me to Jétawana to the presence of the teacher."

This is in every way a noble story; and it is an interesting fact that it is one of those (if I am not mistaken) whose antiquity is vouched for by the Bharhut sculptures. The verse, which is its centre—

Follow Nigródha, resort not to Sákkhá,

Better death with Nigródha than life with Sákkhá—

is one of those which implies the existence of the story, for the names Nigródha and Sákkhá would have no meaning in this connection, except as the names of rival stags. And the occasion, as the Commentary tells us, of Gótama's uttering the verse, was briefly this. The daughter of a Benares noble had shown from childhood a singular contempt for this life and its pleasures ; and though she was given in marriage, she still was so bent on the monastic life, and made herself—it must be admitted—so little agreeable in the other, that her husband consented to her becoming a nun ; and she, in her simplicity, attached herself to the schism of Déwadatta. This was very shortly after her marriage ; so she was already a nun, when the time came for her child to be born. Innocent as she was, Déwadatta thought nothing of justice, but only of the reputation of his sect and his own interests, and without inquiry ordered her to be expelled. But the Buddha, when the matter was brought to him, although he clearly saw the triumph which the schismatics would claim if one whom they had expelled were received by him, caused inquiry to be made, and vindicated her innocence. "And this is not the first time," he added, "that the Buddha has been a support and a refuge to this woman and her child."

For long ago in Brahmadatta's days, he who was to be Buddha was born a deer—prince of a herd—and called Nigródha ; and in the same park with them ranged another herd, whose chief was Sákkhá. From these herds a victim was daily taken by the king's purveyor ; and at last it was agreed between the two leaders, that instead of the whole

of both herds being exposed to constant terror and wounds, lots should be cast, one day in Nigródha's and the next in Sákkhá's herd, and the deer thus chosen should give himself up to the slaughterer, and the rest live in peace. This went on, till one day in Sákkhá's herd the lot fell on a doe big with young. She went to Sákkhá and begged for respite or exchange, but he insisted that the lot must have its course.

So she went over to the other herd, to Nigródha, the princely stag. And Nigródha, seeing no other course consistent with both justice and compassion—so high has Buddhism been able to rise, in imagination—took her lot upon himself, and went to the place of the victims and stretched himself upon the block. The king was soon told of this wonder, that the prince of all the deer was lying on the block, and, coming to see him, and learning from him how it was, granted him his life. This was not enough; nor was the life of all the deer in that park enough. Nigródha pleaded eloquently and importunately, and would not cease till the king had granted to every living being throughout his realms freedom from hurt and from fear—an anticipation of the edict of Asóka (or should we, perhaps, say a reference to it?). “He who was then Sákkhá,” said Gótama, “is now Déwadatta, and Nigródha is I myself.”

The excellence of this fiction, which, from the nature of the case, cannot possibly have any foundation whatever in fact, leads me to think, I confess, that those who invented it could invent anything; else I should have said that the simple pathos and interest of the story of the nun were probable marks of truth.

The *Sukhavihári Jātaka* (10) is a simple and completely Buddhist statement of the happiness of the life of contemplation; its burden is, “The monk is happier than the king;” it has no particular value as a story. No. 18, the story already reckoned under fables (“The Brahmin and his Goat”) is the vehicle of a vigorous denunciation of sacrifices, especially of sacrifices to the dead. The verse has no particular connection with the tale, and it may well be a borrowed story in substance; but as told it is characteristically Buddhist, and, like others of that class, has a dignity of its own. But the story which, out of these 50, can best stand with Makháléwa and Nigródha, is the

Khadirangára Játaka (40) which Mr. Davids—like so many Páli scholars who seem to think things are made clearer by giving them a name already identified with something else—calls the “Fiery Furnace.” Its design is to recommend liberality, especially giving to monks, by the example of a rich man who would not allow any terrors of the powers of evil to deter him for giving, but stepped boldly forward to fill the mendicant’s bowl, although a pit of burning acacia charcoal eighty fathoms deep, supernaturally produced by Mára, to deter him from liberality, was burning and raging between them. A gigantic lotus in this case reared itself through the flames, and, standing on its petals, he filled the bowl in safety.

Thus, those which have the most directly Buddhist connection, Makhádéva, Nigródhamiga, Katthahári, and Khadirangára—to which may be added the important Kuláwaka—are the best as well as, in all probability, the oldest. It is around these, and such as these, that the fables proper and tales of merely general application have been gathered.

*Professor Künste’s Classification.*—Professor Künste proposes a classification of the central stanzas or gáthás which will be given below. (P. 121.)

*The Nidána Kathá.*—The stories which have been thus described or classified may be read at length in Mr. Rhys Davids’ book, and in our appendices. But the reader must be made aware that in our Játaka Book the stories themselves are prefaced by a most important historical (or mythical) introduction, the Nidána Kathá, which contains the received account of the preparation, many ages back, for the coming of the Buddha Gótama, the previous lives of him who was to be that Gótama, and to become Buddha, and, thirdly—most important of all—the birth and life of Gótama,—his early history, renunciation of his home, search after wisdom, his attainment of Buddhahood, and the commencement of his teaching. This has nothing further to do with the Játakas than that it was in the course of his teaching that he told them; but it is a most important part of Buddhist literature, and reckons as part of the “Játaka Commentary.” It will be often alluded to in the critical papers.

*Moral value.*—I will pass on now to a remark or two on the moral value of our book. What is to be said on its

witness to ancient customs and traditions, I must leave for the present to others.

Even from the passages I have quoted above some estimate may be formed of the moral value of the teaching of this section. In regard to that cardinal point of Buddhism, the sin of taking life, and that other ruling maxim, that liberality is best shown in giving to monks,—opinions will, of course, differ in this Society as to the sin or the virtue in itself: that I do not discuss. But assuming the prominence of these in the scale of duties, the criticism which the moralist, of whatever school, must make, is this. A very high standard of self-sacrifice, of perseverance, and of justice, and just ideas of the relative value of pleasure and of wisdom, are set before us. The theory is good. Further, the virtues are illustrated with feeling, with genuine admiration for them, with a fine taste in virtue, so to speak. The theory is understood. But here, for a large part, it ends. The most striking examples are derived from fiction. It is a stag, which sacrificed its life for others; a horse, which excelled in zeal; or it is a mythical king who despised the world. There are genuine cases, which, to the believer in Buddhist history, are historical, of which this cannot be said, but in which the Buddha in actual life displayed justice, patience, and insight. But the most striking and high-pitched examples of virtue are fictitious.

It is of course useless to point to the doings of a talking stag as example or proof of virtue. To all but a few—I suppose—even among Buddhists, no serious *stimulus* to action or proof of what man can do and be, is to be derived from narratives of supposed previous births. It is by the narratives of what Gótama in his historical existence actually did that the value of his example, for all practical purposes, must be judged.

Now, there is nothing, I believe—unless it be the fictions by which the record is accompanied—to prevent our believing that Gótama showed, for instance, the justice and generosity recorded of him in his dealing with the nun, or the tender patience with which he taught the monk who had despaired of ever learning, or the endurance and zeal with which he went his rounds, teaching in the village of Mágadha or of the Vajjians. These are the examples and

proofs of virtue which, regarded as historical, do credit to Buddhism,—infinitely more credit than fictitious accounts of exaggerated and unnatural applications of the rules of virtue on the part of stags or of hares, or of human beings in some other stage of the world.

The propriety of the conduct of the hero of the stories is not, I think, to be questioned within the limits of this section ; but I can lay no stress on that, for if we extended the inquiry to the next 50, we should find cases where the conduct of the hero is very questionable indeed. This, as well as some other points of interest, can hardly be usefully dealt with till we have taken more Játakas within our scope.

It remains to say a few words about the moral and doctrinal disquisitions which the compiler—as I suppose—has interwoven in his glossaries on Text and Gáthás. They consist in great part of quotations, and to verify these quotations will be one of the most laborious, but most useful, parts of the task of any one who undertakes fully to edit the Játaka Book. But they contain also some subtle moral disquisitions, many of which show, not only a hand practised in moral distinctions and an extensive store of moral terms, but also a good deal of shrewd observation.

In illustration of this a note of the grammarian on the words *kiri* and *ottappam* is translated in the Appendix.

*Migrations of the Tales.*—Having given his readers a sample of the contents of the collection, Mr. Davids goes on to tell us how some at least of the tales found their way to Europe. But here the unenlightened reader has to complain of Mr. Davids for not making it perfectly clear what he is proving, and what not. For the work which he learnedly follows into Europe is not the Játaka—as such—but the Pancha Tantra. Now, I should be extremely sorry to deny that the Hindu Pancha Tantra is derived from Buddhist sources ; this is the general opinion of scholars, and in particular of Professor Benfey, whom Mr. Davids afterwards quotes at some length. But it does not follow that the Pancha Tantra is derived from our Játaka Book. And if it should turn out that the Pancha Tantra was not borrowed from the Játaka at all, but was an independent collection of similar materials from the same sources, then all that

follows—interesting as it might be as a history of Indian tales—would be no history of the Játaka in particular.

The Hindu collection of tales, called *Pancha Tantra*, was translated—or a book like it was—into Persian, and thence, in the 8th century of our era, into Syriac and into Arabic, under the title of “*Kalilah and Dimnah*.” The Arabs carried this into Europe, and so it was translated into Spanish, Latin, German, Italian, French, and English. And to the Latin version was given the title “*Æsop the Old*.”

Now, the original of what we call *Æsop's Fables* has always been obscure. It is not certain that *Æsop* left any works behind him ; if he did, they were very early lost, and there is little doubt that part at least of what bear his name were never collected in Europe till the 14th century. Doubtless some of these were borrowed from the “*Kalilah and Dimnah*.” Thus, with some probability, we trace the *Æsop* of our childhood to the *Pancha Tantra*, and (leaping easily thence) to the Játaka. But the part of his introduction, which has evidently given Mr. Davids most delight, is that in which he states (for here again the evidence is omitted,—the borrowing, however, is unquestionable) that a story called “*Barlaam and Joasaph*,” written by the Christian monk, St. John of Damascus,\* about 750 A.D., is borrowed from the legend of Buddha, and that the name Joasaph is only a corruption of Bódhisat. This would not seem more strange than that any other romance should have been founded on tales which the author had heard, especially as the writer says it is an Indian story ; but what moves Mr. Davids to almost childish glee is, that some authorities of the Romish Church—and I think he says also of the Eastern—mistaking the romance for history, have included in the list of canonised saints the hero of this story. An absurd parade of detail is accumulated about this trumpery fact, that our editor may have the delight of concluding “that Gótama the Buddha, under the name of St. Josaphat, is now officially recognized, and honoured, and worshipped throughout the whole of Catholic Christendom as a Christian saint !”

But whatever be the value of this, we owe Mr. Davids gratitude for the more important and interesting facts, that

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\* Or, rather, attributed to him.—*Ed.*

the fables of Europe, whether the Greek of Babrius (B.C. 60 ?), the Latin of Phœdrus (c. A.D. 1), or the modern ones of Boccaccio, Chaucer, La Fontaine, and Gay, are indebted more or less directly to that mass of Eastern stories, of which our Jātaka Book is the most important collection.

Meanwhile, some at least of the stories have probably travelled to India from the West. Postponing to future papers some further remarks on those which have come from Jewish sources, I venture to submit the following, to which I hope to add other instances.

*Traces of Greek influence.*—I have mentioned already how the hero of Losaka Jātaka (41), after suffering a long course of calamities in consequence of demerit, is suddenly transported, in consequence of a long-past act of merit, into conditions of happiness. The early part of the tale is characteristically Buddhistic. But my suspicion is, that the latter part is of quite different origin from the beginning; that it is a wide-famed story, half remembered, and its vicissitudes explained by Buddhist theories—a story no less famed than that of Ulysses!

The hero is called by name Mittavindaka, but his description is “*kālakanni*,” ‘the wretched one,’ or ‘the sufferer,’ which is the meaning of “Odusseus.” When Mittavindaka would put to sea, the ship which carried him stuck fast till lots had been drawn, and he had been cast into the sea. This passage may possibly owe something to the history of Jonah, though, I fancy, such a thing was often done as this casting of the “unlucky lot,” but there is a corresponding event in the story of Ulysses, when Æolus is said to have refused him the assistance of the winds, as being too unlucky to be safely dealt with. Mittavindaka had experience of cannibals, who devoured his family, as Polyphemus and the Loestrygones did the companions of Ulysses; Mittavindaka suffered for catching a demon-goat, and Ulysses for attacking the oxen of the sun; Mittavindaka was carried to three successive palaces of nymphs, as Ulysses past the Sirens to the palaces of Circe and Calypso and the fairy land of Phœacia; Ulysses floated on a magic veil and on a mast, Mittavindaka on a bundle of bamboos; and both, after all their wanderings, were restored at last. Of the nymphs, it is said that they



had an alternate existence of pleasure and suffering,—an idea which occurs several times in Greek mythology, notably in the cases of Hercules and of the Dioscuri.

I have made the most, I admit, of these points of likeness, but they are too numerous not to arrest attention. At the time when these tales were taking shape in Buddhist hands, Greek influence was powerful at the Court of Mágadha. As it unquestionably affected the art which still remains to us, so it may well have affected the literature; and the further this study is prosecuted, the more clearly, I believe, it will appear that Greek culture had something to do with stimulating the wonderful and sudden burst of art and invention and writing, which gave shape to Buddhism, and culminated in the sculptures of Bharhut and Amrávati. A beautiful little statue in the Calcutta Museum is typical, I fancy, of much beyond itself. It is a finished work of Greek art—a statue of Hercules. Among many carvings and statues in which Greek influence is discernible, it stands out as purely Greek; but Buddhism had laid a claim upon it, for while the lion-skin hangs over one shoulder, on the other shoulder has been engraved a lotus.

The traditional account of the origin of the collection being put aside (and indeed few, if any, Buddhists accept it) and the range of subjects being as wide as it has been shown to be, the inquiry follows—How did the collection such as we find it come into existence? The question is at present of the collection of materials; not of the language, the book, or the edition.

*Growth of the Collection.*—How, it is now to be asked, did the Buddhist collection come together? It may be answered, in the first place, that, according to the theory of Buddhahood, in which it is an essential point that the Buddha should have been developed, so to speak, to perfection through a long series of lives, some record of previous births of Gótama—some Játaka Book—was inevitable. Accordingly, in the history of the series of Buddhas—the Buddhavaṃsa—under the head of each of the previous Buddhas who are supposed to have existed since he who was to be Gótama Buddha first resolved on Buddhahood, some narrative is given of the life which the Bódhisat,

(or Buddha in course of development) lived under that Buddha. Further, since every Buddha devotes a whole series of existences to the acquirement or exercise of perfection in certain elements of the Buddha character, there is a treatise called *Cariyá Piṭakam*, which narrates the lives in which he who was to be Gótama acquired generosity, goodness, and the rest of the ten *Páramitá*. This amount of Jataka material was essential to a complete history of the Buddha; but there is, besides this, scattered here and there in the Piṭaka, a considerable number of narratives, by Gótama himself, of his previous births, told in illustration of what he happened to be teaching. This, then, may reasonably be supposed to have been the nucleus round which gathered the stories of less genuine pretensions.

It is certain, apart from all tradition, that some of the stories which at present form our collection were popular under the name of *Játaka* in the 3rd century, B.C. In the carvings of the great stone railings around the dagabas of Barhut are to be seen still very rich and vivid illustrations of scenes from our *Játaka* stories. And on some of them are written, as I have myself read in the Calcutta Museum, the names of the *Játakas* represented. The interesting paper devoted by our President to this subject abundantly proves the point. Mr. Rhys Davids thus expresses his own opinion:—"The most probable explanation is," he says, "that it was due to the religious faith of the Indian Buddhists of the 3rd or 4th century B.C., who not only repeated a number of fables, parables, and stories ascribed to the Buddha, but gave them a peculiar sacredness, and a special religious signification, by identifying the best character in each with the Buddha himself in previous births." By this means, what had been mere tales became birth-stories of Buddha. This must certainly have been some time before the Barhut rails were carved. And, probably, stories thus sacred and popularly accepted were brought together into a collection before the Council of Vesáli.

The plan of prefacing these stories by the introductory stories, or stories of the present, may have been justified by some genuine traditions as to the occasions when the Buddha

told such as were really of his telling ; and the method having been adopted, was extended to the rest.

When Buddhism was introduced into Ceylon, about 200 B.C., these Jatakas were carried thither in Pāli ; and the whole was then translated and preserved in Sinhalese, (except the verses, which have always remained in Pāli,) until some one unknown, in the 5th century, re-translated, or—and here Mr. Davids' characteristic uncertainty re-appears—compiled the present Jātaka Book !

*Illustrated from the practice of the Jains and Brahmins.*—The learned paper of Professor M. M. Kūnte illustrates the method and development of the system by the parallel cases of the Jains, &c.

*The Jātaka an artistic Sermon. Professor Kūnté's paper (occasionally abridged).*—The system of teaching by stories, and in particular of illustrating stories of the present epoch by stories of the past, seems to be used not only by the Buddhists, but also by the Jains and, in some degree, by the Brahmins. For although the relation between these sects is one of contrast and rivalry, their philosophic stand-points being opposed, yet they have in their life and method of teaching much in common. The broad division of society into monks and householders is common to them all, and it is out of the customs and necessities of a society so divided that the method of teaching by “birth-stories” may be supposed to have grown.

On the other hand, the attitude of Buddhism to Jainism in respect of its philosophic doctrines was one of hostility ; and this appears in the language of the first Jātaka, in the “moral” of which certain characteristic tenets of the Jains are condemned.

“The gāthā, or central stanza, of the 1st Jātaka runs thus :—

Apaṇṇakaṃ ṭhānaṃ eke dutiyam āhu takkikā.

Etad aññāya medhāvī taṃ gaṇhe yad apaṇṇakaṃ ti.

Translated : “Some hold to truth, the reasoners declare otherwise ; a wise man, knowing this, ought to take that which is truth.”

“And the word-commentary on this stanza identifies the first or true doctrine referred to by calling it, amongst

other names, *ekamsikam* (containing one proposition),\* while the second or heretical is called *anekamsikam* (manifold). This latter term is employed with special reference to the Jainas, "who call themselves *anekānta vādinah*; because they hold that truth is never absolutely known, but that it is always relative. They ridicule their opponents as *ekantavādins*. The terms *ekantavādi* and *ekamsika* express the same thing, *anta* and *amsa* meaning a side, a proposition. (Mr. Childers gives *ekanta* for *ekansa* in his Pāli Dictionary.)

"The Jainas attach great importance to the system of

dialectic reasoning developed by Kānada, whose atomic theory about the creation of the world is the foundation of Jainism. They are, therefore, the *anekamsika* reasoners already referred to. The Jainas consider both the Buddhists and the Brahmanas to be *ekantavādins*.

"The standpoints of the Brahmanas, the Buddhists, and the Jainas are these:—The Brahmanas and the Buddhists state that their systems are based upon absolute truths. The former hold that the Veda is revealed by some mysterious impersonal agency; while the latter hold that truth is made known to them by persons who attained to omniscience. The first declare that the purpose of life is to perform all sacrifices and ceremonies that the Veda enjoins; while the latter declare that the purpose of life is to practise austerities and to attain to spirituality. This is significantly expressed in the Pūrvamimamsa system as *kṛtvārthatā*, as opposed to *purushārthatā*. The Jainas differ from both the Brahmanas and the Buddhists, characterising both as *ekantavādins*—men who adhere to one-sided truth, forgetting that nothing can be known absolutely—and assume that their position as *anekamsikas* is unchallengeable."

This description applies to the Jains of both classes,

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\* It should be mentioned that Professor Kūnte's argument here was called in question by several members of the Society, on the ground that *ekamsikam* means simply "certain," and implies no particular philosophy. The words in the text, *eke* and *dutiyam*, mean only "some" and "another," while in the gloss itself the "two positions" (*dwisu thānesi*) are contrasted as "certain" and "uncertain," not as monistic and dualistic.

Svetambara and Digambara alike, but it is the Svetambara monks whose manners and way of life are so similar to those of the Buddhist monks of Ceylon. They carry hair-brushes, however, instead of fans, and they are more scrupulous in guarding “against causing even imaginary injury to any animal. Hence they put lime in the water they keep with them for the purpose of washing their hands and feet or cleaning their mouths. They do not bathe at all. They seldom move out of their convents. They drink water once heated and cooled.” The Jain monks, like the Buddhist, deliver sermons to the laity, and these bear a considerable resemblance to Jātaka stories. “The sermon of the Jainas consists of two main parts. The first part enunciates some doctrine or some ethical or philosophical principle, and in the second part a story is narrated. Frequently, in the first part, a heretic and his doctrines are described, criticized, and condemned ; and the second part gives a story which describes the ill-luck of those who have once behaved in like manner. The preacher formally introduces the sermon and enlarges upon the subject of his dissertation. He next chaunts *gāthās*, and, by way of commenting upon them, goes into grammatical, dialectic, and philological questions. And then he narrates a story, in which he vehemently and sometimes pathetically describes natural scenery and social questions, touching sometimes upon what he considers the question of the day. He is a *citrakathī dhammakathiko*.

“The Jain scriptures are divided into four parts :—(1) *Dravyānuyoga*, which corresponds to the *Abhidhammakathā* of the Buddhist ; (2) the *Gaṇitānuyoga*, to which there is nothing corresponding in the Tripitaka ; (3) *Caranānuyoga*, which corresponds to *Vinaya* ; and (4) the *Dharmakathānuyoga*, which corresponds to the *Jātakakathās*. The *Dharmakathānuyoga* is not as yet, I believe, sufficiently investigated. Jainism and Buddhism, however, provide a large field for a comparative study, and the stories in the *Dharmakathānuyoga* will not fail to elicit much philosophical and historical interest, because they throw direct and strong light on the condition of the people as affected by heresies and religious revivals, and attack Buddhism and its propagators. At present, it seems to me, that so little

is known about Jainism that it is confounded with Buddhism, of which it is considered to be a sect, though the Buddhists, who call themselves *ekamsikas*, are opposed diametrically to the Jainas, who call themselves *anekánta-vádins*. In this place, I cannot do more than point out this new field of research likely to lead to important results."

Jainism has thus much in common with Buddhism, but its "Anekamsa" logic seems to be its most distinctive and its most ancient characteristic. From the reference in Jain works to "certain grammatical questions which Páṇini in relation to *Sákatáyana* raises," and from the fact that "the *Sákatáyana* grammar is found in the possession of the Southern Jainas," it appears that the "Anekamsika" philosophy was known as early as the 4th century B.C. On the other hand, it is clear that both Jainism and Buddhism as well as Brahminism—three opposed systems—existed side by side until a comparatively late date, for "Sáṅkaráchárya, who led the revival of Brahminism, and who is characterized as a concealed Buddhist, flourished about 700 A.D. "Before this, flourished Kundakundáchárya, a distinguished Jain teacher, because a *gāṇa* established by him is mentioned in Kirtivarma's inscription dated 584 A.D. Between 584 A.D. and 700 A.D. the Jainas energized. Amarsimha, a Buddhistic lexicographer, flourished about the same time. Hwen-thsang describes Buddhistic convents and their prosperity. Thus the three systems seem to have worked at the same time—three systems opposed to each other." Among the Brahmans, as well as among the Jains, there is a system of teaching, used by their *Sannyásis* or ascetics, which is thus described:—"The Sannyasis in their hermitages preach what they call *pravachana*, which signifies a comment. Some Vedic *gáthá* or text is taken. A Purāṇa story, corresponding to an *atīta-vatthu*, follows, and a conclusion is stated.".....The Brahminic Kathás draw upon the stories of the Purāṇas, these stories serving the purpose of the *atīta-vatthus*. "The Purana stories—the best and the most popular of them—have all the ring and the point of the *atīta-vatthu*, as the Brahminical Katha-system shows." ..... "A katha consists of two parts, interluded by music. The first part is known as *nirupana* or *vedánta*, and dwells at considerable length upon some religious doctrine or

philosophical principle illustrated by a short story bearing on what is enunciated. The second part is the *anusandhana*, another story brought in by way of illustration. Now, *anusandhana* is the same as *anusandhi*; and I believe the Játaka-phrase *anusandhim ghátetvá* signifies that the second story is brought to bear upon the first story—the Paccuppanna-vatthu. Thus it will be seen that Brahminism throws light upon Buddhism.”

The above facts are thus summarized :—“According to Jainas, Brahminism and Buddhism come under one class, the *Ehamsika*, and are, therefore, the opponents of Jainism. But there is much common to Buddhism and Jainism. Buddhism, Jainism, and Brahminism act and re-act upon each other. The Buddhistic story-system, the Jain story-system, and the Brahmanical story-system have their points of comparison. The Jainas were, about the 4th century B.C., mere philosophical sceptics. About the time of Kunda-kundacharya, they grew into dogmatic thinkers by the combined action of Brahmanism and Buddhism, while picture-stories and sculptures on the Sutrānjaya hills correspond to the picture-stories and sculptures of the Buddhists on the stūpe of Bharhut.”

- ✓ The stories not only describe the life of monastery, palace, market, and village respectively, but their form has been determined by the influence of each of these,—of the monks, the princes, the traders, and the villagers. The Paccuppanna-vatthu, or story of the present, arose out of the life of the monastery, and deals with such points of morality, religion, or philosophy, as the inmates of the monastery may be supposed to have been familiar with, and turns on incidents in the studies and discipline of the monks, their errors, and controversies. The *Atita-vatthu*, or ‘Story of the Past,’ is told to illustrate this, and to make the abstruse topic interesting and amusing to the laity.

“Of the compound story thus arising, a *gáthá* or stanza is the central part. These stanzas are tentatively classified thus :—(1) Maxim *gáthás*, or *gáthás* which lay down general truths and practical rules of life. (2) Ethical *gáthás*, *gáthás* which inculcate morality. (3) Disciplinary *gáthás*, *gáthás* which condense the Buddhistic feeling and aspiration. (4) The Story *gáthás*, *gáthás* on which stories are

built. (5) Explanatory *gáthás*, *gáthás* which explain, in their own way, patent facts. (6) Descriptive *gáthás*, *gáthás* which describe natural scenery. (7) Pastoral *gáthás*, *gáthás* which describe the manners of the pastoral people, and deal with the life of lower animals, and the life of the peasantry. Thus, the *gáthás* have a two-fold origin—the monastic *gáthás* and popular *gáthás*. Stories, whether monastic or popular, were soon crystallised into proverbs; thus, out of the stories the *gáthás* grew; these *gáthás*, therefore, had a two-fold origin,—monastic and popular. And this was in accordance with the nature of the story told either by a monk, practising his disciplinary lessons, or by one ordinary man to another, while journeying or reaping his harvest or watching his field.”

Proverbial stanzas summarizing well-known stories are still common in the Mahrattha country. “Proverbs like the following are always in the mouths of the people in Maharashtra: ‘Tupagelen telagelen hali dhupáta ne álen.’ The sense of this is: ‘Clarified butter is gone, oil is gone, and an incense-pot remains in the hand.’ Again, ‘Bajaranta turi áni bhata bhatni la mári.’ The sense of this is: ‘The turi-pulse is in the bazaar, and the Brahmana quarrels with his wife as to her turi-soup to be prepared, being thick or thin, and beats her.’ The stories for these *gáthás* are at first mere balanced prose-pieces (in rhythmical prose?) which are in the course of time versified and poetically expressed by well-known poets. The Mahrattha poet Tukaráma does this.” And the Mahrattha preacher, or Haridása, still “recites a portion of a *gáthá* as in the *Játaka*-stories, and then builds upon it a *mirupana* or *vedanta*. Dwelling upon it at considerable length, he chaunts the *gáthá* in full, and explains it at great length, introducing into the explanation as much of his learning as he can. And upon this foundation the *anusandhana* is built. Similarly, when the Mahrattha ladies meet for religious ceremonies, it is the custom for them to “narrate festive stories, which poetically express their hopes and aspirations. The ceremony itself is the *paccuppanna vatthu*. The story told is the *atita vatthu*. The ladies call their story *káháni*, a word which comes from the Sanskrit *kathánaka*. Some ladies are known for their power of telling a *káháni*,



which more or less begins in the same way as every *atita vatthu* does, by “Baraṇasi, prince Brahmadaṭṭa,” &c. Gāthās and comments upon them constitute the higher part of the kathās; and the stories support what the gāthās inculcate.

“It is plain, then, that the Jātakas, as they exist, are a series of sermons, ready to hand, and to be preached to mixed audiences. A part of a gāthā is first recited, and the attention of an audience is thus called to what is coming. A *paccuppanna vatthu* points out the particular topic of the gāthā recited. Faith in Buddha Gótama is awakened, and a ground-basis for the chaunt of the gāthā in full is thus prepared. Then, in explaining the gāthā, the preacher shows his power of scholasticism. The ordinary audience listens on, half-puzzled and half-struck by what the mind considers to be profound and mysterious; and, moved by the incomprehensible, it works it up into the marvellous, and obtains from this a passive intellectual enjoyment. The preacher proceeds with an energy of his own. The strain on the mental power of the audience is now at its height, when abstruse comments upon a gāthā are abstrusely but eloquently explained. This is succeeded by the narration of the simple popular *atita vatthu*. There is thus a sudden transition from the abstruse to the simple, from the philosophical to the popular element. Such a transition produces a contrast. The parallelism, which runs between the two stories, and which constitutes the *anusandhi* between them, is thus combined with a contrast. And parallelism and contrast are the foundation upon which all æsthetic pleasure, whether intellectual or emotional, is built. The transition from the comments on a gāthā affords relief to the mind of the audience.

“When a Mahrattha preacher, for instance, dwells at length on a *nirupana*, his audience asks him to descend into an *anusandhana*. When he has a short, cursory *nirupana*, and a long tedious *anusandhana*, he is criticized by his audience as they go home, and has a chance of seeing his audience diminished. An audience cannot be trifled with. Pleasure it must have. The number of lay gentlemen and ladies attending a convent gave it importance. Such attendance is specially preached in some Jātakas. There were necessarily two or more convents in a large town, as Hwen-thsang

states. The priests of one convent naturally vied with those of another in securing large audiences. And large audiences always depended on the eloquence of the preacher, who became known as *citra kathī*. All preachers, however, could not be learned and eloquent. The Jātaka stories are, therefore, artistic sermons.

"A part of the gāthā, a *paccuppanna vatthu*, or something in its stead, the full gāthā, the abstruse comments upon it, the *atita vatthu*, and the conclusion, in which everything said by the preacher is referred to Buddha Gótama himself—the great omniscient teacher—all this is not an accidental arrangement. It is an essential growth necessitated by the tendencies of the times: the *ekamsikas* could counteract the activity of the *anekamsikas* in this way alone; because the environment of the opponents and the opposed being the same, the same weapons must needs be used by both. Hence the points of resemblance between a Jain sermon and a Buddhist sermon have already been insisted upon. I have heard Jain sermons, and am inclined to conclude, on account of the considerations already stated, that each Jātaka is a systematic sermon."

*The Compilation is the work of one hand.*—That the book as we have it is a compilation by a single hand is thus inferred:—"These sermons are compiled by one individual—(1) because in the *paccuppanna vatthu* references backwards and forwards—to Jātakas already narrated as well as to Jātakas to be narrated—are made; (2) because comments upon gāthās are abbreviated, and directions about such abbreviations are given; (3) because directions indicating the abbreviations to be made in the conclusions of the sermons are also, once for all, given; and because the same system of fitting in all the parts—a part of the gāthā, the *paccuppanna vatthu*, the gāthā in full, the comments upon the gāthā, the *atita vatthu*, and the conclusion—is discernible; and when any part is wanting, an attempt to provide a semblance for it is made."

So far Professor Kūnte. Another paper thus touches on the same:—"In some the introduction may possibly be historical, and the second or illustrative story is distinct from it, and has some bearing on it. But in contrast with these there are a considerable number in which

the arrangement of introductory story and illustrative story is merely artificial. Among the tales already mentioned under various hands, there are seven flagrant instances of this, and about the same number of less conspicuous cases. In such the latter part is a mere repetition of the former. This is evidently compiler's work, for the sake of uniformity. Similarly, there are one or two cases in which stories separately numbered are virtually the same, as when No. 44 tells how a boy killed his father in striking with a hatchet at a mosquito on his head, and No. 45 how a girl killed her mother by striking with a pestle at a fly on her back; these are duplicated, to make up the groups of 50, and of 10, into which the stories have been forced by the compiler. These are the packing; the later part of the book.

"I will draw attention to two curious indications of the compiler's hand, as it seems to me, in tales of this class.

"Into many of the Jātakas there have been introduced grammatical or other explanations; as, for instance, in No. 1, when a haunted and waterless desert is mentioned, the mention is followed by a short but needless *excursus* enumerating several kinds of desert, and ending: "Now, among these kinds, this one was of the haunted and waterless sorts." In other cases, still more pedantic notes are introduced. Now, in the very simple story of the peacock, whose impudent strutting lost him his swan-bride, the swan-king is made, in the heat of his indignation, to draw a distinction between sense of propriety or conscience, and sense of shame—sense of propriety which has its origin within the man, and sense of shame, which has regard to the opinion of others. This looks at first sight like the work of the pedant compiler. But the introduction to this story (32) is connected with that of No. 6, and refers back to it. Now, among the notes embodied in No. 6 is a very long and interesting note on these two words. It seems to me unquestionable that the same compiler who wrote the long note on No. 6, and who refers in the introduction of No. 32 to No. 6, also inserted in No. 32 this frigid piece of pedantry in reference to his own note.

"The second indication I will mention is this. No. 16 is a story about the cleverness of deer, and evidently merely an expansion of a popular rhyme, that the deer has six tricks

by which he can escape—pretending death, and so on. The Páli for “by six tricks” is “chahi kaláhi.” Now, No. 15 is a story with virtually no introduction—or merely a formal one—and is to the effect that a certain young deer would not come to his uncle to be taught deer-tricks, but played truant seven times. The Páli for “seven times” is “sattahi-kálehi.” The two stanzas of these two stories are in the main similar: but (apart from other slight differences) the one has “chahi kaláhi atikkantam,” ‘getting away (winning) by six tricks,’ the other “sattali kálehi atikkantam,” ‘playing truant or getting away seven times.’ When we look at MSS. we find them uncertain about this word “kálehi,” ‘times’; some, as two examined by Mr. Ranasinhe, have “kaláhi,” and some, among them the Burmese MS. in this Library, have “káláhi,” which as it stands is nothing, but is quite as likely to represent “kaláhi” as “kálehi.” I have little doubt that “kaláhi” is the original form of the popular sing-song, and “kálehi” a mistake for it, and that on this mistake the grammarian-compiler has built up his silly little story about the deer who would not go to school.

“Perhaps, if all the stories were closely scrutinized, it would be possible to eliminate with almost certainty a considerable number which are mere packing, and even among the rest to distinguish the Buddhistic nucleus from the accretions.”

*Date of the Compilation.*—Professor Kúnte, reasoning entirely from internal evidence, and without reference to tradition, arrives at a conclusion which is irreconcilable, as it stands, therewith. He lays down the landmarks of Páli literature thus: “We have utterances of Buddha Gótama himself, and they constitute the Páli of the 6th century B.C. The inscriptions of Asóka and his successors employ Páli, and this Páli is of the period between 250 B.C. and 100 B.C. The Sahyadri inscriptions are in Páli, the Páli of the period between 100 B.C. and 200 A.D. The Mahawamso is in Páli, the Páli of 480 A.D. There are Jain works written in Ardha-maghadī by Kunda-kundacharya before 584 A.D., as already stated. There are different Prakrit dialects, as they are met with in the extensive dramatic literature, and in such poems as the Salivahana-saptasati and the Setubandha.” And his conclusion is as follows:—“When the Páli of all these periods is compared

with the Pāli of the comment-portion of the Jātakas, and when the attempts of using metaphysical grammar and its terminology are taken into account, it seems to me evident that these Jātakas were put together and compiled in the 8th century A.D., because the Jain activity, which was attended by the study of metaphysical grammar, manifested itself at this time, the Jainendra grammar being composed in 728 A.D. Though the fitting in of all the materials was done in the 8th century A.D., yet the materials from which it was compiled existed so early as the 5th century B.C.” He draws a further inference as follows :—

“The geographical notices, as they are met with in these stories, point to a time antecedent to the 3rd century B.C., when Buddhistic embassies were sent to Banavási in North Canara, and to Mahishamandala or Mysore, to a time when, therefore, the *Dakṣiṇāpatha* was well-known ; but I have not met with the name of the *Dakṣiṇāpatha* in these stories, though the word *Uttarapatha* is indefinitely used in reference to countries to the North of Benares, as in the Jātaka entitled *Taṇḍula-nāli-Jātaka*. The inference from all these facts is that the Jātaka stories, both monastic and popular, existed and were popularised before the 3rd century B.C.” By comparison with the Jain system, as developed in the 7th, 8th, and 9th centuries A.D., from traces of the slokas of the Pancha-tantra literature, and from the coins mentioned (*masaka*, *kaḥāpana*, *kimkamka*), the Professor is confirmed in assigning as late a date as the 8th century for the compilation of the book in its present form, and concludes that “some Buddhistic monk about the 8th century A.D. at the latest, and the 5th century A.D. at the earliest, put together the *paccuppanna vatthu*, the *atita vatthu*, and the gāthās, as they existed long before him, and compiled his system of sermons, which he calls his commentary.” As an instance of this, Professor Kūnte calls attention to a gloss in the commentary on Gāmaṇi Jātaka, on Phalāsā. The inversion, Phalāsā-A’sāphalaṃ, requires, he says, a knowledge of metaphysical grammar, such as was not cultivated in India before the 6th century A.D., when Hwen-thsang travelled, the time of the Brahmanical and Jain revival. He says : “Between the 2nd and the 1st centuries B.C., it appears that metaphysical

distinctions were made by such schools as those of Soutrá-tikás, Mádhyamikas, Yogácáras, and Vaibhášhikas, and, therefore, it is evident that this was not the period when the Buddhists in Upper India had time for the study of metaphysical grammar and writing glosses. From 500 B.C. to 100 B.C.—i.e., from the advent of Gótama Buddha to Asóka's time—the Buddhistic system underwent a development, and was propagated, and enforced as the inscriptions of Asóka and of others, at Shahabaja, Khálsi, Delhi, Allahabad, Gaya, Sahasram, Udayagiri, Devateka, Sanci, Rúpanath, Ramgada, Junágada, and Sopará show. The conclusion, therefore, is that about the Brahminical and Jain revival the gloss was written."

From the substance of the story called Katṭhahári Játaka (Appendix I.) the Professor draws an inference leading to a similar conclusion, as follows :—

1. "The comparison of the incidents of the Katṭhahári Játaka, of the story of Dushyanta and Sakuntalá, as narrated in the Mahábhárata, and of the Lost Ring, a drama of Káli-dása, yields a considerable result.

(1) "The incidents of the Játaka story are known. King Dushyanta, as Mahábhárata narrates, induces Sakuntalá, who is the daughter of a heavenly damsel, named Menaká, and of Visvámitra, a Rishi, to marry him according to the Gándharva form. Brahmádatta, as the Katṭhakári Játaka narrates, marries Katṭhaháriká, a slave-girl, by living with her for a short time according to Muhúrta form, resembling the Gándharva form. The Gándharva form is the marriage settled by the mere consent of the two parties without any preliminaries, and on the spur of the moment. The Muhúrta form is the same as the Gándharva form. It obtains among the Mahráthás other than the Brahmanas. The term Muhúrtika, used in the Katṭhaháriká-Játaka, is, I believe, such a marriage; and the Mahráthas call it Mohot-tura, a corrupt form of the word Muhúrta.

(2) "Once only associating with Sakuntalá, King Dushyanta leaves her in her hermitage, and goes to his own capital. So does Brahmádatta.

(3) "Sakuntalá begets a son who grows up. So does Katṭhaháriká beget a son, who is able to inquire as to who his father is.

(4) “Both Sakuntalā and Kaṭṭhahārikā take their sons to the capitals of the princes who had once loved them.

(5) “Both are rejected at first.

(6) “Miracles, however, intervene, and both are accepted.

(7) “But in the story, as narrated in the Mahābhārata, the episode of the seal-ring is entirely wanting; while in the Kaṭṭhahāri-Jātaka and in the “Lost-ring” of Kālidāsa, the episode of the seal-ring plays an important and essential part.

2. “The Mahābhārata-form of the story is the first; because it is so simple and the episode of the seal-ring is wanting. The Jātaka-form adds the episode of the seal-ring. It is, therefore, a development of the popular story narrated in the Mahābhārata. The form of the story as narrated by Kālidāsa in his drama is a further artistic development.

3. “The chronology of the Kaṭṭhahāri-Jātaka can be determined from what is already stated. It was narrated between the composition of the Mahābhārata and of the lost-ring. The Mahābhārata was written about 1200 B.C., as is evident from the philosophical disputes, religious ceremonies, the social condition of the people, geographical notices, and astronomical facts as they are described in the great Epic. General Cunningham places the Mahābhārata 1,500 years before Christ. There is an inscription dated 584 A.D., written by Kirtivarma, who mentions the names of Kālidāsa and Bhārari as distinguished poets. The Pancha-tantra of Viṣṇu Śārman, translated into Pahlavi in the 6th century A.D., and therefore earlier than the 6th century A.D., quotes Kālidāsa. There is ample evidence to show from the writings of Kālidāsa himself that he flourished about the first century of the Christian era. This the popular tradition in India supports. Max Müller contends in his “Renaissance of Sanskrit Literature” that Kālidāsa flourished about the 6th century A.D. There are other European scholars, however, who differ from him. I believe that the evidence, which the latter adduce, preponderates.

“A mass of evidence has collected on this subject, and its details cannot be examined in this place. The conclusion, however, as to the chronology of the Kaṭṭhahāri Jātaka is not affected by this evidence. The story of the Kaṭṭhahāri

Játaka was known among the Indian Aryas about the sixth century before Christ, which appears to be the period which the Lalit Vistara describes, when miraculous stories were told by the people and believed in; when sceptics—the Samsayikas of Páṇini, the Takkikas of the Játaka stories—attempted to influence the people; and when any teacher (*Tirtha*) could gather about him a host of disciples. The *Katthahári Játaka*, therefore, was known in India about the sixth century B.C., and was told and listened to in the earliest Buddhistic monasteries.”

*The Popular Acceptance of the Játakas as shown in Picture-stories and Sculptures.*

(By J. F. DICKSON, Esq., C.M.G., &c.)

The oldest and the most important of the Buddhist sculptures are those belonging to the gateways and Bharhut Stupa, first discovered in 1873, and made known in 1879 in General Cunningham's magnificent work, “The Stupa of Bharhut,” on which the greater part of this paper is based. They belong to the third century before Christ, and were probably completed between 240 and 210 B.C. The importance of these sculptures is derived in great measure from the titles inscribed, in the Asoka alphabet, on many of the sculptural scenes, by which we are able to identify them beyond doubt with scenes or legends in the history of Buddha; and from them I select for your notice to-night the more striking of those which illustrate the introduction (*Nidánakathá*) to our book, and some of the first fifty Játakas to which our attention is at present specially confined. As you are aware, in the earliest Buddhist period images of Buddha were unknown. Symbols of the religion he taught were recognized, but no object of personal adoration. The earliest personal symbol was the foot-print (derived probably from a Hindu source). The earliest known statue of Buddha is of the first century after Christ, and the Bharhut sculptures are of the highest value in the history of the development, or, if I may be allowed to say so, in the history of the decline of Buddhism from its primitive simplicity, on account of the entire absence of any statue or image or personal representation of Buddha. This is excellently set forth by Rájendra Lála in his work on Buddha Gáya (Cap. IV., pp. 128, 129):—

“If we may rely on the evidence of the great Tope of Bharhut,



images of Buddha must have come into vogue many centuries after the Stúpa. That tope represents scores of scenes illustrating the history of Buddha's last, as well as of previous, life, but none in which an image of the saint is being worshipped. For purposes of adoration the Bodhi-tree, the Chaitya, and the Wheel of Law, were the only principal objects selected, and, occasionally, foot-prints; but we look in vain for statues of the saint. This would have never been the case had images of the saint been worshipped in the time of Asóka. That Emperor would have never allowed so important an object to be neglected in his sculptures, had it then attained the rank of one worthy of being worshipped. On the Buddha Gáya rails there is also the same entire absence of the image of the saint as an object of adoration. A century later, in the Sánchi bas-reliefs, we notice the same absence of statues of Buddha; but in Mathurá, two centuries afterwards, they are largely met with, and this I look upon as all but conclusive evidence against the use of statues as objects of worship for the first four or five centuries after the Nirvána of the great reformer. He fought most strenuously against ritualistic ceremony in general, and idol-worship in particular, and his teaching was respected for a long time before it was set aside. The tree of knowledge was the first to claim respect. It had been the means of bestowing the perfection of wisdom on the saint, and all who aspired to that wisdom naturally looked upon it with respectful solicitude. After the death of the teacher, the grave or chaitya was associated with it, the one as the receptacle of him who had acquired perfect knowledge, and the other as the source of that knowledge. The worship or adoration paid to these was confined, probably, to prostration before, and ambulation round, them, and the offering of a few flowers for their decoration. These were the ways in which respect had been shown to the teacher himself, and in his absence they were rendered to his emblems. The pictorial representations of scenes from the life of the saint were intended solely as ready means of impressing on the minds of the masses the history of his life, and the moral maxims which they inculcated, and not to require any adoration. In fact, they were purely ornamental; they were never adored, and from the positions they occupied in the buildings, they could not be used as objects of worship. Images intended for worship would imply temples and sanctuaries, but down to the time of Asóka temples were never thought of, and idols for worship could not have existed. The word *Vihára*, so often used in later works for a temple, originally meant only a convent, a place where the homeless hermits of the sect could find a shelter during disease and decrepitude, and also from the

inclemencies of the Indian rainy weather, when travelling was prohibited, and the use of the word is therefore not a safe proof. The evidence of the earlier texts of the Buddhists is particularly significant in this respect. The *Lalita Vistara*, while referring frequently to the worship of chaityas, nowhere alludes to images. In ancient Hindu writings, the word chaitya is occasionally used for a "temple," but the earlier Buddhists could not have used it in that sense, for they could not have ordained the worship of the temple, leaving unnoticed the presiding divinity of the sanctuary.

"The earliest samples of the statue occur in the monastery of Mathurá, and we may conclude, therefore, that the statue came into use after the date of the Bhilsá Tope of the second century before Christ, and a little before the Mathurá monastery of the first century after Christ."

The Bódhi-tree, or tree of knowledge of Gótama Buddha, is, as you know, the Pippal or *Ficus religiosa*; it is found in these sculptures, and its identification is made certain by the inscription on the domed roof of the building which surrounds its trunk:—

"Bhagavato Saka Munino Bodho."

'The tree of knowledge of the Blessed Sákya Muni.'

Each Buddha had his own separate tree, and in the Bharhut sculptures the trees of six out of the last seven Buddhas have been found with the names attached to them. The surroundings of the Bódhi-tree of the last Buddha are much more elaborate than the others. [See Plate XIII. (1), XXX. (3), LIV. (28.)] They are thus described by General Cunningham:—

"The trunk is entirely surrounded by an open-pillared building with an upper-storey, ornamented with niches containing umbrellas. Two umbrellas are placed in the top of the tree, and numerous streamers are hanging from the branches. In the two upper corners are flying figures with wings, bringing offerings of garlands. On each side there is a male figure raising a garland in his right-hand, and holding the tip of his tongue with the thumb and fore-finger of the left-hand. This curious action is also seen in another sculpture, in which the worship of Sákya Muni's Bódhi tree is represented. In the lower storey of the building there is a throne in front of a tree surmounted by two specimens of the favourite Buddhist symbol, the Dhamma chakra, and the tri-ratna combined. Two figures, male and female, are kneeling

before the throne, while a female figure is standing to the left, and a Nāga Raja, with his hands crossed on his breast, to the right. This figure is distinguished by a triple-serpent crest. To the extreme right there is an isolated pillar, surmounted by an elephant holding out a garland in his trunk."

The Bódhimandā or Vajrásana is a square plinth, ornamented on each face with four small pillars: it is placed in the middle storey of the building, and represents the sacred seat on which Sākya Muni sat in meditation until he gained Buddhahood.

The stūpas represented in the Bharhut sculptures are of masonry surmounted by umbrellas from which garlands are hung: they contain relics. In form they are similar to the dāgabas at Anurādhapura, and to the fine stone model at the Ruwanwēli dāgaba; the bas-reliefs found at Bharhut, Sānchi, and Amrāvati are of interest as showing the magnificent decorations of these buildings and the mode of adoration. (See Fergusson's *Indian and Eastern Architecture*, Book I., cap. 3), and for illustrations of Tree and Dāgaba Worship, see Fergusson's *Tree and Serpent Worship*, plate XXVIII.

The wheel-symbol holds an important place in the ancient sculptures. The finest example of it at Bharhut (plate XIII., 3) is fortunately labelled *Bhagavató damma cakam*, 'the wheel of the Law of Buddha.' The inscription is on the top of the temple, in which is placed the wheel as an object of worship, surmounted by an umbrella and adorned with garlands. Below it, in a four-horse chariot, Parasénajita, King of Sravasti, who was a contemporary of Buddha, is on his way to the sacred symbol: on the gateway he has just passed is inscribed *Rāja Nasénaji Kósala*. In the Sānchi sculptures is a striking scene of wheel-worship (Fergusson's *Tree and Serpent Worship*, plate XXIX., fig. 2) in a deer park, representing no doubt the Mrigadāwa, where Buddha first and chiefly taught.

The last objects of reverence here to be noticed are the foot-prints of Buddha, in connection with which I will bring before you the Sankisa ladder scene of the Bharhut sculptures. The legend briefly is this:—Buddha visited the heavens to preach his doctrine to the Dévas and his mother Mâyá Dévi. After three months he determined to re-visit

the earth at a place called Sankisa or Sakaspura. Of this Spence Hardy writes:—

“ Sakra (Indra) reflected that he (Buddha) had come from the earth at three steps, but that it would be right to celebrate his departure with special honours. He therefore caused a ladder of gold to extend from Mahaméru to Sakaspura; at the right side of the ladder there was another, also of gold, upon which the *Dévas* appeared with instruments of music; and on the left there was another of silver upon which the Brahmá appeared holding canopies of umbrellas..... The whole appeared to the people of the earth like three rainbows.—(Hardy's Buddhism, pp. 300–301.)

In the Bharhut sculptures (plate XVII., fig. 2) the triple ladder fills the middle of the scene. At the foot is a bô-tree and a crowd of kings, ministers, and people, awaiting the return of Buddha to earth. On the top step, and on the bottom step, is a foot-print—which, in the absence of any personal representation of Buddha, indicate the presence of Buddha himself, and form symbolical objects of reverence.

Turning now to the Nidána-kathá, we shall find it affording numerous subjects for sculptures and picture-stories from the time of the Bharhut sculptures to the present day. One of the most favourite subjects is the dream of Máya Dévi, or the conception of the mother of Buddha. It is one of the Bharhut sculptures (plate XXVIII., fig. 3), and it occurs with the birth of Buddha, in the Buddhist sculptures (now at Lahore) brought from the Yusafzai Districts; it is also found in a very interesting scene at Sánchi and in several sculptures at Amrávatí. In the Bharhut sculpture Máya Dévi, in full costume and laden with jewellery, is asleep on her couch, with the right side exposed, surrounded by her maidens, one of whom is waving a *chauri*. The chadanta elephant, which appeared to her in a dream, fills the right of the medallion. The legend says that he thrice made obeisance to the couch, gently struck his mother's right side, and seemed to enter her womb (Davids' translation, p. 63). The medallion is labelled *Bhagavato okkanti*—‘the descent of the Blessed one,’ as rightly read by Davids—and not *rúkdanta*, ‘roaring,’ as read by Cunningham. It is interesting to compare with this the same legend as depicted in the Sanchi sculptures (plate XXXIII.) where Máya Dévi is lying on her left side. In the Amrávatí bas-reliefs

(plate LXXIV.) is a fine example of this subject. In the same series (plate XCI., fig. 4) we have both the conception of Máya Dévi and the birth of Buddha. (See Fergusson's *Tree and Serpent Worship*, pp. 131, 195, and 212.) In the Lahore Museum are several sculptures illustrating the birth of Buddha, with Máya Dévi in the Lumbini grove, standing under the Sál tree, and holding one of the branches—she leans on her half-sister Máyápati for support on the left, and on the right Brahma receives the infant Buddha as he springs from his mother's side. (Lahore Sculptures, 210, 220, 261, 268, 281.) Amongst the quaintest of the early Buddhist legends (Nidána-kathá, Davids, p. 86) is that relating to the headdress of Buddha. When he started on his great pilgrimage he cut off his hair, which, with his turban, he threw away. It was caught by Sakra and enshrined in the Távatiṃsa heaven, and in the Bharhut sculptures (plate XVI., fig. 1) the shrine is shown with the label *Sudammá Déva Sabá Bhagavato chūḍá mahó* [not 'the grand headdress of Buddha in the assembly hall of the Dévas,' as General Cunningham renders it, but] 'the hall of the assembly of the gods at the time of the festival of the headdress of the Blessed one'; and to place beyond all doubt that it is a shrine in the heavens of the Dévas, the palace in which it is is labelled *Véjayanto pásádo* ('the palace of the Victorious') i.e., Indra, which was the abode of the Dévas in the Távatiṃsa heavens. We may close for the present our selections from illustrations of the legends of Buddha prior to the period when he lived and taught as the great Teacher, by some account of the sculptures and pictures representing the last great struggle between good and evil, when Sákya Muni finally overcame the assaults of Mára—the evil-one—and was triumphant over the temptations of the world, the flesh, and the devil. The account of it given in the Introduction to the Játakas tells how the evil-one brought up army after army, and failed again and again. Time will not permit to read it to-night (Davids' translation, pp. 96–101). No illustration of this great scene has been found at Bharhut, but it forms the subject of one of the most important sculptures at Ajanta in Cave XXVI. (Cave Temples of India, plate LI.) Below, Mára stands erect on the left, bow and arrow in hand, with his daughters in the middle trying in

vain the power of the allurements of passion ; on the right, Mára is sitting disconsolate at his failure. "Above are his "demon forces attacking the great ascetic sitting under the "Bodhi tree with his right-hand pointing to the earth, "and the left in his lap, while the drum of the Dévas is "being beaten above him." Mára himself rides his war-elephant confident of victory, already shouted forth by his attendant hosts, when Buddha puts forth his hand, and the great earth cries out with overwhelming voice in testimony of the all-providing charity of Buddha. The elephant falls down and worships, and the discomfited host of Mára hurries away on the right, and the heavenly hosts cry, "The tempter is overcome ; Siddhattha, the prince, has prevailed." (In Cave Temples of India, p. 345.) A magnificent fresco of this scene is to be found in Cave No. 1 at Ajanta (see Rajendra Lala's Buddha Gaya, plate II.) This is probably of the sixth century. With it may be compared the vigorous and powerful fresco of the same subject, which covers the whole vault of the great rock temple at Dambulla. For sculptures supposed to represent the temptations of the daughters of Mára, reference may be further made to the Amrávati sculptures, plate LIX., centre of the right-hand pillar, and plate LXIII., fig. 1. Leaving these legends, we come to the history of the dedication of the first Buddhist monastery. The story of the purchase of the land is told in the bas-reliefs, of which a drawing enlarged from General Cunningham's photograph is before you. The Buddhist story tells how the wealthy merchant, Anáthapiṇḍika, purchased for 18 kóṭis of gold coins the garden of the Prince Jéta, who at first refused to sell it unless it was covered with coins. The sculpture tells well the chief points of the story : the large sums of money which had to be brought in a cart, the coins covering the ground, the dedication by pouring water from a golden vessel (as the book says) over the hands of Buddha ; but Buddha is not represented in the sculpture, and in the grounds are the two temples labelled *Gondha kuṭi* and *Kosamba kuṭi*, and the mango tree surrounded by a Buddhist rail. The inscription below the sculpture is almost in the very words of the existing text. It runs : *Jétavana Anádhapēḍiko deti kōṭi santhatena keta* : 'Anáthapindako presents Jétavana having

become the purchaser for a layer of kóṭis' (See Childers' Notes in *The Academy* for 28th November, 1874, p. 586, and for 5th December, 1874, p. 612.) The story, as we have it, was therefore extant, in the same words as we read it to-day, as early as the third century before Christ.

Scenes from the Játakas themselves are found in all the sculptures from Bharhut downwards : they are found in the frescoes at Ajanta, everywhere on the walls of the temples in Ceylon ; and Fa-hian, who visited Ceylon in A.D. 405, relates that he was present when the tooth-relic was carried in the annual procession from Anurádhapura to Mihintale, a distance of nearly eight miles, and that on these occasions both sides of the road were hung with paintings of the 500 different births of Buddha, painted in different colours and "executed with such care as to appear living." (Tree and Serpent Worship, p. 82.)

There are, unfortunately, very few of the first fifty Játakas, with which we are specially dealing at present, which can be identified by the numerous Buddhist scenes at Bharhut. (See plate XXV., fig. 1.) A medallion is inscribed *Pusa-sathabho dānam Miga Játakam*—'pillar gift of Pushya': the Deer-birth.' Buddha was born as a deer eleven times. I am as yet unable to identify this sculpture. Davids says it is the Nigrodha Miga Játaka (No. 12), with which I am unable to identify it.

The Játaka labelled the *Hamsa Játaka* or 'Goose-birth' is clearly the *Nacca Jákata* (No. 32, plate XXVII., p. 11) or the Dancing Peacock. The story is that the royal goose summoned all the birds for his daughter to choose a husband. She chose the peacock, who in his vanity began to dance, spreading out his tail, which so much shocked the royal-goose that he broke off the match and married his daughter to a young goose, his nephew. The sculpture shows only the goose and the peacock with outspread tail. In this instance, it will be noted, that the name of the Játaka inscribed on the sculpture is not the name in the books ; but the identity of the Játaka is undoubted. It would be interesting to ascertain when the popular name changed.

The story of Makhá Déva (Játaka 9) is told on the coping stone from Bharhut shown in plate XLVIII., fig. 2., and labelled *Maghá Déviya Játakam*—'the Mághá Déwa birth.' It

is the story of the first mortal whose hair turned grey, who, when he saw the first grey hair, was so convinced of the instability of human existence, that he resigned his kingdom to his son and became an ascetic ; and this became the rule of his race. In the sculpture the king is seated between two attendants : in his right-hand he holds before his face something small between his fore-finger and thumb ; the attendant on the right holds up something in the same way between his fore-finger and thumb, and is drawing the king's attention to it.

With the key given by the label, the story is seen to be well told ; without the label it would have been difficult to identify the Játaka.

Before passing from the most ancient sculptures, it may be well to call attention to the simplicity of the sculptures, and to the striking way in which the story is told with only a few figures : the salient points are seized, and the main points of a long story are put before the eye in a small space ; for example, how can the story of the purchase and dedication of the Jétavana monastery be better told than in the small medallion before you ; also compare the Chadantiya Játakam of the third century B.C., as shown in plate XXVI., fig. 6, with the elaborate and beautiful drawing in the Ajanta caves of the same Játaka in the sixth century A.D. (Burgess, *Buddhist Cave Temples*, 1883, plate XVI., and text pp. 45 and 46.) In the one, the story is told by a kneeling elephant and a hunter with a saw, a tree, and two elephants in the background ; in the drawing there is a large herd of elephants, the huntsmen returning over the rocks with the tusks, the presentation of the tusks to the Queen, and the remorse of the Queen. That gradually these Játakas were more and more elaborately depicted, we have already learnt from Fa-hian's account of them in the beginning of the fifth century ; and at this day, in spite of great decline in artistic power, there is great elaboration of all the details of the stories. To show this to the Members of this Society, I have had drawn by native artists, in their own way, two of the first fifty Játakas—the Dévadhamma Játaka (6) and the Khadirangára Játaka (40) or 'fiery furnace.' Any one who wishes can compare this picture-story of the Dévadhamma Játaka with the same story on the walls of the Kēlani temple, which is



within an easy drive of Colombo, or with the drawings on the equally accessible temple at Kótté, where, besides the Dévadhamma Játaka, are the Kattahári Játaka, and the Khadirangára Játaka, which last, as just stated, is one of those before you to-night.

The subject of this paper has been the popular acceptance of the Játakas, as shown in sculptures and picture-stories. The Nidánakathá, or Introduction to the Játakas, has been regarded as part of them. It, with them, affords subjects for the decoration of Buddhist buildings, and for the instruction of the people. We have seen that these illustrations existed from 250 B.C. to this day ; and that they have been found from beyond Lahore, and at Bharhut and Amrávati, down to Ceylon. The sculptures give the same names to the Játakas as they bear to-day ; or they give a different name, while the popular story remains unaltered ; and we have an important historical scene described in the third century in letters inscribed on the stones in the very words of the Páli edition of the Játakas now on the table, and Fa-hian relates how in 405 A.D. the stories were told at length in pictures as you see them at this day on the walls of the temples. Briefly to illustrate this, and to bring before you within the time allowed for our meetings some of the more striking examples of the Buddhist picture-stories from the third century B.C. to this day, has been the endeavour of this paper.

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## II.—THE TEXT.

So far the question has been of the Matter and contents, their nature and origin separately and as a collection ; the question of the Text, and the different editions it may have passed through, is another.

*Original form of Book.*—The Játaka of the Tripitaka, the last book of the Khuddaka Nikáya, is not our Játaka Book, but consists only of the gáthás or stanzas. The stories are not there. The book which contains the stories and the long introductory history of the Buddha is called the Játaka Commentary, Játaka Atthavaṇṇaná. The theory of the stories is that they are only a comment on the stanzas. Some scholars have, therefore, been satisfied to understand by the word Játakam (when it is shown by the Dípawamsa

that a *Játakaṃ* existed at the Council of Vesáli) the bare string of verses, assigning to writers of indefinite date the construction of the commentary. And of the commentary in its present form, with the grammatical glosses and the artificial arrangement, no doubt this must be just. But it seems to me indisputable, on the other hand, that the collection of stories must have existed before the stanzas could have been collected. It is no more possible that the *Játakapota* should have grown out of the *Játakapela*, than that any other book should have been constructed out of its index! If the stanzas existed at the date of Vesáli, a collection of the stories of which they are the mottoes or morals must have existed too, whether written or not. The argument from the *Dípawamsa*, therefore, is good for the whole substantial contents, if it is good for anything. And this applies to the indisputable evidence of the sculptures, for what they witness to is the story, not the verse. The titles which are written on some of them would be unintelligible unless the story, in something like its present shape, was known; for the title is often an arbitrary one, which in no wise tells the tale.

It seems certain, therefore, that (correct as probably are Professor Kūnte's inferences from the grammatical and philosophical glosses to a late date of the book exactly in its present form) the substantial compilation of the matter must date from as early as the 3rd century B.C. Was it then written? Has there been a ruder, shorter edition than the present? Is there, or has there been, any *Játaka* Book intermediate (in extent of detail) between the bare *Játaka Páli* and the *Játaka Aṭṭhavaṇṇana*?

I am sorry that I am unable to complete my inquiries on this point so as to state finally what is, and what is not known, for I have met with uncertainty among Sinhalese scholars themselves.

So far I have not been able to find any book, but the *Játaka Páli*, *Játaka Pela*, or simple *Játakaṃ* of the *Khuddaka Nikāya*. This consists of the *gáthás* only, and bears marks of being a *mul-pota* or original text; at any rate, it bears marks which show that it is so treated. It is this, not our large *Játaka* Book, which is part of the canonical sacred books of Buddhism.

I have seen three MSS. of it. One, borrowed from Maligākanda Library, bears the name in Sinhalese, Jātaka Pela; but the copyist in his customary epilogue speaks of the Atthavaṇṇanā. This, of course, was a blunder, and the copy throughout is full of every sort of mistake: but still the blunder seemed, so long as we had only this MS. in hand, to point to the conclusion that this copyist had made up his book by extracting the gāthās from a copy of the Jātaka Commentary. It might have seemed, had it stood alone, not to be an original integral book, but a collection of extracts.

The next MS. was No. 27 in the Society's Library, substantially the same, but an excellently and accurately written one, and this contains no allusion to the Commentary. It has not the "*uddanam*."

The third is the MS. No. 22; in Burmese characters, of which Mr. Baṭuwantudāwé read to me enough to characterise it. It is somewhat injured at the end, and the leaves disarranged, but in other respects precisely the same as the last, except in the point which I understand is most important as being the sign of an original text or *mul-pota* (which is wanting in both the other MSS.). That sign is the insertion at each division—after each ten Jātakas, or as the case may be—of the words *Dutiyo Vaggo* or (as the case may be) *Tassa uddānam*, &c.; that is, 'here ends the second division,' 'the list of its contents is as follows.' These words *Tassa uddānam*, and the lists repeated, are characteristic, Mr. Baṭuwantudāwé tells me, of originals—*Pitaka* books. They do not occur in the Jātaka Commentary.

There are extant, at least, two word-comments or glossaries on the stanzas only, the *Getapada Sanné* or 'Glossary of hard passages,' and the *Jātaka Gāthā Sanné* or *Jātaka pela Sanné* of Rājamurāri, a transcript from which our President has communicated to the Society. The latter work is imperfect, containing, in its extant form, less than half the gāthās.

While, then, the Jātaka of the Canon seems to have always been the collection of the verses only, and while it is only this which we can safely assume to be meant when the *Jātakam* as a text is referred to in the *Dīpawaṃsa* or other ancient sources of evidence, some of the Jātaka stories

appear in other parts of the Pitakas in language not exactly taken—to say the least—from the Commentary.

It is to be hoped that this will be abundantly illustrated in our future proceedings when birth-stories from other collections, such as are found in Mr. Beal's Dhammapada for instance, and such as are scattered about in the other Pitaka books, are compared in detail with our edition.

*The Játakam of the Canon.*—Mr. Dickson stated the matter for us thus:—The Játakas form the tenth section of the Khuddakanikáya of the Sutta Pitaka of the Buddhist Canon.

The date of this Canon is generally accepted as prior to the third Council held under Asóka about 242 B.C. Two important facts for determining the date of the Páli Canon have been ably brought out by Dr. Oldenberg in his introduction to the Vinaya Pitaka, p. xxv.

1. In the Tripitaka no mention is made of the third Council.

2. The first Council of Rajagaha (B.C. 477) and the second Council of Vesáli (B.C. 37) are both mentioned.

The Canon, therefore, cannot be earlier than the second Council, and was probably finally completed before or at the third Council. (See Max Müller's Dhammapada, p. xxx.) It may probably be that the gáthás or stanzas originally formed the Játaka text of the Sutta Pitaka, and that the stories gathered round them are of a later date; but Páli scholarship must be more accurate and more advanced than at present before it will be safe to attempt to fix the age of any portion of the text on the evidence of language. Tradition leads us to believe that the text and the commentaries were brought to Ceylon by Mahinda in 241 B.C.; that they were first committed to writing in the reign of Buddhadása (339--368 A.D.). As recorded in the Mahawamsa, the Suttas were translated from the Páli into the Singhalese language: and it would appear probable that the Gáthás continued to be written in Páli while the commentaries were in Singhalese, until Buddhaghosa, in the beginning of the 5th century A.D., rendered the whole in Páli in the form in which we now have it. The original Singhalese translations of the reign of Buddhadása are unfortunately

lost, and the present Sîphalese translations date from the reign of Pandita Parákrama Báhu (A.D. 1297).

*Translations.*—Mr. Dickson has given the popular interpretation of the tradition, according to which Buddhaghosha translated “all” the Commentaries; but whether the Játaka Commentary was in fact one of those which Buddhaghosha translated, is a point which has been disputed; and the question is discussed with great learning by Messrs. Ranesinghe and Sumangala.

*Whether Buddhaghosha did translate the Játaka Commentary.* The account as given in Mahawamsa.

*The case pro is given fully by Mr. Ranesinghe.*

According to the Mahawamsa, Mahánáma began his reign in the year 953 of Buddha’s Parinirwána, which is A.D. 410, and reigned 22 years. It was in his reign that Buddhaghosha landed in Ceylon. He was a Brahman by birth, and was learned in the Vedas. He became a pupil of Revata, and was robed by him. Finding the peculiar aptitude of his pupil to write Commentaries on the Dharma or Buddhist Scriptures, Nevata informed him that in Ceylon there were good Commentaries on the Dharma in the Sîphalese language, and desired him to proceed thither and translate the Sîphalese Aṭuvás (Commentaries) into Páli. He came to Ceylon, studied under Sanhapáta, and, having learnt the Aṭuvás at the Maha Vihára, asked for books to translate into Páli. With a view to try his ability, the monks gave him only two gáthás. Taking the two gáthás as his text, he wrote the work called Visuddhimagga. The learned monks approved of his work, and gave him the Commentaries and the books of the Tripiṭakas. He remained at Dúrasankara Grantákara Piriveṇa, and, it is said, translated all the Sîphalese Aṭuvás into Páli, and returned to India.

The words of the Mahawamsa are :—

“ Parivattesi sabbápi síhalatṭha kathá tadá

“ Sabbesam mûla bhásáya mágadháya niruttiyá.”

‘He translated according to the grammatical rules of the Mágadha, which is the root of all languages, the whole of the Sîphalese Aṭṭha Kathás into Páli.’

In the *Saddharma Sangraha*, a Páli work written by Dhamma Kitti, pupil of Dhamma Dinna, the time of

Buddhaghosha's writing the Commentaries is given in the following gáthás :—

“Sambuddha parinibbāná, nava vassa satésuca  
Cha paññásátikkantésu Mahánámo narádhipo  
Dhammena dasa vidheneva Lanká rajjam akárayé  
Buddhaghoshoti ghoshohi Buddho viya Mahitalé  
Lanká dípaṃhi ágamma Lanka dípaṃ hitávahi  
Ganthákare vasantósó viháre dúra sankaré  
Parivattesi sabbápi síhalaṭṭha kathá tadá.”

The date here given, A.B. 956 (A.D. 413), is not, as I think, the date of Mahánáma's accession to the throne, but that of Buddhaghosha's commencing the great work of translating the *átuvás* into Páli.

(2.) *The Khuddaka Nikáya* is numerically specified as one of the “all.”—In the same work Buddhaghosha's works are thus enumerated :—

“Suttantan pátavattháya sásanassaca vuddhiyá  
Mágadháya samáraddhá suttantaṭṭha kathá vasá  
Catu nikáyaṭṭha kathá sabbaso pariniṭṭhitá.  
Sá asíti sahassehi ganthehi parimánato  
Khuddaka nikáyaṭṭha kathá sabbaso pariniṭṭhitá  
Sattati sata sahassehi ganthehi parimánato.”

Here we are told that the *Khuddaka Nikáyaṭṭhakathá*, containing seven millions of *granthas*, each *grantha* being equal to thirty-two syllabic instants, were fully composed by Buddhaghosha.

(3.) *It includes the Játaka*.—Fifteen works, including the *Játakaṭṭha Kathá* are mentioned as forming the *Khuddaka Nikáyaṭṭhakathá*, namely :—(1) *Khuddaka Áṭuvá*, (2) *Saddhamma Jotiká Áṭuvá*, (3) *Udána Áṭuvá*, (4) *Itivuttaka Áṭuvá*, (5) *Sutta Nipáta Áṭuvá*, (6) *Vimána Vatthu Áṭuvá*, (7) *Peta Vatthu Áṭuvá*, (8) *Thera Gáthá Áṭuvá*, (9) *Theri Gáthá Áṭuvá*, (10) *Játaka Áṭuvá*, (11) *Niddésa Áṭuvá*, (12) *Patisambhida Áṭuvá*, (13) *Apádána Áṭuvá*, (14) *Buddha Vaṃsa Áṭuvá*, and (15) *Nettipavuruṇu Áṭuvá*.

The *Nidána Kathá*, or introduction to the Páli *Játakaṭṭha-kathá*, begins with the following adoration :—

“Játi koti sahassehi pamána rahitaṃ hitaṃ  
Lokassa loka náthéna katam yéna mahesiná.”

(4.) *The old Glossary asserts it.*—In the ganthi or glossary to the Pāli Jātakatṭha Kathá, written to explain the difficult Pāli words of the book in a very old Sinhalese style, it is said that Buddhaghosha wrote the above adoration at the beginning of his Jātakarthasamvarṇanā to ward off evil from the work he had begun. These are the words:—“Sarva vādibha simha kumbha vidālana samarthāsēsa vid vajjana cakra cūdāmani Buddhaghosha caryapādayo tamanvisin prārabdha granthayágé avighnayan parisamāptiya pinisa jātakāarthasamvarṇṇanādiyehi ishta dēvatā namaskāra dakwannāhu jātikoti sahassehi yanādi kīha.”

Another piece of evidence in support of the general belief that Buddhaghosha wrote the Jātakatṭha Kathá is that the Suttaraipata Aṭṭha Kathá, which is admittedly the work of Buddhaghosha, the Nidāna Kathá is omitted, and the reader is referred to the Nidāna Kathá of the Jātaka Commentary for it.

So that the evidence in support of the general belief that Buddhaghosha wrote the Jātakatṭhakathá seems to be complete. The Mahavaṃsa and Saddharma Sangraha state this generally. The author of the glossary mentions Buddhaghosha by name as the author of the work; and the reference in the Sutta Nipāta Commentary also favours this belief.

*Difficulties admitted:* (1.) *There are confessedly exceptions to the “all.”*—But it is also admitted that Dharmapala, a learned monk, wrote some of the Aṭṭha Kathás: namely, the Theragatha and the Therigatha Aṭṭha Kathás of this very Khuddaka Nikaya. This naturally raises a suspicion in the mind. Nor do we know who the author of the glossary (a fragment of which is only extant) was, when and where he lived, and what his authority or sources of knowledge were to make the statement that Buddhaghosha himself wrote this commentary.

(2.) *Buddhaghosha, while alluding to Jātaka Commentary, does not say he wrote it.*—In the reference, too, in the Sutta Nipāta Aṭṭha Kathá to the Nidāna of the Jātaka Commentary, Buddhaghosha does not say that he himself wrote the Nidāna. So that we are compelled to sift the internal evidence, and to ask what that says.

*The case contra is thus stated by Sumangala Unnāṇse.*

The general opinion is that the *Jātaka Commentary* was also written by Buddhaghosha. But it is doubtful whether it was composed by him, for the following reasons:

1. That at the end of the *Aṭṭha Kathás* composed by Buddhaghosha, in giving the name of the work the following words occur:—‘*Parama visuddha saddhá buddhi viriya guṇa patimaṇḍitena*,’ &c. After eulogizing the author in many such expressions, his name is mentioned in these words:—*Buddhaghoshoti garugahita nāmadheyyena katá*; after which follows the name of the work. These words do not occur at the end of the *Jātakatṭha Kathá*.

2. The Commentaries on the *Vinaya Piṭaka* and *Sūtra Piṭaka*, written by Buddhaghosácārya, have a separate name for each; for instance, the Commentary on the five divisions of the *Vinaya* is called *Samantapasādiká*; the Commentary on the two *Prátimokshas* is called *Kankha Vitaranī*. That on the *Dīgha Nikāya* is called *Sumangala-Vilāsini*.

The Commentary on the *Jātakas*, which is larger than those abovementioned, bears no other name than the *Jātakatṭha Kathá*.

3. The benedictions at the end of the works of Buddhaghosha are as follows:—“By virtue of this meritorious act may all beings enjoy the taste of the Dharma of the omniscient one. May the good Dharma last long, &c.” But the wish of the writer of the *Jātakatṭha Kathá* is as follows:—“By virtue of this meritorious act may I, after death, be born in *Tusita* heaven, and when *Maitriya Buddha* attains Buddhahood may I receive nomination from him to become a Buddha, and, having perfected the vast constituents of Buddhahood, may I become a Buddha!”

4. The adorations, &c., of Buddhaghosácārya at the beginning of his commentaries are very captivating, but those of the *Jātakatṭha Kathá* are not so; even the effect of the adoration is, in the latter, expressed in a different manner.

5. The request to Buddhaghosha to write the *Aṭṭha kathás* appears to have been made by Buddha Siri and other *theras* of the *Maha Vihāra*. Three *theras*—namely, *Atthadassi*, *Buddhamitta*, and *Buddhadeva*—are mentioned as those who have requested the author to write the



Commentary on the Jātakas. In introducing one of these, it is said that he belonged to the Mahimsāsaka sect. The words are *Mahimsāsaka vamsamhi sambhutena yasassinā*. Now this Mahimsāsaka sect is one which has separated in India from the Theravāda sect. In the Mahāvamsa, chap. V., gāthā 6th, this matter is thus narrated:—*Punāpi therā vādehi Mahimsāsaka bhikkhavo Vajji puttaka bhikkhū ca duve jātā ime khalu*—“Again from the Thera vādaka bhikkhus, there was a separation of two sects called Mahimsāsaka and Vajji puttaka.” The name Mahimsāsaka is thus given to a sect which separated from the orthodox faith. If one of those who thus requested the author was of the Mahimsāsaka sect, it may be presumed that the rest were also of the same sect. Therefore it may be inferred that this Commentary was the work of a priest of the Mahimsāsaka sect.

6. In Buddhaghosa's Commentaries on any discourse of Buddha, he first states the method he proposes to follow in writing the Commentary. But in the Jātaka Aṭṭha Kathā it is only stated that the Commentary will be written in conformity with the exposition current among the inmates of the Mahāvihāra; but the method in which it will be written is not mentioned.

7. Those who have studied Pāli works will also find that the Pāli of the Jātaka Commentary is different from that of Commentaries he attributed to Buddhaghosa.

For the foregoing reasons it cannot be said with certainty that the Commentary on the Jātakas is the work of Buddhaghosa, and the name of the author is not mentioned in it, and, therefore, we cannot say who else, if any, wrote it.

*Date of Buddhaghosa.*—If the translation be Buddhaghosa's, the date is fixed as follows:—Buddhaghoshācārya translated the Sinhalese Commentaries into Pāli during the reign of Mahānāma. Mahānāma began to reign in the year of Buddha 953, that is, about the year 410 of Christ. Buddhaghosa commenced writing the work called Samantapāsādikā in the twentieth year of King Mahānāma, that is in the year 973 of Buddha. That Commentary was completed in one year. Though it is not said when, it is possible that the Jātakatṭha Kathā was also written about this time.

Mr. Ranesinghe, says : " If this view is correct, the work must have been done between 413 and 432 A.D."

*Sinhalese version.* — Of the current Sinhalese version Jayawardane Mudaliyár writes as follows :—

The Sinhalese version of the Játakas is not of pure Sinhalese, but it is understood better by the present generation ; as the language, though mixed with Sanskrit and Páli, is colloquial. In this version many Páli words are retained, while several others have expletives added to them in Sinhalese ; but neither the addition of these expletives nor the quotation made of words affect the sense of the Páli version. In illustration of this remark\* I would quote the two versions of Páli and Sinhalese of one of the shortest Játakas, namely, 'Gámini Játaka,' in juxta-position for the inspection of members. This Sinhalese version seems to be the same as that which existed in the 14th century. Another Sinhalese version of an earlier date seems to have existed (306 B.C.) during the reign of Dewánampiyatisso. This version is not to be found, nor does any work now extant make any allusion as to its fate. It is possible that the work was destroyed by one of the kings who was inimical to literature.

While on this subject, it may not be amiss to mention here that the Sinhalese version which existed during the reign of Dewánampiyatisso seems to have been spread throughout Ceylon by the Buddhist Priest Mahindasthavira. But the party who translated it from the original Páli is not known. The Sinhalese version now extant seems to have been made by Prákramabahu IV.

*Opinions as to the Sinhalese version, whether it represents anything of the old version, whether it is a perfect specimen of the 14th century, or has the defects of a servile translation.*

Sumangala Unnánse contributed the following valuable monograph on the Sinhalese version :—

Máhéndra, a Buddhist monk of Ujjeni in Northern India, the first propagator of Buddhism in Lamká, arrived in this Island about the beginning of the reign of Deveni-pætissa, who governed the country for forty years from B.C. 307 to B.C. 267. On the very day he arrived here

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\* See Appendix 4.

he is said to have entered into conversation, without the aid of an interpreter, with Devenipōetissā, and on the following day he is said to have preached Buddhism to the people of Ceylon.

The Dharma thus brought from Northern India was recorded in books during the reign of Wāṭṭagāminī Abhaya.

Wāṭṭagāminī began his reign in B.C. 103. After a reign of five months he was expelled by the Tamils, who usurped the throne for fifteen years. He, in his turn, drove them away and re-ascended the throne and reigned twelve years. Now it would be interesting to know what was the language of the Sinhalese about this period.

Dr. E. Müller, in his *Ancient Inscriptions in Ceylon*, has given us the texts of many inscriptions of this period. The dialect in which these inscriptions are worded is much closer to Pāli than to modern Sinhalese, and somewhat similar to the dialect of the Middle Indian Asōka inscriptions. The characters in which they are engraved are also similar to those of the Ujjeni inscriptions. The following is a Ceylon inscription of the century under notice :—

*Parumaka abaya puta parumaka Tisaha wapi acagirika Tisa pawatahi agata anagata catudisa sagasa dine. Dewa-napi maharaja Gamiṇi abaya niyate aca nagaraka ca tawirikiya nagarakaca. Parumaka abaya puta parumaka Tisa niyate pite rajaha agata anagata catudisa sagasa.*

The following is Dr. Müller's translation :—

"The tank of Parumaka Tisa, son of Parumaka Abhaya, at the mountain of Acagarika Tisa is given to the priesthood of the four quarters, present and absent. The Great King, beloved of the gods, Gamini Abhaya ordered Acanagara and Tawarikiyanagara, which have been established by (my?) his father King Tisa, son of King Abhaya, to the priesthood of the four quarters, present and absent."

The following is a short inscription of Asōka, King of Māgadha, in India, the friend of Devenipōetissā and father of Māhendra :—

Lājina Piyadasina duvā dasāvasābhisitena iyam Nigoha kubha dinā adivikemhi.

"By the King Piyadasi, in the 12th year of his inauguration, this cave of the Nigrodha tree has been given to the mendicants."

From the narrative in the Mahawamsa it would appear that Máhendra's language was understood by the King of Ceylon and his subjects.

It is said in the Mahawamsa that the monks "orally perpetuated" the Páli Pitakattaya and the Attakathás (Sinhalese commentaries) from this period to Wattagamini Abhaya's time—that is, for about 175 or 200 years—and then in that King's reign they were recorded in books. From this it is concluded that the Játaka commentary existed in Sinhalese at this period, and was recorded in a book; if there was any Sinhalese commentary of the Játaka text at this period, I think it cannot be doubted that the Sinhalese of that commentary must have been the Sinhalese of our inscriptions, if not even older and nearer the language of the inscriptions of Asóka.

Now, the language of these inscriptions, is not at all intelligible to the Sinhalese of the present day. In modern Sinhalese, the words "*agata anagata catudisa sagasa dine*" would be *á ná satara disávé sanghayáta dena ladi*. It is this so-called Sinhalese commentary that is said to have been translated into Páli about the fifth century of the Christian era. The existing Sinhalese version of the Pansiya Panas Játaka, as it is called, is a translation of this Páli version made in the reign of King Parákrama Báhu IV., who ascended the throne about the year A. D. 1308. Though the version is in a style differing from the modern Sinhalese, yet it is generally understood by the people. I am, therefore, of opinion that this version does not reproduce anything of the old. Indeed, if it did, it would not be intelligible even to the educated.

As to the question whether the version is a perfect specimen of the 14th century, or has the defects of a servile translation, I think I can with confidence say, speaking of the first fifty Játakas, that it is a perfect specimen of that period. Though faithful as far as I have been able to judge, yet it is not servile; it may be called a free translation.

In some cases I find that it has avoided the defects of the Páli commentary.

In the interesting paper read by the Bishop of Colombo, at the last meeting of the Association, it was pointed out that in one of the Játakás there was a "needless excursus

enumerating several kinds of deserts.” Now this needless dissertation is not found in the Sinhalese version.

Again, his lordship pointed out that in the 15th Játaka, the compiler built up his story about the deer, who would not go to school, upon a mistake ; reading *Kálehi* for *Kaláhi* in the text. In the Sinhalese translation no allusion is made to time at all ; the translator’s words are *sapta kaláyen*, and not *káláyen*.

Provincialisms are to be detected in the Játakás. Some of these are written in indifferent Sinhalese ; some contain a few Tamil expressions and words. From these facts I conclude that the work must have been done by several persons, and not by the King himself, as one might be lead to believe from the statement in the Mahávaṃsa. In the Sinhalese Introduction to the Játakas it is said that the work was accomplished by the exertions of the minister Wérasinha Pratríāja at the personal request of the minister Prákrama, and no mention of the King is made at all.

The statement in the Mahávaṃsa is that the King, having made a monk who came from the Cola country his tutor, learnt the purport of all the Játakas from him. He subsequently translated all the 550 Játakas into Sinhalese, and had the translation read before monks who were learned in the Tripitakas. The version was then carefully recorded in books and published throughout the Island. The version was entrusted to the learned monk Médhankara, who and his pupil in succession were enjoined to preserve it, and for that purpose a hermitage was built for him and was delivered to him with four villages for his and their maintenance.

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## APPENDIX I.

## KAṬṬHAHA'RI JA'TAKA.

## THE SLAVE-GIRL AND THE KING.

*"I am thy son, O Great King."*

THIS the teacher, when travelling in the Jétavana, told about the story of Vāsabhakhaṭṭiya. The story will appear (in full) in the birth-story (entitled) Bhaddasāla (and given) in the twelfth division. She was, it is said, the daughter of a Sākya prince named Mahánāma (and was) born of a slave-girl named Nāgamunda, and became the first queen of the king of Kosāla. She bore unto the king a son; but the king afterwards knew her to be a slave-girl\* and just deprived her (of her) position, and also just deprived his son Vidudabha (of his) position. Both, however, dwelt in the inner palace itself. Having known that case, the teacher, surrounded by five hundred mendicants, went in the forenoon† to the palace of the king and sat (down) in the seat prepared; (he) said thus: "O great king, where is Vāsabhakhaṭṭiya?" The king explained the case. (The teacher asked) thus: "O great king, whose daughter is Vāsabhakhaṭṭiya?" (The king replied) thus: "Of Mahánāma, O reverend sir." (The teacher asked) thus: "Coming (of age), to whom did she come (in wedlock)?" (The king replied) thus: "To me, O reverend sir." (The teacher said) thus: "O great king, she is the daughter of a king and has just come (in wedlock) to a king, and by the king himself (has) had a son. For what reason (then) does that son not become the lord of the kingdom belonging to the father? It is said (that) former kings had sons‡ by girls§ whose occupation¶ was to collect (fire) wood and with whom they lived for a short time,|| (and) gave to such sons (their) kingdoms." The king begged the honoured teacher for the plain sense of the matter. The honoured teacher made manifest this matter concealed by change of birth.

Once upon a time there was a king named Brahmadatta in

\* Lit. her being a slave-girl.

† Lit. at the time of the forenoon.

‡ The words *Kaṭṭhahārika rajja* and *putta* are used in the singular; but they express the plural number as is usual.

§ The termination *ika* in *Kaṭṭhahārika* signifies *tacchilya*, or one's occupation.

|| The word *Muhuttikā* means 'lasting for a moment,' and is used probably in this sense here. If so, it is unusually used. I am not satisfied with the version I have put upon it. *Mohotura* (*Muhurta*) is a form of marriage in *Mahārāshtra*.

Bārānasi, who went in great state to (his) garden. (Moved) by a desire of (gathering) fruits and flowers, he there walked about under a grove of trees in the garden. (He) saw one woman picking up pieces of wood and singing continuously.\* ..... She bore him a son, the Bódhisat, and before his birth the king gave her his signet-ring and said thus : “If a daughter is (born) you will maintain her (by) disposing of this (signet-ring).” (Then) he went away. In course of time the Bódhisat was born.† He had crawled and moved about at the time of his being able to walk about,—he sported in the play-ground. Then to him some said so‡ : “We§ are undone by one (who is) fatherless.” Having heard that, the Bódhisatva went to his mother and asked her thus : “Mamma, who is my father ?” (She replied) thus : “Thou art the son of the king of Bārānasi.” (He asked) thus : “But, mamma, is there any evidence?” (She said) thus : “Darling, the king gave his signet-ring and said, ‘If a daughter is (born), thou wilt maintain her, having disposed of this (signet-ring) ; if a son is (born), thou wilt bring him to me together with this (signet-ring) ;’ and went away.” (He said) thus : “Such being the case, why did you not take me to my father ?” Having known the desire of her son, she went to the palace-gate and caused herself to be announced to the king. Being called by the king, she entered the (palace), saluted the king, and said thus : “This is thy son, O lord.” Though the king was aware of this, he said thus : “(This is) not my son,” because of shame, as he was seated in the midst of an assembly. (She replied) thus : “O lord, this is thy (signet-ring); dost thou recognise it?”|| (He said) thus : “This is also not my signet-ring.” “Now, lord, except a demonstration by ordeal,¶ there is no other witness for me. If this child is begotten by thee, let him stand in the sky ; if not, having fallen

\* The term *gāyitrā* is repeated, and such a repetition signifies continuity.

† The term *Patisandhi* is used, and means a series of births in the course of transmigration.

‡ *Vattāro honti* means ‘speakers were.’ The term *evam* qualifies the verbal root in *vattāro*. *Evam-vattāro* is a compound term ; otherwise it would not be correct grammar to say *Evam vattāro*.

§ The reading *Nipitrikénāmhé* deserves to be preferred, because *pahata* must have some nominative. *Amhe* signifies *we*, as in *Mahratti* and other languages.

|| Lit. “Didst thou recognise it ?” The past tense in this sense is used in all Indian vernaculars.

¶ *Sacca kīriyam* is used in the text. *Sacca* is not connected with *Sākshāt*, as Childers states. *Sacca* is the *Prākṛita* form of *Satyā*. *Kīriya* is *Kriya*. The word *kīriya* is still used in the sense of an ordeal in *Mahārashtra* and elsewhere. *Sacca kīriyam* means ‘ordeal of truth’ : lit. “an act of truth.” Compare with this the use of the same word made in different ways in the *Sakuna Jātaka* (36).

down upon the earth, let him die." So saying, she caught the Bódhisatva by his leg and tossed him (up) into the sky. The Bódhisatva sat cross-legged in the sky, and explaining religious duties to his father, in a sweet voice uttered this verse: "I am thy son,\* great king, lord of the people, maintain me!† The lord maintains even others;‡ much more the lord his own offspring." § Having heard the Bódhisatva (while) sitting in the sky thus inculcating duties, the king said thus: "Come, my darling. I will of course nurse thee." So saying, he held out his hand. A thousand hands were held out. The Bódhisatva, not alighting into the hand of any one else, (but) just alighting into the hand of the king, sat down in his lap. Having given to him the viceroyalty, the king made his mother his chief queen. On the death of his father he became a king of the name of Katṭhavāhana, administered the kingdom righteously, and went away (into another birth) according to his deeds.

Having pronounced this lecture on virtue to the king of Kósala, having shown the two cases, and having adjusted their bearing, the teacher put together the birth-story. Then the mother was Mahamáyá, the father was the great king Suddhodana, and I myself was king Katṭhavāhana. This is the Katṭhahári Játaka.

\* The sense of the phrase *puttotyāhan* is 'I am thy son;' and there are these four kinds of sons (such) as *atraja*, *khettaja*, *antevāsiko*, and *dinnako*. There *atraja* means 'born of one's self.' *Khettaja* means 'one's wife's son by another (and) brought up on the surface of a bed, in a cot, or on the bosom, &c.' *Antevāsiko* means a student in science (staying) near (one's self). [Paṇini recognizes *Vidyāyoni sambandha*. See his Sūtra (IV. 3. 77).] *Dinnako* means one given to another for maintenance and protection. But here, concerning one's own son, the term *putto* is used. A Rájá is one who entertains the people by a four-fold reception. Maharájá is a great king. Addressing him, he said "Maharájá." "*Team mam posa janādhipa*"—*Janadhipa* is the people's lord. It was a custom among the Indian Aryas to have two names—the name of the teacher and the name of one's own clan. This was specially predominant in the time of Pan-tajali.

† *Team mam posa* means 'nurse me, bring me up.'

‡ *Aññe pi devo poseti* means 'even others'—men, such as elephant-keepers, and the multitude in the condition of lower animals, such as elephants and horses—'the lord feeds.' *Aññe* is the accusative of a verb of which *devo* is the nominative. The vocative form of *devo* is *deva*, as this story itself shows. Therefore *devo* is not the vocative.

§ *Kinca devo sakam pajam*, &c. Here, however, *Kinca* is a particle (used) in the sense of censure as well as grace. "The lord does not nurse me, his own son, his own offspring;" even so saying, he censures indeed. "He feeds among other beings": so saying, he shows grace indeed. The Bódhisatva, both censuring and showing grace, says thus: "Much more the lord, his own offspring."



## GA'MANI JĀTAKA.

PRINCE GĀMANI.

“Of those who do not make (any) haste,” &amp;c.

THIS the teacher, when dwelling in Jétavana, narrated of a dejected\* mendicant. The introductory story, as well as the first story of this Jātaka, however, will appear in the birth-story (entitled) Samvara Jātaka in the eleventh division, because the story in that as well as in this is indeed alike. The verses, however, are different. Prince Gāmani, though the youngest of his hundred brothers, saw his own glory† when sitting upon a royal cot under a white umbrella, (and when) surrounded by his hundred brothers. Gratified, because (said he) “this store of my glory is from our teacher,” he exultingly pronounced this (following) enthusiastic speech :

“The desire for fruit of those who do not indeed make any haste is fulfilled.‡ I am of ripe Brahmacharya. So know, O Gāmani.”

There (in the verses) *api* is a mere particle. *Ataramānānam* signifies those learned men§ (who) perform the acts (of their life) carefully,|| (who are) not moved¶ (by any emotion, and) who do not make (any) haste, (and) obey the precepts of the teacher.

*Phalāsā va Samajjhati* signifies ‘the desire of the fruit,’ as sought by the acquisition of that fruit—prosperes indeed ; or *phalāsā* is *āsāphalāni*,\*\* that is ‘the fruit of the desire.’ The fruit as sought prospers indeed. (This is) the sense.

• *Vipakkabrahmacariyosmi*. Here four objects of acquisition (are to be considered): (1) Brahmachariya†† means excellent conduct;

\* *Ossaṭṭhaviriyo* literally means one whose *viriya* is gone. *Ossaṭṭha* is Sanskrit. *Acasṛishṭa*, which means resigned or given up, and *viriya* is *virya*, manliness or spirits. The word *ossaṭṭhaviriyo* occurs in Vannupatha Jātaka and Serivani Jātaka.

† Lit. “the store of his own glory.”

‡ Lit. “prosperes.”

§ *Pandit* is the word used in the text.

|| *Upāyena* is the word used in the text, and signifies ‘by means adequate to an end to be secured.’

¶ *Avegāhiteva* and *Avegāyiteva* are two different readings. I have preferred the latter.

\*\* When was the gloss written is known from this story. See my remarks on this story.

†† The three kinds of Brahmachariya, together with Vipakka Brahmachariya, seem to make up No. 4 mentioned in the text. The term *Brahmachariya* is used here in a very extended sense. The same word is used in its usual sense in the comments of the Gāthā No. 63, of the Takka Jātaka, where a three-fold Brahmachariya is stated to consist of Jhanasukham, Maggasukham, Phalasukham, and in the Gāthā in question worldly prosperity is included.

and (2) that by the acquisition of glory springing from it, is success in ecstatic meditation ; (3) this is ripe Brahmacariya ; (4) that glory, which is acquired by one's self, is also Brahmacariya in a higher sense. Hence he said : " I am of ripe Brahmacariya."

*Evam jánāhi Gámani.*—Both any townsman and the chief of a town is Gámani. Here, however, he said regarding himself as the chief of all people : " O Gámani, thou for this reason know thus : having excelled a hundred brothers, I have got this kingdom because of the teacher." This enthusiastic speech he uttered. After the lapse of seven or eight days after his having got the kingdom, just all the brothers went to their own places of residence. Administering his kingdom in righteousness, prince Gámani passed (into another life) according to his deeds. Having performed righteous acts, the Bódhisatva also passed away according to his deeds.

Having pronounced this lecture on virtue, and having shown (it), the teacher made manifest truths. The result (of the inculcation) of the truth was that the dejected mendicant stood (established) in Rahatship. Having narrated the two stories, and having adjusted their bearing, the teacher put together the birth-story. This is the Gámani Játaka.

(Translated by Professor Künste.)

## APPENDIX II.

### TRANSLATION FROM THE PA'LI OF JA'TAKAS 41-50.

BY THE EDITOR.

[This translation has been furnished for the temporary convenience of members ; but it is a rougher piece of work than I could have wished to send out even for a temporary purpose. I have intentionally sacrificed the English idiom in many places to the Páli; but Páli words, however familiar, have been avoided.

Mr. Baṭuwantudāwe is not responsible for any mistakes I may have made, for though I read the stories with his aid, I have not been able to consult him since I began to write. The emendations of the text, however, have his authority.

Words in brackets are not separate words in the original.

R. S. C.]

## ATTHAKA'MA VAGGA.

## 41.—LO'SAKA-JA'TAKA.

*"The Advice of a well-meaning Friend."*

THIS the teacher told while residing in Jetavana on occasion of an elder named Lósakatissa. This Lósakatissa was a man of fisher caste in Kósala, who had been the ruin of his own family, and was now a luckless mendicant (to whom no one gave). On emerging from the scene of his last birth, he had assumed his present existence, they say, in the womb of a certain fisherwoman in a fisher village of a thousand families. On the day of his conception these thousand families, net in hand, sought for fish in streams and ponds and the like, but not one little fish did they catch. From that time these fishers kept declining. Between this and his birth, their village was seven times burnt by fire, and seven fined by the king. Thus, as time went on, they grew more and more miserable. They thought: "Formerly it was not thus with us, but now we are declining; there must be some "ill-luck" amongst us; let us form two bands;" and so they separated into five and five hundred families. Then the portion where his parents were declined; the other prospered. Then, on the principle of halving that portion, and that again, and so on, they divided until that family was left by itself; and having thus ascertained that the ill-luck was theirs, they beat them and turned them out.

Then his mother, living in hardship, when her offspring was matured, brought him forth somewhere (where she could).

A being in his last existence it is impossible to kill: the potentiality of Rahatship burns in his heart like a lamp within a jar. She nourished the child, and as soon as he could run about she put a potsherd (or half a cocoanut, or whatever it might be) into his hand and told the boy to go to some house, and went away. Thenceforth, being quite alone, he sought alms there, and slept where he could, never bathed, took no care of his person, and passed his life in hardship like a dirt goblin. In course of time, when he was seven years old, at a certain house-door in the place where they throw away the washings of the rice-pot, he had picked up a single lump of rice, and was eating it like a crow. The lord of religion, as he went on his begging rounds to Sávatti, saw the child, and thinking, "This being is a great object of compassion; what village does he belong to?"—kindness growing in his heart towards him—said, "Come here, my boy." He went and did obeisance to the elder, and stood still.

The elder asked him, "What is your village? where are your parents?" "Sir, I have no one I belong to; my parents got tired of me and abandoned me, and are gone." "Well, will you become a monk?" "Sir, I should be glad enough to become a monk, but who would admit such a wretch as me?" "I will admit you." "Thank you, sir, do so by all means." The elder gave him food, hard and soft, took him to his dwelling, bathed him with his own hands, admitted him, and when he was of full age ordained him. When he was old he was known as the elder Lósakatissa, and was always unfortunate,\* never in luck. Even on special alms-days, they say, he never got a bellyful; he only got just enough to hold life together. When a single spoonful of gruel was put in his bowl, the bowl looked as if it were filled; so people thought "This man's bowl is full," and gave the gruel to the next. They say, too, that when people gave gruel to his bowl, the gruel in their own basin vanished. It was the same way with solid food and everything else. Afterwards he acquired full insight, and was established in the highest fruit of Rahatship, but even then he was a little-gain. In due course, his life-material being exhausted, the day of his final extinction arrived. The lord of religion, making mental inquiry, perceived the fact of his attaining extinction to-day, and feeling "This elder Lósakatissa will attain extinction to-day, I must give him food to his heart's content," took him with him and entered Sávatti to beg. Because of him, even the great elder held out his hand in populous Sávatti, but got not a bow. The (great) elder sent him in, saying "Go on brother, sit in the sitting-hall," and sent him the food he received, saying "Take this to Lósaka." The people (to whom it was entrusted) took it and went off, and forgot Lósaka, and ate it themselves. When the (great) elder arose, and was going to his dwelling, Lósakatissa went and did reverence to him. The great elder stopped and stood and asked, "Did you get the food, brother?" "I shall get it (in good time) sir," he replied. The elder was disturbed, and took notice of the time. The time (for eating) was passed. "Never mind, brother, sit down here," he said, and giving Lósaka a seat in the sitting-hall, he went to the dwelling of the king of Kósala. The king took the elder's bowl, and as it was out of time for cooked food, had the bowl filled with the four sweet offerings (honey, ghee, butter, and sugar). The elder took it and went, and saying "Come brother Tissa, eat these four sweets," stood with the bowl in his hand. The other elder, out of respect, was too modest to eat.

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\* *Nippañño*: read *nippañño*, as on p. 236 *apañño*.

Then the elder said, "Come, brother Tissa, I will take this bowl and stand, you sit and eat; if I let this bowl to go out of my hand, there will be nothing in it." Then the venerable Lósakatissa ate the four sweets, the high chief, the lord of religion, standing and holding the bowl. By the high supernatural power of the elder it did not waste. On that occasion Lósakatissa ate to his full and filled his belly, and on that very day, by the extinction which leaves no element of being behind, he attained extinction. The Buddha himself came to the place and performed the funeral rites. They took the relics and made a shrine. Then the mendicants assembled in the hall of religion, talked there as they sat: "Brethren, Lósaka was an unlucky gainless man, but how has such an unlucky little-gain as he attained such glory in religion?" The teacher, coming to the hall of religion, asked, "What is the subject of your conversation now, mendicants, as you sit together?" They told him what it was. The teacher said, "Mendicants, this mendicant's own acts were the cause of his being a little-gain, and also of his gaining the glory of religion. By his formerly preventing the gains of others he became (or was born) a little-gain, while by the fruit of his attainment of clear perception about impermanency, sorrow, and the unreality of the soul,\* he was born (or became) a gainer of the glory of religion." He then told the story of the past.

In the past, in the time of Kassapa Buddha, a certain mendicant was living in a village, dwelling near (and in dependence on) a man of property.† He was a perfect (monk), an observer of the precepts, and possessed of very great insight. An elder of mortified desires, as he pursued his regular way of life, arrived for the first time at the village in which lived the man of property who supported this mendicant. The man of property (squire), delighted at the very manner of the elder, took his bowl and made him enter his house, fed him zealously, and after hearing a short discourse on religion, made obeisance and said, "Sir, go to the residence we keep up, I will come in the evening to see you." The elder went to the residence, and after having made obeisance to the resident elder and asked permission, sat down by him. He, after the usual greetings, asked, "Brother, have you had alms-food?" "Yes," he said. "Where?" "At the house of the squire of the village you frequent." Having said this, he asked for his own seat, and having performed his toilet and put away his bowl and

\* *Anantā*: read *anattā*.

† *Kuṭumbikam*. B. says the v. l. *Kuṭimbikam* is correct.

robes, sat engaged in the bliss of meditation and of the fruits (of religion). The squire came in the evening with people carrying perfumes and flowers, and lamps and oil, and after doing obeisance to the resident elder asked, "There is a strange elder, sir, did he come?" "Yes, he came." "Where is he now?" "On such and such a seat." He went to the place where he was, and after making obeisance sat down by him and heard religious discourse, and went home in the cool, after having made offerings to the shrine and the sacred tree, and lighted the lamps, and invited the two (to eat at his house). The resident elder thought, "This squire's heart is lost to me; if that mendicant lives in this residence he will make no account whatever of me." So the elder got into a discontented state of mind, and feeling "I must contrive to prevent his living in this residence," when they met spoke not a word to him. The elder of mortified desires perceived his intention, and saying to himself, "That elder does not perceive how free I am from the bonds of rank or following," went to his abode, and passed the time in the bliss of meditation and of the fruits (of religion). Next day, the resident tapped the door-post with the back of his nail,\* and knocked at the door with his nail, and went to the squire's house. The squire took his bowl, seated him on the seat prepared, and asked "Where is the visitor, sir?" I know nothing about your favourite: I tapped at his doorpost, I knocked at his door, but I could not wake him. Yesterday he ate some sweet food at your house, and I suppose he could not digest it, and has only just fallen asleep; this is the sort of object you choose for your admiration.† The elder of mortified desires, reflecting that it was his time for going to beg, arranged his person, took his bowl and robes, and, rising into the air, went to some other place. The squire gave the resident elder to drink some porridge made with ghee, honey, and sugar, and then after cleaning the bowl with perfumed powder, he filled it again, and gave it to him, saying "Sir, that elder must be wearied with his journey, take this to him." The other did not refuse, but took it, and as he went he thought: "If that mendicant drinks this porridge, he will never go even if he is dragged out by the throat. On the other hand, if I give this porridge to anybody, my deed will be made known; if I throw it into water, the ghee will show on the top of the water; if I throw it on the ground, it will be seen by the crows collecting; so where

\* *Punadivasena Kappith*, &c.: read *Punadivase nakhapiṭṭh*, &c.

† *Idāni*, &c. The inverted commas are misplaced. If the second *ti* is correct, the construction may be "The sort of person you like is one who would eat to indigestion and oversleep himself."

can I throw it?" While he was thus considering, he saw a field where there had been a 'burn'; he raked open the ashes, and threw out the porridge there, covered it over with ashes, and went to the residence. Not seeing that mendicant, he said to himself, "Doubtless that mendicant of mortified desires must have perceived my intention, and gone to some other place; alas! for my belly's sake I have done a wicked deed!" Thus, from that moment great sorrow came upon him. Very soon after he became a goblin in human form, and not long after died, and was born in hell. For many thousand years he was maturing\* in torment in hell, and after he had reaped the fruit of his sin, by force of the demerit that still remained, he was born a demon for five hundred successive births. During that time, not one day did he get a bellyful of food. One day he got a meal of filth.† Then for five hundred births he was a dog. There, too, one day he got a meal of disgusting food. But the rest of all that time he did not get one good meal. On emerging from the dog existence, he was born in a village in Kási, in a poverty-stricken family. After his birth that family was reduced to the extremity of misery. He never got more than half a meal of some water gruel. His name was Mittavindaka. His father and mother, unable to bear the misery of starvation,‡ said "Get along, wretch," and beat him and sent him away. Helpless (and friendless) he wandered till he came to Benares. At that time the Bódhisat was a far-famed professor in Benares, and was teaching§ five hundred youths. In those days the inhabitants of Benares used to pay for the education of the poor. So this Mittavindaka was receiving a free education under the Bódhisat. He was rude and impatient of reproof (or advice), and went about striking first one and then another (boy), and when reproved by the Bodhisat, would not take reproof (or advice), so that because of him the fees fell off. After a quarrel with the other boys, refusing reproof, he ran away from the place, and wandered to a country-village where he lived by doing jobs for hire. There he lived with a poor woman who bore him two sons. The villagers invited Mittavindaka to teach them about right and wrong, and gave him a salary and a hut to live in at the entrance of the village. Because of this Mittavindaka, the inhabitants of

\* I cannot represent in English the play on the cognate ideas of roasting-ripening, and maturing, which are here implied in *Paccati*.

† I have softened for the English reader the rude force of *udarapuram*, *gabhamalam*, *vamanabhattacham*, *nābhito udāham*, &c.

‡ *Jātakadukkham*. Read *Chātakad*.

§ *Vācesi*. B. would prefer *Vāceti*.

that country-village seven times paid a fine to the king, seven times their houses were burnt up, seven times the dam of their tank burst. They said to themselves: "Before this Mittavindaka came, it was not so with us; but now, since his coming, we are being ruined;" and thereupon they beat him and turned him out. As he was going with his family to another place, he came to a demon-haunted forest. There the demon killed and devoured his wife and children. He fled, and wandered from place to place till he came to a port named Gambhira, on the very day when a ship was sailing, and took service (as a sailor) and went on board. The ship, after going seven days over the sea, on the seventh day stood still in mid-sea as if nailed to the spot. They threw the ill-luck lot. Seven times it came to Mittavindaka. The men gave him a little bundle of bamboos, and took him by the hand and threw him into the sea. The moment he was thrown out the ship went on. Mittavindaka, leaning on the bundle of bamboos, travelled over the sea, till, by fruit of his observance of precept in the time of Kassapa Buddha, he found on the sea in a crystal palace four goddesses, and with them he lived in the enjoyment of bliss for seven days. Now, these palace nymphs live in bliss for seven days. When they departed for the seven days of suffering, they said to him, "Stay here till we come back." But when they were gone, Mittavindaka went further, leaning on the bundle of bamboos, till he found eight goddesses in a palace of silver. Thence he went again and found sixteen goddesses in a palace of gems, and thirty-two in a palace of gold. He disregarded their advice also, and went on till he saw on an island, in mid-sea, a demon city. There a she-demon was roaming in the form of a goat. Mittavindaka not perceiving that she was a demon, and feeling a wish for a meal of goat's flesh, caught her by the leg. By her demon power she kicked up and flung him away. On her thus flinging him,\* he passed over the sea to Benares, and fell into a thorn-bush behind a tank, and rolled down and rested on the ground. At that time thieves had been carrying off the king's goats which roamed behind that tank; and goatherds were stationed in hiding on one side, hoping to catch the thieves. Mittavindaka, when he had rolled down to the ground and stood up and saw the goats, said to himself: "On an island at sea I caught a goat by the leg and was flung by her and fell here; so, if I now catch a goat by the leg, she will fling me off over the sea to the place where the palace nymphs are"; and with this foolish idea he caught a goat by the

\* *Tāya khitte*. B. tells me this is correct, or I should have wished to read *tāya khitto*, as eight lines below.



leg. The moment she was caught she bleated loudly. The goat-herds came up from every side, caught him, and crying "Here is the thief who has been feeding so long on the royal goats," beat him and bound him, and took him before the king. At that moment the Bódhisat with his train of five hundred youths had just come out of the city, and was going to bathe. When he saw Mittavindaka he recognised him, and said to the men: "Friends, this is our (my) pupil; what are you seizing him for?" "Master, he is a goat-stealer; he had got one goat by the leg, that is why we have caught him." "Then give him to me to be my slave; I will keep him (he shall live in dependence on me)." They replied, "Very well, master," and let him go, and departed. Then the Bódhisat asked him: "Mittavindaka, where have you been living all this time?" He told him all that he had done. The Bódhisat said, "This is the misfortune that comes to those who will not do what their friends say," and he uttered this stanza:—

"He who refuses to follow  
The advice of a well-meaning friend,  
Like Mittaka catching the goat by the leg  
Will surely repent in the end."

And that time that professor and Mittavindaka passed away according to their deeds.

The teacher having related this religious history to explain the words, "Thus, mendicants, this man's own acts were the cause both of his being a little-gain and of his being a gainer of the glory of religion," made the connection and summed up the Jātaka by saying: "At that time Mittavindaka was the elder Lósakatissa, and the far-famed professor was I myself."

(Here ends Lósaka-Jātaka.)

## 42.—KĀPOTA-JĀTAKA.

### "PIGEON" BIRTH-STORY.

*"The Good Advice of Friends," &c.*

THIS the teacher told while residing in Jétavana on occasion of a certain greedy mendicant. His greediness will be shown in the Ninth Part, in the "Crow-birth." They told the teacher about this mendicant, saying: "Sir, this mendicant is greedy." The teacher asked him: "Is it true, mendicant, that you are greedy?" "Yes, sir," he replied. The teacher said: "This is not the first time, mendicant, you have been greedy; by means of greediness you came to your end, and on your account also the wise lost their dwelling-place." He then related the story of the past.

In past time, when Brahmadata was reigning in Benares, the

Bodhisat was born a pigeon. In those days they used, out of desire of merit, to hang up baskets with chaff in them for small birds to live in comfort. A nobleman's cook in Benares put up a hanging basket of chaff in his kitchen. There the Bodhisat lived. He lived there and spent his time thus : he went out early in the morning to roam for food, and came back in the evening. One day a crow, passing over the kitchen, smelt the savour of various dishes (sour and not sour) of fish, and his greediness was excited.\* He perched not far off and was casting about for some means of getting the fish, when he saw the Bodhisat return in the evening and enter the kitchen, and thought, "By means of this pigeon I will get the fish." So he came back next morning, and when the Bodhisat started on his rounds for food, he followed him about. Then the Bodhisat said to him : "Friend, why are you flying about with me ?" "Sir, your way of life charms me ; henceforth I shall wait upon you." "Friend, you are one kind of feeder and I another ; it is difficult for you to wait upon me ;" said the Bodhisat. "Sir, I will take my food, and then when you are taking your food, I will go about with you." "Very well ; only mind, you must be very active !" (or careful). Having given the crow this warning, the Bodhisat went about feeding, and eating grass seeds and such like. But while the Bodhisat was at pasture, the crow, who had already gone and raked up a lump of cow-dung and eaten his fill of worms (or insects), joined him, saying, "Sir, you have been an immense time on your round, it is not good to eat to excess ;" and when the Bodhisat returned in the evening from pasture, the crow entered the kitchen with him. The cook thought : "Our pigeon has come back with another ;" and set a basket for the crow too. Thenceforward they both lived there. One day a great quantity of fish was brought in for the nobleman. The cook took it and hung it up in different parts of the kitchen. When the crow saw it his greediness was excited, and thinking, "To-morrow I shall not go to the feeding ground, but this must be my food," he lay all night in agitation. Next day when the Bodhisat started for pasture, he said, "Come, friend crow !" "Sir, you go ; I am suffering from indigestion." "Sir, there never yet was such a thing as a crow having indigestion. At night they are famished in each watch of the three ; when they have eaten a lamp-wick they are satisfied for a very little while. You must be

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\* It is not easy to represent in English such expressions as *lobham uppādetvā*. The lust is not said to arise in the man, but the men to rouse or give birth to the lust. The man is regarded as the (responsible) author of his own desires, and so with his thoughts and emotions.

longing to eat this fish ! Come, men's food is bad for you ; don't do such a thing ; go with me and feed !" "Master, I cannot." "Then your own deeds will discover you : don't let greediness get the better of you ; be careful (don't give way)!" Thus the Boddhisat warned him, and went to pasture. The cook, after making a mixed dish of a variety of fish, opened the vessels for to little while to let out the steam, then put the strainer on the top of each vessel, and went and stood outside, wiping off the perspiration.\* At that moment the crow put his head out of the basket, and looking round the cooking-house, saw that the cook was gone. "Now," he thought, "is my time to eat fish to my heart's content. How, now : shall I eat slices or mince ?" Deciding that it is impossible to fill the stomach quickly with minced meat, he said a himself, "I will take a large slice and put it in the basket, and eat it as I sit there." So saying, he flew out of the basket and alighted on the strainer. It gave a "ting."† The cook heard it, and, coming in to find out what it was, saw the crow. "This mischievous crow," thought he, "wants to eat my lord's cooked meat. My living depends on my lord (I am my lord's servant), not on this stupid animal ; what is it to me ?" So he shut the door and caught the crow. He then plucked the feathers from its whole body, pounded up some green ginger with salt and cummin, and mixed it with some buttermilk ; with this he smeared the crow all over, and flung it into the basket. There it lay quivering in the utmost agony. When the Bóddhisat returned in the evening, he saw the crow come to calamity, and said : "Greedy crow, by not taking my advice and by your own greediness you are come to great misery ;" and then he uttered this stanza :—

"He who no attention lends  
To the warnings of his friends,  
Like the disobedient crow  
Falls a victim to the foe."

The Bóddhisat having uttered this stanza, felt he also could no longer stay in that place, and went elsewhere. The crow died on the spot, and the cook took him and threw him away, basket and all, on the rubbish heap.

The teacher having related this religious discourse on the words, "This is not the first time, mendicant, you have been greedy ; formerly you were greedy too, and on account of you and your greediness the wise were obliged to leave their abode," preached the truths. When the truths were concluded, that mendicant

\* *Muncamāno*: read *Puncamāno*, with B.'s MS.

† *Killi*.

attained the fruit of "Unreturning." The teacher made the connection, and summed up the birth-story thus : " At that time the crow was the greedy mendicant, and the pigeon was I myself."

(End of the "Pigeon" Birth-Story.)

#### 43.—VAJĪUKA-JA'TAKA.

##### "BAMBOO-BOY" BIRTH-STORY.

*"The Advice," &c.*

THIS the teacher told while residing in Jétavana on occasion of a certain obstinate mendicant. The blessed one asked him (as before), "Is it true as they say, mendicant, that you are obstinate?" and on his saying "Yes, sir," said, "This is not the first time you have been obstinate; formerly, too, you were obstinate, and by obstinacy, and not doing what the wise said, you came to your end by a serpent's bite (in the mouth of a serpent). He then related the story of the past.

In past time, when Brahmadatta was reigning in Benares, the Bódhisat was born in a wealthy family in Kási, and when he came to years of discretion, seeing the danger of desires and the benefits of abnegation, he renounced desires, and going into the Himalaya country he entered the hermit order, and by practice of mental concentration acquired the five kinds of supernatural knowledge, and the eight attainments, and passed his days in the bliss of meditation, and afterwards becoming much sought after, dwelt in a residence as teacher of a train of five hundred ascetics. A young snake of a venomous kind, roaming according to its instinct, came to the cell of a certain ascetic. The ascetic conceived a parent's love for it, and made it a bed in a bamboo-joint, and took care of it. From having its bed in a bamboo-joint they named it "Bamboo-boy." And the ascetic they named "Bamboo-boy's father," from his taking care of it as lovingly as if it were his son. Then the Bódhisat, hearing that one of the ascetics was nursing a poisonous snake, sent for him and asked, "Is it true that you are rearing a poisonous snake?" and on his saying "yes," said, "There is no such thing as friendship with snakes (they cannot be trusted); don't rear it." The ascetic said, "He is my pupil and child; I cannot live without him." "Then he will be the death of you." The ascetic did not take the Bódhisat's advice, and could not give up the snake. Some time after that, all the ascetics went to gather herbs and wild fruits, and finding these plentiful in the place they had gone to, remained there two or three days. "Bamboo-boy's father" went with them, leaving the poisonous snake shut up in his bed in the

bamboo-joint. When he returned with the ascetics at the end of the two or three days, he opened the bamboo-joint to give "Bamboo-boy" some food, and said "Come my son, you must be starving," and put out his hand. The poisonous snake, infuriated by being two or three days without food, bit the outstretched hand and killed the ascetic on the spot, and went into the forest. The ascetics seeing it, told the Bódhisat. The Bódhisat, after performing the funeral rites, took his seat in the midst of the hermit band, and uttered this stanza by way of warning to the hermits :—

"He who will not attend  
To the words of a friend,  
Will lie a murdered corpse some day  
As 'Bamboo-boy's father' lay."

The Bódhisat, after giving this advice to the hermits, practised the four elements of saintly living, till, at the end of his appointed time, he was born in the Brahma world.

The teacher, after relating this religious discourse on the words "This is not the first time, mendicant, you have been obstinate ; in a former existence, too, by obstinacy you came to rottenness at a serpent's mouth," established the connection and summed up the birth-story by saying : "At that time 'Bamboo-boy's father' was the obstinate mendicant ; the rest of the train were the Buddha's train ; the teacher of the band was I myself."

(End of "Bamboo-Boy" Birth-Story.)

#### 44.—MAKASA-JA'TAKA.

"MOSQUITO" BIRTH-STORY.

*"Better a Wise Foe," &c.*

THIS the teacher told when he was on circuit in Mágadha in a certain village, on occasion of some village simpletons. The Buddha (Tathágata), they say, once went from Sávatthi to Mágadha, and as he was going his rounds in that country he came upon a certain village. This village was full, almost without exception, of simpletons. One day these simpletons met together and took counsel thus : "Friends, when we go into the forest mosquitoes bite us while we are at work, and this interferes with our work : let us all take bows and weapons, and make war on the mosquitoes till we have shot dead or cut to pieces every mosquito." So they went to the forest, and in trying to shoot the mosquitoes shot and struck and injured one another, so that they came back and lay, some in the inner part of the village, some

half-way down the street, some near the gate. The teacher, with the company of mendicants in his train, entered the village for alms. The remnant of wise men, seeing the blessed one, made a pavilion at the entrance of the village, and after bringing large offerings to the Buddha and the rest of his company of mendicants, did obeisance to the teacher, and sat down. The teacher, seeing the wounded men on every side, asked those laymen, "Here are a great many sick men; what have they been doing?" "Sir, these men went to wage war with mosquitoes and shot one another, and so have made themselves ill." The teacher said: "This is not the first time that simpletons, intending to strike mosquitoes, have struck one another; formerly, too, there were people who struck their neighbours meaning to strike mosquitoes;" and at the request of these men he told the story of the past time.

In past time, when Brahmadata was reigning in Benares, the Bódhisat was living by trade. At that time there were a great many carpenters living in a country village in Kási. A sawyer there was chopping a felled tree when a mosquito settled on his copper-basin-like head, and darted his proboscis into it like the thrust of a spear. He said to his son, who was sitting by, "My boy, there is a mosquito stinging me on the head, as if he were running a spear into me; drive him off." "Wait a bit, father; I will kill it with one blow." Just then the Bódhisat was come into that village in search of goods, and was sitting in that carpenter's shed. So the carpenter said: "Son, drive off this mosquito." And the boy, saying "I will," took up a sharp axe and took his stand behind his father's back, and thinking to strike the mosquito, cleft his father's head in two. The carpenter died on the spot. The Bódhisat, seeing what the boy had done, thought: "Even an enemy, if he is wise, is better; fear of punishment at any rate will prevent his killing people;"\* and so uttered this stanza:—

"Better a wise foe  
Than a friend of sense bereft;  
The stupid son to kill the gnat  
His father's headpiece cleft."

After uttering this stanza the Bódhisat got up and departed according to his deeds. The carpenter's relatives performed his funeral.

The teacher, having related this religious discourse in illustration of his saying, "Thus, laymen,† formerly there were people

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\* *Manussánam*: read *Manusse*.

† *Evam upāsakā pubbe, &c.*: read *Evam, upāsakā, pubbe, &c.*

who would strike their neighbours when they meant to strike a mosquito," established the connection and summed up the birth-story by saying, "The wise merchant who uttered the stanza and went away was I myself."

(End of the "Mosquito" Birth-Story.)

#### 45.—"ROHINI" BIRTH-STORY.

*"Better a wise Enemy," &c.*

THIS the teacher told while residing in Jétavana on occasion of a slave woman of the nobleman Anáthapindikā's. Anáthapindikā, the story goes, had a slave named Rohini. She was once pounding rice when her aged mother came to the place and sat down. The flies came about her and bit her as if they were running needles into her. She said to her daughter: "My girl, the flies are biting me; drive them off." She said, "I will mother," and raising the pestle, thinking "I will kill and destroy the flies on my mother's body," struck her mother with the pestle, and killed her. Seeing that, she began to cry, "O mother! mother"! They told this event to the nobleman. The nobleman having performed the funeral rites for her, went and told the whole story to the teacher. The teacher said: "This is not the first time, householder, that this woman, thinking to kill flies on her mother's body, has killed her mother with a blow of her pestle; in a former birth she did the same; and at his request he told the story of the past.

In past time, when Brahmādatta was reigning in Benares, the Bódhisat was born in a nobleman's family, and on his father's death succeeded to the family honours. He, too, had a slave named Rohini. She also, when her mother came and sat where she was pounding rice, when told "Daughter, drive away the flies," in exactly the same way struck her mother with the pestle and killed her, and began to cry. The Bódhisat, when he heard of it, thinking "Even an enemy if he is wise is better in this world," uttered this stanza:—

"Better a sensible enemy  
Than a fool, however kind he be;  
Look at silly Rohini,  
She's killed her mother, and sore weeps she!"

The Bódhisat, in praise of the wise man, discoursed religion in this stanza.

The teacher, after relating this religious discourse to illustrate what he had said, "This is not the first time, householder, that this woman, meaning to kill flies, has killed her mother; she did

so in a former birth," established the connection and summed up the birth-story by saying, "Then the mother was the mother, the daughter the daughter, and I was the great nobleman."

(End of "Rohini" Birth-Story.)

#### 46.—ARA'MADU'SAKA-JA'TAKA.

##### "THE PARK-SPOILER" BIRTH-STORY.

*"A Blunderer's," &c.*

THIS the teacher told in a certain village in Kósala, on occasion of a park-spoiler. The teacher, it is said, in the course of his rounds in Kósala, came into a certain village. There a man of property invited the Tathágata (Buddha), and after having given him a seat in his grounds, and made offerings to him and to the monks in his train, said, "Sirs, stroll at your pleasure in these grounds." The mendicants rose, and taking the park-keeper, strolled about the park. Seeing a bare spot, they asked the park-keeper, "Good layman, this park is in other parts thick with shade, but in this spot there is not a tree nor a shrub; what is the cause?" "Sirs, at the time this park was planted, a village lad who was watering pulled up the young trees in this spot and watered each in proportion to the root it had. Those young trees faded and died: that is the season why this became a bare spot. The mendicants went up to the teacher and told him this fact. The teacher said: "Mendicants, this is not the first time that village lad has been a park-spoiler; formerly also he was a park-spoiler;" and then he told the story of the past.

In past time, when Brahmadata was reigning in Benares, they proclaimed a festival. From the time the sound of the drum proclaiming the festival was heard, all the townsfolk went about full of the festival. At that time in the king's grounds there were a great many apes living. The park-keeper thought: "There is a festival proclaimed in the city; I will ask these monkeys to water (the trees), and I will go and take part in the festival;" and so he went up to the chief (or senior) monkey and asked: "Sir chief monkey, this park is of great benefit to you (and yours); you feed on the leaves and fruits and buds here. Now, there is a festival proclaimed in the city, and I am going to take part in it ('play at festival'); while I am gone will you be able to water the young trees in this park?" "Yes, we can!" "Then do your best (or, be careful)" he said; and giving them the leather n vessels and wooden pots for watering, he departed. The monkeys took the leathern vessels and the wooden waterpots and watered the young trees. Then the chief monkey said to them,



“My good monkeys, water is a thing to be taken care of; when you are watering the young trees, pull up each in turn and look at the root, and when the roots have gone deep pour plenty of water on them, but when they have not gone deep, only a little; by and by you will have difficulty in getting water.” They applauded and agreed; and did so. Just then a wise man seeing these monkeys acting in that way in the royal grounds said thus: “My good monkeys, why are you pulling up each tree in turn and watering in proportion to the roots?” They said: “Our chief monkey told us to do so.” Hearing that he thought: “Ah! my foolish friends, ignorant people, meaning to help, only harm;” and he uttered this stanza:—

“A blunderer’s best efforts can bring about no good:

A fool spoils business,\* like the monkey in the wood.”

Thus that wise man with this stanza rebuked the monkey-chief, and having done so he and his retinue left the grounds.

The teacher having related this religious discourse, after his words, “This is not the first time, mendicants, that this village lad has been a park-spoiler; formerly also he was a park-spoiler,” joined the connection and summed up the birth-story thus: “At that time the chief monkey was this village lad who spoilt the park, and the wise man I myself.”

(End of the “Park-Spoiler” Birth-Story.)

#### 47.—V’ARUNI-JA’TAKA.

##### “LIQUOR” BIRTH-STORY.

“*A Blunderer’s,*” &c.

THIS the teacher told when residing in Jétavana on occasion of a liquor-spoiler. A friend, they say, of Anáthapiṇḍika was a liquor merchant. He had made some strong spirits (liquor) and was selling it for money (gold, &c.), and a great many people had assembled. He gave instructions to his apprentice: “My boy, you take the money and give the spirits,” and himself went to bathe. The apprentice, as he supplied the spirits to a great many people, saw people from time to time getting salt sweetmeats (or, salt and jaggery) and eating; so he thought: “The liquor must want salt, I will put some salt into it,” and he threw a measure of salt into the (earthen) wine-jar, and so gave them the spirits. The people every time they filled their mouth, threw it out; and asked “What have you done?” “I saw that when you drank the

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\*“Prevents profit,” “destroys wealth,” &c. It is impossible to keep pace with the many meanings of *Attho*.

spirits you took salt, so I mixed salt with it." "You fool,\* you have spoilt such excellent liquor as this !" Thus reproaching him, each in turn got up and went away.

The spirit-seller came back, and seeing not one man, asked. "Where are the spirit-drinkers gone?" He told him the fact. Then his master reproached him : "You fool, you have spoilt such spirits as this !" and told this thing to Anáthapindika. Anáthapindika, thinking "I have got a good story to tell" (a present in the form of a story to offer to the Buddha), went to Jétavana, and, after obeisance to the teacher, told this case. The teacher said : "This is not the first time, householder, that he has been a liquor-spoiler ; formerly also he was a liquor-spoiler ;" and at his request he told the story of the past.

In past time, when Brahmadata was reigning in Benares, the Bódhisat was a nobleman in Benares. Near him there lived a spirit-seller. He made some strong spirits, and saying to his apprentice, "sell this," went to bathe. The moment he was gone, the apprentice put in salt and destroyed the liquor in the same way. Then his master came, and on learning the thing told the nobleman. The nobleman said : "Fools and blunderers, meaning to help harm ;" and uttered this stanza :—

"A blunderer's good intentions to no good can lead :

A fool spoils business as Kandanna did the mead (spirits)."

The Bódhisat preached religion by this stanza. And the teacher having said : "This is not the first time, householder, that lad has been a liquor-spoiler ; formerly also he was a liquor-spoiler" ; made the connection, and summed up the birth-story thus : "Then the liquor-spoiler was he who is liquor-spoiler now, and the nobleman of Benares was I myself."

(End of "Liquor" Birth-Story.)

#### 48.—THE "VEDABBHA" BIRTH-STORY.

"Who seeks gain the wrong way," &c.

THIS the teacher told when residing in Jétavana on occasion of an obstinate mendicant. To this mendicant (too) the teacher said : "This is not the first time, mendicant, you have been obstinate ; formerly also you were obstinate and thereby,† not doing what the wise told you, you got cut in two with a sharp sword, and flung in the road, and on your single account a thousand

\* *Bálá* : read *Bála*.

† *Ten' eva vacakāraṇena* : read *ten' eva ca kāraṇena* ; or, possibly, B. suggests, *dubbakāraṇena*. There is no such combination as *vacukār*.

men came by their death"; and then he told the story of the past. In past time, when Brahmadata was reigning in Benares, in a certain village was a Brahmin who knew the charm called Vedabbha. That charm, men say, is a precious and most valuable one. Having observed the proper conjunction of the heavenly bodies, he went through this charm and looked\* up to the sky, and thereupon a rain of the seven gems would rain from the sky. At that time the Bódhisat was learning science under that Brahmin.

One day the Brahmin took the Bódhisat and went out of his own village for some purpose or other, and went into the Cetiyan country. On the way thither, in a forest place, there were five hundred "sending thieves," as they are called, engaged in highway robbery. These robbers caught the Bódhisat and the Brahmin Vedabbha. The reason they are called "sending thieves" is this. They catch two people and "send" one to fetch treasure—from this they are called "sending thieves." When they catch father and son, they say to the father, "You bring us treasure and then you may take your son and go;" in the same way, when they catch mother and daughter, they let the mother go; when they catch elder and younger brothers,† they let the elder go; when teacher and pupil, they let the pupil go. So this time they seized the Brahmin Vedabbha and let go the Bódhisat. The Bódhisat, after making obeisance to his master, said, "I shall come back in one or two days; fear not, and do what I say. To-day it will be the conjunction of the heavens for producing the rain of treasure; but do not grow impatient and go through the charm and produce the rain of treasure; if you do, you will come to destruction and so will these five hundred robbers." After giving this warning to his master, he went for treasure. The robbers, when the sun went down, bound the Brahmin and lay down. At that very moment from the Eastern quarter the full moon rose. The Brahmin observing the constellation (in which she rose) said to himself: "It is the proper conjunction for the rain of treasure; why need I endure (this) suffering? I will recite the charm and bring down the rain of treasure, give the treasure to the robbers, and go where I please." And so he said to the robbers, "Good robbers, what are you seizing me for?" "For treasure, sir." "Then, if it is treasure you want, make haste and release me

\* *Ulloki*. It is not unlikely, as the text of this Játaka is more corrupt than others, that this should be *ulloketi*: "One" (the person, whoever he may be, who uses the charm) "looks up, &c."

† *Jettahakaniñthe*. Read *Jettahakaniñthe*. B. has no doubt of this correction in spite of *jettahakabhātikam*.

from these bonds ; let me bathe my head (give me a thorough bath), give me new clothes to put on, perfumes to anoint myself, and flowers to deck me, and so leave me." The robbers, on hearing what he said, did so. The Brahmin, having observed the conjunction of the heavenly bodies, recited the charm, and looked up to the sky. Immediately jewels fell from the sky. The robbers collected the treasure, tied it up in their clothes, and departed.\* The Brahmin followed them. Presently these robbers were caught by another five hundred robbers. "What are you seizing us for?" they said ; and the reply was, "For treasure." If you want treasure, seize that Brahmin ; he looks up† to the sky and brings down a rain of treasure ; "he is the man who gave us this," they said. The robbers let the robbers go, and seized the Brahmin, saying "Give us treasure, too !" The Brahmin said : "I should be glad enough to give you treasure, but the conjunction-of-the-heavenly-bodies-for-bringing-down-a-rain-of-treasure will be at the end of a year from this ; if you want treasure, wait patiently, and at that time I will bring you down a treasure-shower." (Same word as before.) The robbers were furious. "You rascal of a Brahmin, you gave others a treasure-shower now, and you tell us to wait another year !" So saying, with a sharp sword they cleft the Brahmin in two and flung him in the road, and then ran off in pursuit of the other robbers, fought with them, killed them all, and took the treasure. Then they formed two bands and fought with one another, and two hundred and fifty men got killed, and so they went on killing one another till only two were left. Thus these thousand men came to destruction. The two contrived to carry the treasure, and buried it in a woody place near a village, and one sat with a sword guarding it, while the other went into the village to get rice and have food cooked. Covetousness is indeed the root of destruction.‡ The man who was sitting by the treasure thought : "When he comes this treasure will be divided into two parts : suppose I strike him with the sword just as he comes and kill him ?" and he drew the sword and sat watching for his arrival. And the other thought : "That treasure will have to be divided into two parts : suppose I put poison in the food and give it to

\* *Payimsu*. Read *paláyimsu*. So B. in spite of *Páyási* below.

† *Vassápesi*. B. would read *vassápeti*. The emphasis of the sentence requires it.

‡ *-evā* ti *dhanasantike*, &c. Read *-evā* ti. *Dhanasantike*, &c. The words *Lobho ca*, &c., are a moral reflection on the historian's part. B. insists on this way of dividing it. No doubt it is the native way ; but it may be more correct to treat the words as one sentence, and translate : "Then, as if to illustrate the maxim, 'Covetousness is the root of destruction' the man, &c."

that man to eat, and so kill him and take all the treasure for myself?" and so as soon as the food was done, he dined himself, and then put poison in the rest and took it and went to the place. He had hardly put down the food and stood still, when the other cleft him in two with the sword, and threw him in a covered place (out of sight), then ate the food and himself died on the spot. Thus on account of that treasure they all came to destruction.

After one or two days, the Bódhisat came back with the treasure. Not seeing his master in that place, and seeing the treasure scattered about, he thought: "My master has not done as I said, but must have brought the treasure-shower; they must all have come to destruction;" and he went on along the high road. As he went he saw his master on the high road cleft in two, and saying to himself, "He has died from not taking my advice," he brought wood and made a pile and burnt his master and offered wild flowers, and went on. Soon he saw lying dead first five hundred, and then two hundred and fifty, and so on, till at the end he saw two men dead; so he thought: "Here are a thousand men all but two come to destruction: there must be two more robbers; they also cannot possibly survive; where are they gone?" And going on he saw the path by which they had gone with the treasure into the woody place, and going on he saw the heaps of treasure tied up in a bundle, and then he saw one man dead by the bowl of rice which he had put down. Then he perceived the whole (story, and said to himself), "This is what they must have done." Thinking "where now is that man?" he looked about and saw him also laid in a covered spot. Then he thought, "Our master has not done as I told him, and by his obstinacy has himself come to destruction, and by him another thousand men have been destroyed. Ah! those who seek their own advantage wrongly and unreasonably, like our master, will surely come to great destruction;" and therewith he uttered the stanza:—

"Who seeks gain the wrong way, failure will him befall;  
The Cetians killed Vedabbha, and they, too, perished all."

Thus the Bódhisat, meaning, "As our master, making his effort wrongly and bringing down the treasure-shower at the wrong moment, not only himself came by his end, but was also a cause of destruction to others; so, anyone else who exerts himself in the wrong way, in his desire for his own advantage, will both perish himself, and will be a cause of ruin to others," preached religion by this stanza in a voice that rang through the forest amid the applause of the (woodland) nymphs. He then contrived to convey

the treasure to his own house, and having lasted as long as his time was to last, giving gifts and doing other acts of merit, at the end of life he departed to fill a place in heaven.

This religious discourse the teacher made on the words, "This is not the first time, mendicant, that you have been obstinate; formerly, too, you were obstinate, and by your obstinacy came to great destruction;" and then he summed up the birth-story thus: "At that time the Brahman Vedabbha was the obstinate mendicant, and the pupil was I myself."

(End of "Vedabbha" Birth-story.)

#### 49.—NAKKHATTA-JA'TAKA.

##### THE LUCKY DAY.\*

*"While the star-gazing Fool," &c.*

THIS the teacher told while residing in Jétavana on occasion of a certain Hindu astrologer. It is said that a respectable man in the country had secured for his son the daughter of a family in Sávatti, and had fixed the day, saying "On such a day we will come† for her." When the day came he asked the family astrologer: "Sir, we are going to hold a festival to-day; is it a lucky day (auspicious constellation)?" The other was angry, and said to himself, "This man has fixed the day without asking me first, now he comes and asks! Never mind, I will teach him a lesson." So he replied: "To-day is an inauspicious conjunction; don't hold your festival to-day; if you do, it will be very disastrous." The people of that family, relying on the astrologer, did not go that day. The city people, who had made all preparations for the festival, finding them not come, said: "They fixed to-day, but they are not come. We have gone to great expense; what have we to do with them? We will give our daughter to some one else," and so with the festival (preparations) as they were, they gave their daughter to another man. The others came next day and said, "Give us your daughter." Then the Sávatti people abused them, and said: "You country people are a sinful folk; you fix a day, but you care nothing for that, and don't come; go

\* *Nakkhattam* means "a constellation or lunar asterism," "a special conjunction" (as in 48), "a lucky day," "a festival," "a day of rejoicing." Meanwhile its name puns with *Attho*, which means "luck," "cause," "meaning," and a thousand other things. Hence this stanza is untranslatable. It is a really witty jingle.

† "*Ganhissamiti*" B. would read "*ganhissámá'ti*," in accordance with idiom throughout the story.

back the way you came; we have given our daughter to others." The country people quarrelled with them, and went back the way they came. It became known among the mendicants how that astrologer\* had spoilt these people's festival. These mendicants, when assembled in the conversation hall, sat talking thus: "Brothers, an astrologer has spoilt a family's festival." The teacher came in and asked: "What subject of conversation, mendicants, are you sitting engaged in?" They told him what it was. "This is not the first time, mendicants," he said, "that the astrologer has interfered with a festival of that family; formerly also he got angry and spoilt their festival;" and he told the story of the past.

In past time, when Brahmadatta was reigning in Benares, some townspeople secured (for their son) the daughter of some country people, and after fixing the day asked their family astrologer: "Sir, we have festival doings to-day; are the stars favourable?" He, offended at their fixing the day at their own pleasure, and not asking him till then, thinking "To-day I will prevent their festival," replied: "To-day the stars are unfavourable; if you hold it, you will come to great evil." They took his advice and did not go. The country people finding that they did not come, said: "They fixed this day, but they are not come; we will have nothing to do with them;" and gave their daughter to another family. Next day the city family came and asked for the girl. The country people said: "You city people are shameless folks; you fix the day and then don't come for the girl; as you did not come we have given her to others." "The reason we did not come is that we asked (our) astrologer, and he said the stars were unpropitious; give us your daughter." "As you did not come, we gave her to others; how shall we now take back a girl we have given?" While they were quarrelling with one another in this way, a wise man of the city came on some business into the country. When he heard those city people saying: "We asked the astrologer and because of the unluckiness of the stars we did not come," he said: "What use is luck in the stars? surely, getting the girl is the luck!" and uttered this stanza:—

"While the star-gazing fool is waiting for luck, the luck goes by:  
The star of luck is luck, and not any star in the sky."†

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\* *Ajāviko*. B.'s MS. has here *A'jāvako*, which should be read throughout.

† Literally, something to this effect: Gain passes by a fool while he is intent on (reverences) the lucky conjunction of the stars: the fact of getting what one wants is the best guarantee that it is the right moment for getting it: what can the stars do?

The city family, after quarrelling a while, went away without the young lady.

So the teacher, when he had told this religious tale on the words, "This is not the first time, mendicants, that this astrologer has prevented a festival in that family, formerly also he did so," established the connection and linked the birth-story on (to the present) by saying : "At that time the astrologer was the present astrologer, and the families were the present families ; the wise man who stopped and uttered the stanza was I myself."

(End of "The Lucky Day.")

## 50.—DUMMEDHA-JA'TAKA.

### "THE FOOLS."

#### "A Thousand Fools," &c.

THIS the teacher told while residing in Jétavana about living for the good of the world. This will be explained in the Twelfth Part in the Krishna birth-story.

In past time, when Brahmadata was reigning at Benares, the Bódhisat entered on a new existence as the son of that king's chief queen. As soon as he was born, on his naming day they named him Prince Brahmadata. When he was sixteen years old he studied at Taxila and mastered the three Vedas, and became perfectly accomplished in the eighteen branches of knowledge. Then his father gave him a share in his royalty. At that time the people of Benares used to keep the festivals of the natural deities, used to worship the natural deities, and, slaying a great quantity of goats, rams, small birds, pigs, and other animals, used to perform sacrificial rites with all sorts of flowers and perfumes, as well as with flesh and blood. The Bódhisat thought : "Now-a-days persons in keeping the festivals of the gods of nature destroy a great deal of life,—the people at large are almost all confirmed in irreligion ; but when I receive the kingdom on my father's death, I will contrive to prevent their destroying life without giving pain to a single man." So one day he ascended his chariot and drove out of the city, and saw a great multitude assembled under a large banyan tree, each man praying for what each desired, whether sons and daughters, glory, wealth, or the like, to the deity that dwelt in that tree. He alighted from the chariot, and went up to the tree, offered perfumes and flowers, made a libation with water, made a reverential circuit of the tree, and after worshipping the deity as if he were\* a votary of such deities, ascended his chariot

\* "Viya" seems to be omitted before "*hutrā*."



and entered the city. Thenceforward in this same way he went there from time to time and made offerings as if he were a votary of such deities. Afterwards, on his father's death, he succeeded to the throne and reigned righteously, avoiding the four bad ways, and never violating the ten royal duties. Then he thought : " My desire is accomplished ; I am established in the kingdom ; now I will accomplish a certain purpose which I entertained of old." So he gathered together his ministers and his Brahmins and his householders and the rest ; and said to them : " Know ye by what means I came to the kingdom ?" " Sire, we know not," they said. " Have you ever seen me making offerings of perfumes and the like to a certain tree, and worshipping it with clasped hands." " Yes sire." " At that time I made this vow : ' If I come to the kingdom, I will do sacrifice to thee.' It is by the power of that deity that I have got the kingdom. Now I shall do sacrifice to her ; you do your utmost quickly to prepare a sacrifice for the tree-goddess." " What victims shall we get sire?"\* " Friends, when I made my prayer (or vow) to the goddess, I vowed that I would slay and offer in sacrifice, with entrails, flesh, and blood, all those who in my kingdom shall live in the open practice of the five forbidden acts and the ten ways of demerit. Therefore do you proclaim this by beat of drum : ' Our king, when he was sub-king, made this vow : If I come to the kingdom I will slay and offer in sacrifice all those in my kingdom who are breakers of the precepts : and now he intends to slay a thousand of the precept-breakers who live in open practice of the tenfold forbidden conduct, and to have their hearts and flesh taken and sacrificed to the goddess ; let all dwellers in the city take notice !' (This proclamation you are to make, and) after this announcement, if any now henceforth live in the practice of the forbidden actions, I will slay a thousand of them and offer an offering, and be free from my vow." While proclaiming that intention he uttered this stanza:—

" I vowed a vow, a thousand fools in sacrifice to slay ;  
I'll pay it now, for wicked men are plentiful to-day."

The ministers hearing the words of the Bódhisat, said : " It is well sire," and had the drum beat through the twelve-yojana-broad city of Benares. When the decree by beat of drum was heard, there was not a single man found to abide in the open practice of the forbidden conduct. Thenceforth, as long as the Bódhisat reigned, not one individual was discovered committing

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\* *Devatā*, of course a mistake for *dévā*, as F. suggests.

any of either the five or the ten\* forbidden actions. Thus the Bódhisat, without giving pain to a single individual, made all the inhabitants of the land keep the precepts, and himself having given gifts and done other acts of merit, at the end of his life went with his retinue to fill a place in the city of the gods.

The teacher related this religious discourse on the words : "This is not the first time, mendicants, that the Tathágata (Buddha) has lived for the good of the world, formerly he did so also ;" and then he made the connection and linked the birth-story (to the present) by saying : "The retinue of that time were the Buddha's retinue, and the king of Benares was I myself."

(End of "Dummedha" Birth-Story. End of the Fifth Decade called Atthakámavaggo. End of the First Fifty.)

## APPENDIX III.

### NOTE ON "HIRI."

*Hiri* is shame at impropriety of act, for which "modesty" is a synonym, while *ottappam* is "shrinking from sin." *Hiri* is excited from within, *ottappam* from without. *Hiri* rests on self-authority, *ottappam* on world-authority. *Hiri* has the nature of modesty, *ottappam* of fear. *Hiri* marks sense of propriety, *ottappam* marks quickness to see the danger of fault.

(1) There are four things by which a man excites within him the internal sense of *Hiri* : considerations of rank, of age, of strength, and of learning. Of rank, as when he abstains from destroying life and other sins from the reflection ; such and such a sinful act is not the act of people of rank, it is the act of low-born people and fishers ; it is not fitting for a man of such rank to commit this act. Of age, when he thinks such and such a sinful act is what boys would do ; it is not fitting for a man of my age, &c. Of strength, when he thinks this is what feeble-natured people would do, not a man of my strength. Of learning, when he thinks this is the act of fools, not of wise men ; it is not fit for a man of my wisdom and learning. Then by these four considerations he excites the feeling of *Hiri* within himself, and so, having put that feeling into his mind, abstains from the sin ; hence it is said that *Hiri* is excited within the man's self. *Ottappam*, on the other hand is excited by external considerations. "If you do the sinful deed you will meet with condemnation among the four companies. The wise man will condemn him as the city man does dirt ; what

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\* *Pancadusasū vā. Read Pancasū vā dasasū vā.*

will a monk do when the good reject? Thus *ottappam* is excited from without.

(2) *Hiri* rests on self-authority : a well-born man puts himself under his own authority and superiority, and abstains from sin on the ground that it does not become one so religious, so learned, so ascetic (?) to commit sin ; and thus Buddha said “Whoso puts himself under his own authority, and rejects demerit and practices merit, and rejects faults and practices what is faultless, he keeps himself pure.”

*Ottappam*, on the other hand, rests on world-authority.

A well-born man puts himself under the world's authority and superiority, and so abstains from sin. “Great is this world assemblage, and therein are ascetics and monks of supernatural powers and divine insight who know the minds of others. They see from afar, they see close at hand ; with their mind they discern minds ; they will know me ; look, they will say, at that well-born man ; he left home and made a sincere profession of the monastic life, but he is living abandoned in sinful and demeritorious ways : there are deities (of similar powers and insight), &c., they will say, &c. (the same) ; thus he makes the world his authority and superior, and puts away demerit and (so on). Hence *Ottappam* is said to rest on *world-authority*.

(3) *Hiri* is of the nature of modesty, that is, modest shame ; and *Ottappam* of the nature of fear, that is, fear of hell. These are both shown in the avoiding of sin. Just as a well-born man, performing any of the offices of nature, if he sees a person towards whom modesty is due, feels ashamed and confused ; exactly in the same way one man abstains from sin from a sense of modesty towards himself. Another well-born man abstains from sin from fear of hell. This is to be illustrated thus. Suppose there are two balls of iron, one of which is cold and smeared with filth, the other hot and fiery. In that case a wise man will decline to take up the one from disgust at the filth, and the other from fear of being burnt. Here, it is to be understood that the declining to take up the cold but filthy ball is like abstaining from sin from sense of modesty towards one's self ; declining the hot ball from fear of being burnt is like abstaining from sin from fear of hell.

*Hiri* marks sense of propriety, *Ottappam* quickness to see the danger of sin. Both these also are displayed in the avoiding sin. One man, by the four considerations of greatness of rank, greatness of learning, greatness of inheritance, greatness of religious character, excites within himself the inward sense of propriety and abstains from sin. The other, by the four fears, of his own

reproach, of the reproach of others, of punishment, of birth in the unhappy conditions, excites in himself *Ottappam*, the sign of a quick sense of the danger of sin. ("At this point," ends the commentator, "the four kinds of greatness and the four kinds of fear ought to be explained in detail, as they stand in the *Anguttara Atthakathā*," into which we cannot follow him.)

## APPENDIX IV.

### එකනිපාතේ—අපනානාක වර්ගයෙහි අවවෙනි ගාමිනිජාතකයයි.

“අපි අතරමානානනි”  
ඉදං සත්ථා පෙනවතො විහාර  
නොතා ඔස්සභිවිරියං හිනඛුං  
ආරබ්භකථෙසී—ඉමාසම් පන  
ජතකෙ පච්චුප්පනන වත්ථුංව  
අතිත වත්ථුංව එකාදස නිපා  
තෙ සංවරජතකෙ ආවි භවි  
ස්සති, වත්ථුමිතිතස්මිංව ඉම  
ස්මිංව එක සද්දසමෙව, ගාතා  
පනනාතා—ගාමනි කුමාරෙ  
බොධිසත්තස්ස ඔවාදෙ ධුතා  
භාතික සතස්සකනිථොපි හු  
තා භාතික සතපරිවාරිතො  
සෙනවජ්ජනස්ස හෙඨාවර ප  
ලංකෙ නිසීනොතා අතත  
තො යසසම්පතති. ඔලො  
කෙතා “අසංමයහං යසසම්  
පතති අමිභාකං ආචාරියස්ස  
සන්නකා “තිතුථො ඉමං උදු  
තං උදුතෙසී.

අපි අතරමානාතං පලාසා  
ව වසසම්පතති. විපකත බු  
හවරියොස්මි එවං ජාතාහි  
ගාමිනීති.

තත් අපි නිතිපාතමත්තං අ  
තරමානානනි පණ්ඨිතාතං  
ඔවදෙ ධුතා අතුරිතා අචේ  
ගාතිතා උපායෙන කමං ක  
රන්තාතං එලාසාව සම්

තවද එක්සමයෙක්හි (සන  
ගුරු ලොකගුරු වූ බුදුරජා  
නන්වහන්සේ, දෙවිථමුවෙ  
හෙර වැඩවසනසේක්, පසුබ  
ට විසූ ඇති හිසුකෙතෙකුන්  
අරබයා අපි අතරමානාතං ය  
නාදි මේ ජාතකය වදාලසේක.  
මේ ජාතකයෙහි වත්තමා  
න කථාවන් අතිත කථාවන්  
එකොලොස්වැනි නිපාතයෙ  
හි වූ සංවර ජාතකයෙහි මතු  
පහල වන්නේය.—කතාව ව  
නාහි ඒ ජාතකයෙහිද මෙ  
හිද එකාකාරමය, ගාථාව  
වනාහි වෙනස් වන්නේය.  
ගාමිනී කුමාරතෙම බොධිසත්  
වසන් වහන්සේගේ අවවාද  
යෙහි පිහිටා ජෝෂ්ඨ භාතෘවූ  
කුමාරවරුන් සියයකට බාල  
ව සියයක් පමණ ප්‍රාතෘන් පිරි  
වර බවල වජ්‍රයාගේ යට  
උතුම්ආසනයෙහි හුන්සේක.  
තමාගේ ඵෙණ්ඩ්‍යා සම්පතති  
ය බලා මේ මාගේ ඵෙණ්ඩ්‍යා  
සම්පතතිය අපගේ ආචා  
රීන් වහන්සේ සන්තකයයි  
සතුටුව (ප්‍රීති වාක්‍ය පවත්  
වනසේක්, හුවතැන්තවුන්  
ගේ අවවාදයෙහි සිටි තුරිත

ජකකිති යථා පභිත ඵලෙ ආසාතස්ස ඵලස්ස නිජ්ජනිතා සමිජකති යෙව, අථවා ඵලාසාති ආසාඵලං, යථාපභිතං ඵලං සමිජකති යෙවති අන්තො, විපකත බ්‍රහ්මවරියො සමිති ඵත්ථ චත්තාරිසහසව ඤ්ඤාති යෙඵවරියතතා බ්‍රහ්මවරියතතා බ්‍රහ්මවරියං නාම තංච තච්චුලිකාය යස සමිපතතියා පරිලබ්‍ධතතා විපකකන් නාම, යොවාසස යසො නිජ්ජනනා සොපිසෙධධෙව න බ්‍රහ්මවරියං නාම, තෙන නාහ විපකත බ්‍රහ්මවරියො සමිති, ඵචං ජනාහ ගාමිනිති කන්ථි ගාමික පුරිසොපිගාම ජෙඨකොපි ගාමනි ඉධ පන සබ්බජන ජෙඨකං අත්තානං සංඛායාහ—අමෙහා ගාමනිකං ඵතංකාරණං, ඵචං ජනාහි, ආවරියං නිස්සාය භාතික සතං අතිකාමිකා ඉදං මහාරජ්ජං පත්තොස්මිති, උදුතං උදුතෙසි.

තස්මිං පතරජ්ජං පත්තො සතතඨ දිවසව්වයෙන සබ්බෙ පිභානරො අත්තනොවසන ඨාතං ගතො—ගාමනිගජ ධම්මෙන රජ්ජං කාරෙකා යථා කමමං ගතො—බ්‍රාහ්මිකතො පි පුඤ්ඤාතිකතා යථා කමමං ගතො—සත්ථා ඉමං ධම්මදෙසනං ආහරිතා දස්සෙතා සච්චාති, පකාසෙසි—සච්චපරියොසානෙ ඔසසඨ විරියො හික්ඛු අරහනාහං පතිස්මොති—සත්ථා චෙ වඤ්ඤාති කථෙතා, අනුසංඝිං සට්ඨෙතා ජනකං සමොධානෙසි.

ගාමිනි ජනකං.

නොච උපාසකුමයෙන් කමිං තතයෙහි පුසුක්තයන්ට පුස්තවු පුයෝජනයෙහි ආසාව සමුඪ්චේමය, දුනාඨි ප්‍රියවචන සමානාත්මතායසි කියන ලද බ්‍රහ්මවය්ථිව මුලිකවු සමිපත්තීන්ද මුහුකුරුමා සිටි බැවින් පරිපකවු බ්‍රහ්මවරියාව ඇතිවිමි, ගාමිනිකුමාරයා මෙසේ දූතගහුවයි කියා තමන් සමිජන ජෙසයා බැවින් ආත්මවිතියකොට තමන්ට අමනුනසකොට ආචාරිත්වහන් වහන්සේ නිසා බැසන් සියයක් ඉක්මවා මේ මහාරජ්ජයට පැමිනියෙමයි ප්‍රිතිවාක්‍ය පැවැත්වූ සේක.

ගාමනිකුමාරයන් රුජ්ජයට පැමිනි සත්අට දවසක් ඇවෑමෙන් සිය ප්‍රාතෘවු කුමාරවරහු තමන් වසන තැනට ගියාහුය ගාමනි මහරජතෙම දූතමින් රුජ්ජයකොට කමිවූ පරිද්දෙන් මියපරලොව ගියේය, බෝධිසත්වයන් වහන්සේද දුනාදිවු පින්කමකොට කමිවූ පරිද්දෙන් මියපරලොව ගියසේක. සාසනාවු බුදුරජානන්වහන්සේ මේ ධම්මදෙසනාව ගෙනහැරදක්වා වදාර වතුස්සත්තය ප්‍රකාසකොට වදාල සේක. වතුස්සත්තයාගේ අවසානයෙහි පසුබට වී ය්ථි ඇති හික්ඛුත්වහන්සේ අහිත් ඵලයෙහි පිහිටි සේක. සාස්තෘන් වහන්සේ අතිත කථාව හා වර්තමාන කථාව ගෙණහැරදක්වා වදාර පුඨාපර සක්ඛිගලපා මේ ගාමිනි ජනකය වදාලසේක.

## APPENDIX V.

*The Text of the Játaka Pela Sanne or Játaka Gáthá Sanne  
(Játakas 1-50), with Notes.—By J. F. Dickson,  
M.A. (Oxon.).*

THIS sanne is attributed to Rájamurári. Who he was and when he lived is not known : but it is generally supposed that this sanne forms part of the great Siṅhalese edition of the Játakas issued about 1307 A.D., in the reign of Parákrama Báhu IV. (surnamed Paṇḍita), who ascended the throne in 1303 A.D. He got a learned Cholian priest to teach him Páli Játakas, and afterwards caused them to be translated into Siṅhalese and read before a learned assembly of priests, who revised the work. He had copies of it distributed all over the Island, and entrusted it specially to a learned Thera called Medhankara, with directions to perpetuate it in his line of pupils. The name of the Cholian priest is not given, but the king treated him with great respect and liberality, and built for him near Ratgama a Vihara and monastery called Sirighanánanda. J. F. D.

The Old Palace,  
Kandy, 10th September, 1884.

## JATAKA PEḬA SANNE.\*

*Namo tassa bhagavato arahato sammá sambuddhassa.*

Apaṇṇakaṃ thánaṃ eke dutiyaṃ áhu takkiká,  
Etadaññáya medhávi taṃ gaṇhe yad apaṇṇakaṃ.

Eke, bodhisatvádivu samahara paṇḍita vara kenek—apaṇṇakaṃ, avirudddavu—thánaṃ, káranaya—áhu, kiyati—takkiká, tamanta-mange utprekshayen ayuttaráttthayen kalpanákarannaṃvav tark-kayo—dutiyaṃ, sáparádhavu deveni káranaya—áhu, kiyati—medhávi, nuvaṇ'etto—etaṃ, me viruddháviruddha vasayen siti káranaya—aññáya, deṇa—yaṃ. yamek—apaṇṇakaṃ, aviruddha—taṃgaṇhe, gaṇneyi. (Appaṇṇaka Játakam.)

2.

Akitásuno vaṇṇupathe khaṇantá  
Ud'angano tattha papaṃ avinduṃ  
Evaṃ muni viriya balúpapaṇṇo  
Akilásu vinde hadayassa santiṃ

\* [NOTE.—I have corrected the proof according to Mr. Dickson's MS., not attempting to revise the text.—Ed.]

Akilāsuno, kausīdyayen duruva āradḍha vīryavu uttamayo—udangano, uda yānu nipātaya—angaṇo, manushyā sañcāraṇasthānvū anāvraṭa bhūmi pradesa eṭi—vaṇṇupathe, valukā-pathayehi hevat vḇeli eṭi maga—khaṇantā, bhūmiya khaṇanaya karaṇāhu—tattha, e vālukā pathayehi—papaṃ, piyamānatvayen papayayi kiyaṇalada jalaya—avinduṃ, ladaḥa—evaṃ, eparidden—viriya balūpappanno, vīryayenḥā kāya bala ṇāṇa balayen yuktaṇvū—akilāsu, kausīdyayan rahita vīryān vitavu—muni, tapasvī tema—hadayassa santiṃ, cittayaḥaṭṭada hadaya rūpaya ḥaṭṭada sītala bhāva karaṇayen sāntanamvū dhyāna vidarsanā abhiññā arhat marga saṅkhyāta aryadharmaya—vinde, labanneyi. (Vaṇṇupatha Jātakam.)

## 3.

Idha ce hi naṃ virāḍhesi saddhammassa niyāmataṃ  
Ciraṃ tvaṃ anutapessasi Serivāyaṃ va vāṇijo.

Saddhammassa, saddharmayaṭa—niyāmataṃ, pratiniyataṇvū srotāpattimargaya—idha, mehi—virāḍhesi ce, idiṃ vīrya nokirīmen veradavīnaṃ nopeminiyēya (vīnaṃ ?)—ciraṃ, bohokalak—tvaṃ, to—anutapessasi, socanādivasayen ṭevennehi nohot vīryanokirīmen aryamargayen veradi heyin bohokalak narakādiyehi duk anubhavakoṭa ṭevēyi kāpariddendayat—Serivāyaṃ va vāṇijo, serivāṇijo yaṃ va, serivāṇijo yathā serivāni naṃ eṭi vāṇijayā yamse lakshayak vaṭanā svāna pātraya ladin pratilābhayaṭa vīryanokoṭa eveni vastuyekin piriḇinida—tathā, eparidden toda mā vēni vīryavatvū budukenekunge śāsanayehi mahaṇadam purā mārga pratilābhayaṭa vīryanokoṭa ṭevennehi yānu bhāvayī. (Serivāṇija Jātakam.)

## 4.

Appakena pi medhāvi pābhatena vicakkhano  
Samuṭṭhāpeti attānaṃ anuṃ aggīva santhamaṃ.

Medhāvi, pranāvatvu—vicakkhano, vyavahārayehi dakshavū nuvaṇēti purushaya—appakena pi, svalpavu hevat madavu—pābhatena, baḍumilayen—attānaṃ, tamā—samuṭṭhāpeti, yaso dhana upadavā aisvāryayehi piḇiṭu vanneyi—kumakmendayat—anuṃ, madavū—aggī, vahnīya—santhamaṃ iva, gomaya cūrṇādi bahalā dalvā mahat karaṇuvanmen tamā yasasehi piḇiṭu vanneyi. (Culla Setṭhi Jātakam.)

## 5.

Kiṃ agghati taṇḍulanālikā Bārāṇasīṃ  
Santarebāhiraṃ agghati taṇḍulanālikā.

Taṇḍulanālikā, sahal ṇeliya—kiṃ agghati, kumak agganedayi rajjuruvan visiṃ vicāraṇalada mehi purushayā—taṇḍulanālikā,

sahal nēliya—santarabāhiraṃ, prākāra parikshepa pramānaya dvādasa yojana pramāna Bārānāsī saṅkhyāta antarayada triṃsat yojana pramāna rājya maṇḍalaya saṅkhyāta bāhirayadeyi mese antara bāhira sahita—Bārānāsīṃ, siyalu Bārānāsī rājyaya—agghati, agganeyayi kī. (Taṇḍulanāli Jātakam.)

## 6.

Hiriottappa sampannā sukkadhamma samāhitā

Santo sappurisā lokē devadhammāti vuccare.

Hiriottappa, kāya ducaritādīn saṅkocanayayi kiyanalada hirīnda esema kāya ducaritādīn bhītiyayi kiyanalada apatrapāyenda—sampannā, avikalavū me kiyanalada guṇadvayen samurdhavū—sukkadhamma samāhitā, mehi hiriottappa deka ādikōṭa eṭi cāturbhūmika laukika lokottara saṅkhyāta kusala dharmayen samanvitavū—santo, kāya karmādīn śāntavū heyin santanamvū—sappurisā, kratañādī guṇayen yuktavū satpurshayo—lōké, satva lokayehi—devadhammāti, rājādīvu saṃvratī dévatāvangēda svarga lokotpatti eṭi dévatāvangēda kṣhīṇaśravavū visuddhi dévatāvangēda yana mé trividha dévatāvangé dharmayayi—vuccare, kiyanu lebet. (Devadhamma Jātakam.)

## 7.

Putto tyāhaṃ mahārāja tvaṃ maṃ posa janādhipa

Aññēpi devo poseti kinca devo sakaṃ pajanti.

Mahārāja, maharaja—te, tāge—ahaṃ, mama—putto, ātmaja putrayami—janādhipa, jana pradhānaya—tvaṃ, to—maṃ, mā—posa, rakshakara—devo, devayo—aññēpi, asvabandhādīvu manushyayanda hastyasvādīvu triyaggatayanda—poseti, posanaya kereti—sakaṃ pajaṃ kiñca, svakīyavū prajāvan rakiti kiyayutudeyi kiñca yana nipātaya nindārtha anugrahārtha dekhi veṭeyi esehēyin topāta putravū mā rakshā nokaraṇṇā vādeyi kiyā nindāva avaśyayen rakshākaranaṇṇā vadeyi kīmen anugrahayada prakāsa kele. (Kaṭṭahāri Jātakam.)

## 8.

Api ataramānānaṃ phalāsa va samijjhati

Vipakkabrahmacariyōsmi, evaṃ jānāhi Gāmani.

Ataramānānaṃ, nuvaṇṇetavunge avavādayehi pihiṭatuvita nova upāyakramayen karmāntayehi prayuktayaṇṭa—phalāsa, prāthitavū prayojanayehi āsā lohota āsāphalaya—samijjhati, eva samurda vemaya—vipakkabrahma cariyōsmiṃ, dānārtha priyavacana samānātmatā saṅkhyāta brahmacariyayan mūlakavū yasas sampat-tīnda muhukuruva siṭi beṇin paripakvavū brahmacariyā eṭivīmī—gāmanī, grāmaniya—evaṃ, mese—jānāhi, danu—grāmani śabda



grámajeshtāyan kerehidu sabbajana sreshtāyan kerihidu veṭayi metēṇhi gāmani yanuyen taman sarva jana jeshta heyin átma dvitīyakōṭa tamantama amantranaya kalo. (Gāmini Játakam)

## 9.

Uttamaṅgaruhá mayhañ ime játá vayohará  
Pátubhútá devadútá pabbajjá samayo mama.

Mayhañ, máge—uttamaṅgaruhá, siyalu anga pratyāṅgayantaṇṭa uttamayayi kīyanalada sirashi játá heyin uttamaṅgaruha namvu—vayo hará, phalidutpátayen trividha vayasa heragannávu—ime, mohu me narakeshu—játá, játayaha—devadútá, mṛityu mārāyāge dútavú nohot devatāvaku veni dútayo—pátubhútá, práturbbhúta-vúha—ese heyim—mama, máge—pabbajjá, pravrarjájvaṭa—samayo—, kalejji. (Makhádeva Játakam.)

## 10.

Yañca aññe na rakkhanti yo ca aññe na rakkhati  
Sa ve rája sukhañ seti kámesu anapekkhavá.

Rája, maharaja—so, putgala tema—kámesu anapekkhavá, vastu káma klesakáma yehi apekshávak neṭiva—ve, ekántayen—sukhañ seti, hudakaláva káya viveka citta viveka seṭpayen yuktava vásayakaraṇṇeya hudek sayanaya karaṇṇe nove mebandu pudgala tema siyalu iriyápatha yehi seṭpase kalyavanneya yanu bhāvayi. (Sukhavihári Játakam. Apaṇṇaka Vaggo Pathamo.)

## 11.

Hoti silávatañ attho paṭisanthára vuttinañ  
Lakkhañ passá áyantañ ñátisaṅghapurakkhatañ  
Atha passasi mañ kálāñ, suvihiññāñ vañátihi.

Silavatañ, silvatvu—paṭisanthára vuttinañ, Atha dharmmá-misa vasayen dvividavú paṭisanthárayema pravrarittakōṭaṭavunṭa—attho, abhivradddhi—hoti, vanneya—ñátisaṅgha, bandhusamú-hayá visiñ—purakkhatañ, puraskratavú—lakkhanañ, lakshañayá—áyantañ, ennahu—passa, bala—atha, ikbittēñ—ñatihi, néyañ visiñ—suvihinañ, viśeshayēñ hīnavú—imañ kálāñ, mekáláyá—passasi, bala siládyāneka guṇāṅgayen yukta lakkhaṇayaṇṇ bandhuvarggayá pirivarāena paridida kisi guṇa viśeshayak neṭi kálaya bandhuvargga virahitayāṭa peṇiṇa ekaláva ena paridida balayi Bodhisatvayo mragadhenuvaṭa niyoga keret. (Lakkhaṇa Játakam.)

## 12.

Nigrodhameva seveyya na sákham upasañ vase  
Nigrodhasmiñ matañ seyyo yañca sákhasmiñ jívitañ.

Nigrodhameva nigrodhamragayáma—seveyya, sévanaya-karaṇṇéya—sákhañ, sákhañ mragarájayá—na upasañvase,

saṁīpayehi no vasanneyyī, sākhasmiṁ, sākhanāṁ mragarājāyā  
svamīpayehi—yañca jīvitaṁ, yam jīvativīmak eḍḍa eyaṭa vadā—  
nigrodhasmiṁ, nigrodhamraga rājāyā kerehi—matam, maraṇa—  
seyyo, utum vannēyi. (Nigrodhamiga Jātakam.)

## 13.

Dhiratthu kaṇḍinaṁ sallāṁ purisaṁ gālhavedhinaṁ

Dhiratthu taṁ janapadaṁ yatth'itthi parināyikā

Te cāpi dhikkitaṁ sattā ye itthinaṁ vasaṁ gatā.

Kaṇḍinaṁ sallam kiyā, niggahītaya candas pinisayayi gena—  
kaṇḍina, kaṇḍinayayana nam eṭi—sallāṁ, anupravesanārthayen  
sallanaṁ sēraya eṭi nohot kaṇḍinaṁ kāṇḍaya eṭi—sallāṁ, salya-  
namvū sēraya eṭi—gālha vedhinaṁ dridha koṭa vidhināvu—  
purisaṁ, purushayāṭa—dhiratthu, nindā vevā—yattha, yam  
tenekhi—itthi, strī—parināyikā, aisvaryyayehi siṭa pamunuvan-  
nīda—taṁ janapadaṁ, é janapadayaṭa—dhiratthu,—nindāvevā  
—ye, yamek—itthinaṁ vasaṁ, visibavaṭa—gatā, giyoda—té  
cāpi sattā, é satvayoda—dhikkitaṁ, ninditayaha—me gāthāven  
nindita vastūn tundeneku dekvūha yanu abhiprayi. (Kaṇḍina  
Jātakam.)

## 14.

Nakiratthi rasehi pápiyo

A'vásehi vá santhavehi vá

Vátamigaṁ gehanissitaṁ

Vasamānesi raséhi sañjayo.

A'vásehi vá, nirantara vásasthānavú ávāsayehida chandarā-  
gaya—pápiyo, lámakaya—santhavehi vá, mitrasanthavayehida  
chandarágaya—pápiyo, lámakaya é deteṇhi chandarágayaṭa vadā  
—rasehi, madhurāmbalādivu jivhá viññeyyavú rasayéhi chanda-  
rágayaṭa vadā—pápiyo, pápatarayek—naca atthi kira, noma eṭ la  
esemeṇyi—gehanissitaṁ, grahanasthānaya ásrítavú—vátamigaṁ,  
vátamragayā—sañjayo, sanjayanam udyānapálatema—rasehi,  
rasayen—vasaṁ, tamáge vasangabavaṭa—ānesi, pēminaví.  
(Vátamiga Jātakam.)

## 15.

Aṭṭhakhuraṁ kharádiye migaṁ vaṅkátivaṅkinaṁ

Sattahi kaláha 'tikkantaṁ nanaṁ ovaditumussahe.

Kharádiye, kharádiya nam teṇeṭtiya—aṭṭhakhuraṁ, aṭakurayak  
eṭi—vaṅkátivaṅkinaṁ, mulinvakvu haṁ eṭi heyiṁ vankátivaṁ  
kiyayi kiyanalada—sattahi kaláhi, sapta avaváda kalāyen—  
atikkantaṁ, ikmunu—naṁ migaṁ, é mragayāṭa—ovadituṁ, ava-  
vādakarannaṭa ussahe, utsáha neṭtemi. (Kharádiya Jātakam.)

[On this, the Bishop of Colombo remarks : “ *Sattahi kaláh*

*atikk.* is no doubt the true reading, but B. has *kālāha* and Fausboll *kālehi*. This is almost certainly a blunder, but on this blunder the whole story is built. With *kalāhi* the *gāthā* is sensible, but irrelevant to the story. It is a curious instance of a tale got up by the commentator, and that under a mistake!" (See Note 4.)]

## 16.

Migaṃ tipallattha maneka māyaṃ aṭṭhakkhuraṃ aḍḍharattāvapāyīṃ

Ekena sotena chamāssasanto chahi kalāhatibhoti bhāgineyyo.

Tipaḥatthaṃ, deḍḍayena indurāyayi mese trividhava sayanaya karaṇṇāvū—anekamāyaṃ, boho māya eṭi—aṭṭhakkhuraṃ, aṭa-kurayak eṭi—aḍḍharattāvapāyīṃ, madḍhyama rātriyehi bonnāvu—migaṃ, mragayā yahapatkoṭa mragamāyā iḡṇvīmī—é kesé-dayat—ekena sotena, ekyatavu nāsikā srotasiṃ—chamā, polavata—assasanto, svāsayaharane—chahi, shaṭkaḷāyen—bhoti, pinvata—bhāgineyyo, ma bēna—kalāhati, vyādhayā vañcā kere—nohot—chahi kalāhi, mragayā shaṭkaḷāyen—ati hoti, veḍḍā meḍī ehi shaṭkaḷānaṃ pādāyan sataradenāge prasāraṇaya koṭa eka pārsva sayanayaya khurayen triṇa pāṃsu dhūri karaṇaya jivhā nir-gamanaya udarayāge sopākratayata peminivīmaya mutra puriṣa dedenāge visarggayaya bāyha vana vātaya sannirumbhaya yana mé saya ho—nohot—vedḍā viṣiṃ alvāgena abhimukkhava adanā-kalada, neṇvata obaṭa damā piyanakalada vamlayata damālana-kalada dakunḇelayata damālanakalada uḍaṭa nagālanakalada nagāyata hoḷālanakaladeḍi mé satṇhi mrata prāyava veda honakalada he shaṭkaḷānaṃ vanneyi. (Tipaḥattha Miga Jātakaṃ.)

## 17.

Kāle vā yadi vā juṇhe yadā vāyati mālut .

Vātajānihi sītāni ubhōttha maparājitā.

Kāle vā, krashna pakshayehida—yadi vā, nohot—juṇhe, sukla pashayehida yana depakshayen—yadā, yam kalēkhi—māluto, pūrvādi digin yukta mārutaya—vāyati, hamāda é samayehi sīta ve—kumak heyinda yat—yasmā, yam heyakin—sītāni, sītayo—vātajāni, vātajayoda—tasmā, eheyin ettha, mehilā—ubho, siṃha vyāgra tepi dedenama—aparājitā, parēdda vu. (Māluta Jātakaṃ.)

## 18.

Evaṃ ce sattā jāneyyūṃ dukkhāyaṃ jātisaṃbhavo

Na paṇo paṇinaṃ haññe paṇaghātihi socati.

Ayaṃ, me—jāti, é é teṇhi upattiyada—sambhavo, veḍimada—

dukkhá, játyádi dukkhaṇaṇa káraná heyin dukkhaṇahehi—sattá satvayo—ce, idin—evaṃ, mesé—jáneyyūṃ, paravadhā karaṇṇe jātisambhāvayehi vadha labaṇneyayi daṇṇāvunam—pāṇo, prāṇiyek—pāṇinaṃ, prāṇiyakhu—nahaññe, hiṃsā nokaraṇṇeyayi—kumak heyinda yat—hiyasmā, yam heyakin—pāṇa ghāti, prāṇavināśaya karaṇṇo—soeati, narakādiyehi sōka karaṇṇēda eheyin satvayek satyayakhu divi nogalavaṇneyi. (Matakabhatta Játakaṃ.)

## 19.

Sace muñce pecca muñce muncamáno hi bajjhati  
Ná hévaṃ dhírā muccanti mutti bálassa bandhanaṃ.

Sace, idin—muñce, tó min midenu kemettehi vīnam—pecca, paralovada—muñce, midenaparidden mida—muñcamáno hi, prāṇa vadhādi duścārīta koṭa deṇ midennēda—bajjhati, matupāṇa pāsa-yen bēdenneyi—dhírā, nuvañetto—evaṃ, matu pāpāpāsāyen nomidena paridden—nāhi muccanti, nomidet—bálassa, aññāṇa-yāge—mutti, prāṇa vadha koṭa muktiya—bandhanaṃ, bandhana-mayi—yamek prāṇavadhakoṭa antarāyen mideda he paralova pāpāpāsāyen nomidena heyin midunat bēdunānam veyi yana abhipráyi. (A'yácitabhatta Játakaṃ.)

## 20.

Disvá padam anuttinṇam disvá n'otaritam padam  
Naḷena várim pivissāma n'eva maṃ tvaṃ vadhissasi.

Anuttinṇaṃ, goḍaṭa nonegi—padaṃ, piyavara—disvá, deka—otaritaṃ, diyāṭa baṭa—padaṃ, piyavara—disvána, deka—naḷena, baṭa nalin—várim, jalaya—pivissāma, boṃha—tvaṃ, to—maṃ, má—novadhissasi, noma vadhakereyi—viḷa sisará eveda goḍin diyāṭa baṭa piyamut negi piya neṭi heyiṇ yakshá dhiṭṭita viḷekeyi deṇa baṭa daṇḍak gena páramitā dharmmayan sihiḷakoṭa pimba geṭa neṭikoṭa vānara senáva há ekva goḍahinda peṇ pūṇa yanu abhipráyi. (Naḷapāna Játakaṃ.—Sīlavaggo dutiyo, Devana sīlavagayi.)

## 21.

Ñátam etaṃ kurugassa yaṃ tvaṃ sepaṇṇi seyyasi  
Aññaṃ sepaṇṇiṃ gacchāma na mete rucate phalaṃ.

Sepaṇṇi, eḍdemāṭa gasa—tvaṃ, to—yaṃ, yam phalayak—seyyasi, isuru vayida yana—etaṃ, mé—kurugassa, kurugayā sambandhava—ñátam, dannāḷada—nohet—kurugayahāṭa prakāṭaya—aññaṃ, anik—sepaṇṇiṃ, sepaṇṇiyakāṭa—gacchāma, yamha—te, tāge—phalaṃ, phalaya—mé, māṭa—na rucate, no rusneyi—mesé vvaksha vyājāyen vyādhayāṭa kiyá gasāṭa nopemina maga kiyaha yanu abhipráyi. (Kurunga Miga Játakaṃ.)

## 22.

Ye kukkurá rájakulasmi vaddhá  
 Koleyyaká vaṇṇa balúpapanná  
 Te'me na vajjhá mayam asma vajjhá  
 Náyaṃ saghaccá dubbala ghátikáyaṃ.

Vaṇṇa, śaríra varṇṇayen há—bala, káya balayen—upapanná, yuktavu—koleyyaká, rajakulayehi jātavu—~~rájakulasmiṃ~~, rajageyi—vaddhá, veḍḍiyávu—ye kukkurá, yaṃ balukenek eḍḍa—te'me, te ime, he me sasvámikavu rakshásahita ballo—navajjhá, avadhayayaha vadhayaṭa sudusso noveti—mayam, api—vajjhá asma, vadharhavúṃha—ayaṃ, mé vadhaya—saghaccá na, prabala vadhanam novè—ayaṃ, mé vadhaya—dubbalaghátiká, durvala vadhanam vé. (Kukkura Játakaṃ.)

## 23.

Api passena semáno sallena sallalíkato  
 Seyyova vaḷavá bhojjo yuñña maññeva sárathi.

Sallena, serayen—sallalíkato, vidínálada—é heyinma—passena, eka pársvayen—semáno api, honádavu—bhojjo va, bhojájániyya vu jāti saindhava yāma—vaḷavá, kaluṅkásvayāṭa vadá—seyyo, utuma—sárathi, sárathiya—maññeva, máma—yuñja, yoda—rathácāriya vidká durvalava hottávu mamma śreshtayemi tá yodannaṭa paṭangat nohikmunu asvayá heṛa máma yuddhayāṭa yódayi yanu abhipráyi. (Bhojájániya Játakaṃ.)

## 24.

Yadá yadá yattha yadá yattha yattha yadá yadá  
 A'jañño kurute vegaṃ háyanti tattha váḷavá.

Yadá yadá, púrvánhádivu yam yam kalekhi vevayi—yattha, grámádivu yam ṭenekhi vevayi—yadá, yam kshenayekhi vevayi—yattha yattha, yam yam yuddha maṇḍalayekhi vevayi—yadá yadá, yam yam kalekhi vevayi hevat prahára labdha kálayahida alabdha kálayahida—ájañño, abhiprá danná suluva utum saindhava yāma—vegaṃ, vyáyāmaya—kurute, keréda hevat víryya kirímaṭa prárambha keréda—tattha, ehilá hevat uttuma asvayatnayen prayukta kalhi—váḷavá kaluṅkásvayo—háyanti, pirihet hevat uttumásvayáhá ekdhurayekhi diviya nohet—eheyin máma yodava yanu abhiprayi. (Ajañña Játakaṃ.)

## 25.

Añña maññehi titthehi assaṃ páyehi sárathi  
 Accásanassa puriso páyásassa pi tappati.

Sárathi, ratha padanava—annamaññehi, anik anik—titthehi, toṭakiṇ—assaṃ, asvayá—páyehi, pova—puriso, pursha tema—

accāsanassa, atyāsanayen adhikakoṭa kēma karaṇakoṭāgena—  
pāyāsassapi, sarppiyādīn abhisamkratavu madhura pāyāsayenda  
—tappati, traptave—mōhi accāsanassa yānu karanāttthayehi  
śashtīyi mē tīrtthayehi snāna pāna yehi niyuktavu asvayā den  
anik asvayekugē snānāyēn apavitravu tīrtthayehi tamāge  
sringāvatvaya hetukoṭāgena paricitavu tīrtthayehi snānaya  
nokemettēya eśēheyin aniktoṭaka nahavayi yana abhiprāyi.  
(Titttha Jātakaṃ.)

## 26.

Purāṇacorāna vaco nisamma Mahilāmukho pothaya mannucārii  
Susaññātānaṃ hi vaco nisamma gajuttamo sabbaguṇēsu aṭṭhāti.

Mahilāmukho, hastinimukha sadrisa heyin nohot abhimukha  
darśanayen hobanā heyin hō mahilā mukha naṃ eṭi—purāṇa-  
corānaṃ, purāṇacorayangē—vaco, raudra tepul—nisamma, asā  
—mannucāri, kōpayen yuktava hēsirennē nohot manva cāri kiyā  
pāṭha gena—anvacāri, raudravacanayāta anuvu pravratīti eṭuva—  
pothayaṃ, prahārāya dennē—susaññātānaṃ, kāyavāk samācāra-  
yēn susaṃñātayangē—vaco, tepul—nisamma, parīkṣhakoṭa asā  
—gajuttamo, gajōttama tema—subbaguṇēsu, purvayēhi tamāge  
siyalu guṇayehi—aṭṭhāti, pihiṭṭiyēyi. (Mahilāmukha Jātakaṃ.)

## 27.

Nālaṃ kabaḷaṃ padātave  
Na ca piṇḍaṃ na kuse na ghaṃsituṃ  
Maññāmi abhiṇṇha dassanā  
Nāgo sineha makāsi kukkure.

Kabaḷaṃ, devayeni batāta palamukoṭa dena kaṭuka bhaisadya-  
yēn yukta—kabaḷaṃ, piḍa—padātave, gaṇṇāta hevat ānubhava  
karaṇṇāta—nālaṃ na ālaṃ, nopohosata—piṇḍaṃ, piṇḍukoṭa dena  
batada—padātavē, gaṇṇāta—nālaṃ, nopohsata—kuse, triṇada—  
padātave, gaṇṇāta hevat anubhava karaṇṇāta—nālaṃ, nopoho-  
sata—ghaṃsituṃ, nahavanavēlehi śarīro dvarttanaya karaṇṇātaḍa  
—nālaṃ, nopohosata—abhiṇṇha dassanā, satta śatata darshanaya  
hētukoṭāgena—nāgo, eṭ tema—kukkurē, ballā kerehi—sineha-  
makāsi snēha keleyayi—maññāmi, haṇḍimi—ē heyin ē prēmakaḷa  
ballā genvā sōka pahakaravā yānu abhiprāyi. (Abhiṇṇha  
Jātakaṃ.)

## 28.

Manuññameva bhāseyya nāmanuññaṃ kudācanāṃ  
Manuññaṃ bhāsamanassa garuṃ bharaṃ udaddhari  
Dhanaṃ ca naṃ alabbhesi tena c'attamano ahū.

Manuññaṃ eva, pharushādīn durukoṭa manogña vacanayakmā

—bhaseyya, baṇanneyi—kuḍācanaṃ, kisi kalekhidu—amanuññaṃ, amanogñākoṭa—nabhāseyya, pharushādín miṣṣakoṭa nobaṇanneya eyin prayojanaya kindayat—manuññaṃ, manogñākoṭa hevat premanvitakoṭa bhāsamānassa baṇannāhaṭa—garuṃ, sakāṭa sata pramāṇa vasayen baravu—bhāraṃ, mahābhāraya—udaddhari, idiriya nohot tubu tēnin pelāheḷāpiya—naṃ, e bamuṇā—dhanaṃ ca, vastuvada—alabbhesi, lebeviya—tena, e heyin—attamano ca, satuṭuvuyeda—ahu, ví—udaddhari ki tēna dakāraya saṃhitā seyin āgamavi. (Nandivisāla Jātakam.)

## 29.

Yato yato garu dhuraṃ yato gambhīra vattani  
Tad'assu kaṇhaṃ yuñjanti svassu taṃ vahateddhuraṃ.

Yato yato, yam yam tēnekhi—dhuraṃ, dhuraya—garu, barada—sesu bali varddayo osavannaṭa nopohosat huda—yato, yam yam tēnekhi—gambhīravattani, jaloghādín gambhīranam sakāṭa mārḡaya gambhīravīnam—sesu gon pahakoṭa kaṇha naṃ bali varddayā bhāvayaṭa giyāvu mārḡayek eḍḍa—tadā, ekalhi—kaṇhaṃ, krashṇa nam vrashabhayā—yuñjanti, yodati—so, he—yodanalada krishṇanaṃ vrashabha rāja tema—taṃ dhuraṃ, e yuga dhuraya—vahate, usulanneyi eḍa goḍatabanneyi—assu yānu nipātayi—yam tēnekhi isuluva manā dhuraya baravīnaṃ sakāṭa mārḡaya gambhīranam sesu gon pahakoṭa kaṇhanam bali varddayā yodati he yuga dhuraya eḍa goḍa tabanneyi yānu bhāvayi. (Kanha Jātakam.)

## 30.

Mā Muṇikassa pihayi, āturannāni bhuñjati  
Appossukko bhusaṃ khāda, etaṃ dighāyulakkhaṇaṃ.

Muṇikassa, Muṇika nam sūkarayāge bhojanaya—mā pihayi, nahamak prāttanākara kumak heyinda yat e Muṇika nam sūkara tema—āturannāni, maraṇāhāraya tamahaṭa marana bata—bhuñjati, kayi—appossukko, madhurāhārayaṭa utsāha nokoṭa—bhusaṃ atyārttayen—khāda, taṭa leḷunu batama kā—etaṃ, me—dighāyulakkhaṇaṃ, dīrgghāyuska vīmaṭa lakshañayi. Munika Jātakam. Kurunga vaggio tatiyo, Tunvana kurunga vaḡayi.)

## 31.

Kulāvakā Mātali Simbalismiṃ isāmukhena parivajjayassu  
Kāmaṃ caḡama asuresu pāṇaṃ mayime dvijā vikulāvā ahesuṃ.

Mātali, Mātali diviyaputraya—simbalismiṃ, himbul venehi—kulāvakā, suparṇnapotakayo elihovati ovun—ísāmukhena, ratha sīrshayen—parivajjayassu, durukara—kāmaṃ, ekantayen—asuresu, asurayan kerehi—pāṇaṃ, prāṇaya—caḡama, haru—ime, me—

dvijá, suparnnapotakayo—vikulá, vigatávú kulávaka ettáhu—  
má ahesuñ, nahamak vetvá—asurayan ata miyamo numutapa nisá  
suparnnapotakayo rathayen gēsi nomiyetvayi yana abhipráyi.  
(Kulávaka Játakam.)

## 32.

Rudañ manuññañ rucirá ca piṭṭhi  
Veluriya vaṇṇúpanibhá ca gívá  
Byámamattáni ca pekkhuñáni  
Naccena te dhítarañ no dadámi.

Rudañ, mayúraya táge sabdaya—manuññañ, manogñaya—  
piṭṭhi ca, piṭada—rucirá, sit kaluya—gívá ca, grívávada—  
veluriya, vaidhúryya mánikyayehi—vaṇṇúpanibhá, varṇṇahá  
sadrisaya—pekkhuñáni ca, táge piñja bhárayoda—byámamattáni  
vyámamátraya mese rucivuvada—te, táge—naccena, bhayalejjá  
neṭi nratyaya hetukotāgena—dhítarañ, máge duva—nodadámi,  
taṭa no demi. (Nacca Jatakam.)

## 33.

Sammodamána gacchanti jálamádāya pakkhino  
Yadá te vivadissanti tadá ehinti me vasanti.

Pakkhino, vaṭuvaha yana pakshíhu—sammodamána, viváda  
nokaṇṇáhu samagava—jálam, deḷa—ádāya, nagá ɛraṇa—  
gacchanti, yeti—te, e pakshíhu—yadá, yam kalekhi—vivadissanti,  
viváda keredda—tadá, ekalhi—me vasañ, máge visíavata—  
ehinti, eti—edavas unhemadená heṛa tí satuṭu keravami yana  
abhipráyi. (Sammodamána Jatakam.)

## 34.

Na mañ sítam na mañ uñhañ na mañ jálasmim bádhanam  
Yañ ca mañ maññate macchi aññañ so ratiyá gato.

Mañ, má—sítam, sítaya—na, bádhanaya karanne noveyi—  
mañ, má—uñhañ, úsnaya—na, bádhanaya karanne noveyi—mañ,  
má—jálasmim, deḷehi—bádhanam, bendímada—na, bádhanaya  
karanne noveyi—veli píḍanañ kindayat—mañ, má—yañ ca, yam  
heyakin nohot yambanduvu—macchi, máge meṣini—so, he máge  
matsyayá—aññañ, anit, meṣinnaka samípayata—ratiyá, rati  
piñisa—gato, giyeyayi—maññate, sitáda—heme siyalu dukata  
vaḍa pelleneya yanu abhipráyi. (Maccha Játakam.)

## 35.

Santi pakkhá apataná, santi pádá avañcaná  
Mátá pitá ca nikkhantá, játaveda paṭikkamá.

Pakkhá, máge pakshayo—santi, vidyamánayaka—apataná



ákása gamanayāta asakyayaha—pádá, pádayo—santi, ettáha—avañcaná, vañcanayakoṭa yannaṭa ayogyayaha—mátá, ma mēniyo da—pitá ca, ma piyāno da—nikkhanṭá, má hēra giyaha—játaveda, jātavedaya—paṭikkamá, nēvata—nēgiyayi jātavedayāta niyoga kolo. (Vaṭṭaka Játakam.)

36

Yaṁ nissitá jagatiruhaṁ vihaṅgamá svāyaṁ aggiṁ pamuñcati  
Disá bhajatha vakkangá, játaṁ saraṇato bhayaṁ.

Yaṁ, yam—jagatiruhaṁ, vrakshayak—vihaṅgamá, pakshíhu—nissitá, ásraya kaloda—svāyaṁ, e me vrakshaya—aggi, gini—pamañcati, haraṇeya—vakkangá, vakravu griváhá paksha eti heyin vakkanga nam lada pakshíni—disá, digun—bhajatha, sevu—saraṇato, saraṇa sthānayan—bhayaṁ, bhaya—jātaṁ, upaní—yam heyakiṇ saraṇasthānavu vrakshayen gini heda cheyin nēgi yava yanu abhipráyi. (Sakuṇa Játakam.)

37

Ye vaddhama pacáyanti nará dhammassa kovidá  
Diṭṭhe va dhamme pásamśá saṃparáyeca suggati.

Dhammassa, vaddhápacayana darmmayehi—kovidá, dakshavú ye nará, yam manushakenek—vaddhaṁ, kulavraddha guṇavraddha vayovraddha tundená keren guṇavraddha vayovraddha dedená-haṭa—apacáyanti, pújákeredda, ohu—diṭṭhe va dhamme, mema átma bhāvayehi—pásamśá, prasamśá vahaveti—saṃparáye ca, melova hēra yá yutu paralevu hudu—suggati, suggatiyāta yan-náhuvi. (Tittara Játakam.)

38.

Náccantaṁ nikatippañño nikatyá sukhamedhati  
A'rádhe nikatippañño bako kakkataká miva.

Nikatippañño, vañcábuddhi ette—nikatyá, tamáge vañcáven-accantaṁ, atyantayen—sukhaṁ, suva—na edhati—novaḍá hevat nityayen kisi suvayekhi nopihitá—nikatippañño, kairáṭika bhāvayen hikmunu pragñá eti purshatema—árádhe, tamahaṭa bhayak árádhanákaranneyi hevat labanneyi kesedayat—kakkataká, kakuluvá keren gríváccedayāta pēmiṇí—bako iva, koku meni—yamse bakayá tamáge vañcábuddhiṁ karkkatakayá keren gríváccedayāta pēmiṇa viṇásayāta giyada ohu men yamek satha-pravatti ettevínaṁ e viṇásayāta pēmiṇeyi seyi. (Baka Játakam.)

39.

Maññe sovaṇṇayo rási sovaññamálá ca Nandako  
Yattha dáso ámajáto ṭhito phulláni gajjati.

A'majáto, kulajátidásiyage putvu—Nandako, Nandaka nam—

dāso, dāsatema—yattha, yam tēnekhi—thito, siṭṭiye—phullāni, pharushakoṭa—gajjati, garjjanā kereda hevat beneda—sovaṇṇayo, sobhaṇavu varṇa sāmānyayen svaṇṇarajatādin nivrattavū—rāsi, rāsiyada—sovaṇṇa mālā ca, svaṇṇa mālāda—ettha, meteṇhiyayi—maññe, haṅgim—yattha, yānu balā ettha yānu āddhyāhārayi. (Nanda Jātakam.)

40.

Kāmaṇpatāmi nirayaṇ uddhapādo avaṇsiro  
Nānariyaṇ karissāmi, handa piṇḍaṇ paṭiggaha.

Uddhapādo, ūrdhwapāda vūyem—avaṇsiro, avaṇkratavū his eṭtem—kāmaṇ, ekāntayen—nirayaṇ, aṅgarakāsu saṇkhyatavū narakayehi—patāmi, hemi—etakudu vuva—anariyaṇ, āryyayan visin nokaraṇalada adāna asīlādi anaryyakriyāvan—nakarissāmi nokaremi—handa, ebeṇin—piṇḍaṇ, piḍukōṭa kēma hetukoṭagena piṇḍayayi kiyaṇalada bata—patiggaha, piliganu. (Khadirāṅgāra Jātakam.—Kulāvaka vaggo catuttho, Sataravana kulāvaka vagayi.)

41.

Yo atthakāmassa hitānukampino  
Ovajjamāno na karoti sāsanaṇ  
Ajiyā pādamolubbha Mittako viya socati.

Atthakāmassa, abhivradhikemettāvu—hitānukampino, hitayen anukampā karaṇṇahuge—sāsanaṇ, anusēsanaya—ovajjamāno, avavāda karaṇu labannāvu—yo, yamek—na karoti, no kareda esevu purushatema—ajiyā, eliyage—pādaṇ, paya—olubbha, eliya gena—Mittako viya, Mitravindakayā paridden—socati, soka karaṇneyi. (Losaka Jātakam.)

42.

Yo atthakāmassa hitānukampino  
Ovajjamāno na karoti sāsanaṇ  
Kapotakassa vacanaṇ akatvā  
Amittahatthattha gatōva seti.

Pūrvārdhaya yaṭākī ārtthamaya.

Kapotakassa, kapotakayāge—vacanaṇ, avavāda vacanaya—akatvā, nokoṭa—amitta, amitravu sūdayāge—hatthattha, hastattha bavata—gatōva, giyāvu kākayāmen—seti, vyasana prāptava honeyi. (Kāpota Jātakam.)

43.

Yo atthakāmassa hitānukampino  
Ovajjamāno na karoti sāsanaṇ  
Evaṇ so nihato seti Velukassa yathā pitā.

Mehi pūrvārdhaya yaṭākī ārttha eṭteya yamek me kiyaṇa

paridden avavádaka katrúnge vacanayehi nohikminida esevu purshatema—Velukassa, Velukanam sarppayáge—pitá, piyo—yathá, yamseda—evañ, e paridden—nihato, nashtavúye—seti honeyi. (Veluka Játakam.)

44.

Seyyo amitto matiyá upeto  
Natveva mitto mativippahíno  
Makasañ vadhissanti hi elamúgo  
Putto pitu abbhidá uttamangañ.

Matiyá, pragñáven—upeto, yuktavu—amitto, amitra tema—seyyo, uttamaya—mati, pragñáven—vipphahíno, viprahínavu—mitto, mitra tema—natu eva seyyo, noma utumi—kumakheyinda yat—elamúgo, elmúgavú hevat jaḍavú putto, pit—makasañ, maduruvú—vadhissanti, maramiyi—pitu, piyáge—uttamangañ, uttamángaya—abhidá peḷi. (Makása Játakam.)

45.

Seyyo amitto medhávi yañ ce bálánukampako  
Passa Rohinikañ jammiñ mátarañ hantvána socati.

Anukampako, karuṇá ṇṭṭávu—yañ ce bálo, yo náma bálo yantañ báláyek eḍḍa, úta vadá—medhávi, nuvañṇṭṭávu—amitto, amitrayáma—seyyo, uttamaya—jammiñ, jaghanyavú hevat bálavu—Rohinikañ, Rohininam nuvananṇṭṭiya—passa, bala—mátarañ, mava—hantvána, meṣsan maramiyi—musala prahárayen mará—socati, soka keremeḷi—yañ, yanu yoyi kiyá linga viparyyásayen gena—ce, yanu námartthayayi gena arttha kiyanu. (Rohini Játakam.)

46.

Na ve anattakusalena atthacariyá sukhávahá  
Hápeti atthañ dummedho kapi áramiko yathá.

Anattakusaleno, anartthayehi dakshayá visin—atthacariyá, artthacariyyatomo—sukhávahá na, suva elavanni nova suva no elavanníyayi seyi—ve yanu nipátayi—dummedho, durmedha tema—atthañ, veḍa—hápeti, piriheḷá—kumak heyinda yat—áramiko, udyána prayuktavú, kapi yathá, vānarayá weni—dummedhassu veḍaṭa karaṇa yamek aveḍama elavanueyayi seyi. (A'rámadúsa Játakam.)

47.

Na ve anattakusalena atthacariyá sukhávahá  
Hápeti atthañ dummedho Koṇḍañño váruniñ yathá.

Anattakusalena, anartthayehi dakshayá visin karaṇalada—atthacariyá, artthacariyá tomo—sukhávahána, suva elavanni nova—mehidu ve yanu nipátayi—dummedho, nuvana ñette—

atthañ, tamahaṭa vana veḍa—hápeti, piriheḍa—kámendayat—  
várūṇi, surávan eṣu—Koṇḍañño yathá Koṇḍañña nam śishyayá  
meni yamse he suráva yahapat keremi lunalá nesída eparidden  
dúrvaddhín yahapat keremi, napurama kereyi yanu abhiprayayi.  
(Váruṇisurá dúśá Játakam.)

48.

Anupáyena yo atthañ icchati so vihaññati  
Cetá haniṃsu Vedabbhañ sabbe te vyasanamajjhagu.

Yo, yamek—anupáyena, anupáyen—atthañ, abivradhi—  
icchati, kemati veda—so, hetema—vihaññati, nassí—Cetá, Ceta  
nam raṭa veṣi Caurayo—Vedabbhañ, Vaidarbha nam mantraya  
hetukoṭagena Vedabbha nam bráhmaṇayá haniṃsu, vinásakaḷaha  
—te sabbe, e siyalu Caurayoda—vyasanam, vyasanayata—  
ajjhagu, peminiyo. (Vedabbha Játakam.)

49.

Nakkhattaṃ patimánentaṃ attho balaṃ upaccagá  
Attho atthassa nakkhattaṃ, kiṃ karissanti táráká.

Nakkhattaṃ, nakat—patimánentaṃ, balannávu—balaṃ, agñāṇa-  
yáge—attho, arthaya—upaccagá, ikmaye—atthassa, artha-  
yata—attho, abhiṣṭa arttha pratilábhayata ma—nakkhattaṃ  
nakshatra nama—táráká, tárika rúpaya—kiṃ karissanti, kavara  
nam arthayak sádadda no sádatiyi seyí. (Nakkhatta Játakam.)

50.

Dummedhānam sahasena yañño me upayácito  
Idāni kho'hañ yajissāmi, bahú adhammiko jano.

Dummedhá nañ, durmedha minisunge—sahasena, sahasraya-  
kin—yañño, yágaya—me, má visin—upayácito, árādhana karana-  
lada—ahañ, mama—idānikho, deñ vanáhi—yajissāmi, yāga-  
keremi—adhammiko, prānātipátādiyeḥi niyukta adhammika-  
vú—jano, janayo, bahu, boho denayi. (Dummedha Játakam.—  
Atthakāma vago pañcamo, Pasvana artthakāma vagayi.)

In the preparation of this text I have had the use of three  
MSS.—one belonging to the Malwatte Monastery in Kandy,  
one to the Haṅguranketa Potgula, one lent me by the Atapattu  
Mudaliyár of Galle, Mr. E. R. Gunaratna. They are referred to  
as (M)., (H)., and (G).

1. Read Idha cehi nañ with Fausböll and (M). (H) and (G)  
give Idha ce na virādhesi.

2. Fausböll gives no stanza nor do (H) or (G), but they give  
the sanne. (M) gives

Kiṃ agghati taṇḍula nālīka Barānasim  
Santara báhiram agghati taṇḍula nālīká.

Fausböll gives in "Corrections" quoting Feer in J. As., 1876.

Kiṃ agghati taṇḍula nālikā ca  
 Bārānasī antara bahirānaṃ  
 Assapancasatehi tāni ca  
 Ekā taṇḍula nālikā ti.

Vij., suggests comparing Feer and (M) with the text of the Commentary:—

Kiṃ agghati taṇḍula nālikā  
 Bārānasīṃ santara bahirānaṃ  
 Assapancasatāni ca  
 Ekā taṇḍula nālikā.

What is a measure of rice worth ?  
 The inner and outer city of Benares  
 And (what) four hundred horses ?  
 One measure of rice.

The first two lines are in one prosodial measure ; the last two in another.

3. This verse is a memorial stanza, and hardly admits of literal translation. It means:—

I have taught the deer many devices, viz., the three postures, the use of the eight hoofs, the habit of drinking at midnight, lying on the ground to breathe through only one nostril. By means of these six accomplishments, my good friend, will my nephew outdo the hunter ?

The six accomplishments or devices are—(1-3) the three postures—i.e., to lie on its back or on either side ; (4) the perfect use of the eight hoofs ; (5) drinking at midnight ; (6) to lie on the ground suppressing the breath of the upper, and breathing only through the lower nostril.

The *sanne* gives the six devices in two ways, as follows:—(1) lying on one side with the four legs stretched out ; (2) having kicked up the grass and earth, as in the agony of death ; (3) with tongue out ; (4) belly puffed out ; (5) having voided urine and excrement ; (6) concealing all appearance of breathing.

Or, (1) by falling as dead when the hunter draws him to and fro ; (2) or pushes him aside ; (3) or puts him down on the left ; (4) or on the right ; (5) or lifts him up ; (6) or lifts him up and puts him down again.

Atṭhakhuraṃ does not necessarily mean swift, as rendered by Davids ; nor do the qualities of the trained deer, except the habit of obedience, refer to the obedient learner.

4. Fausböll supplies from the commencement the second line

of this stanza. His three MSS. omit it; my three MSS. confirm his conjecture; they give the stanza as he prints it.

5. Rájakulasmi: read this with Fausböll, following one MS. out of three of his; my three MSS. give rājakulasmiñ, but kulasmi is to be preferred for sake of metre, on which account the niggahítalopañ is admissible.

6. Sallena: my three MSS. read this, which is to be preferred to Fausböll's sallehi.

7. Puránacorána: read thus. See above, Note 5.

8. Fausböll reads náccanta: prefer náccantañ, following my three MSS.

#### TANPULA NÁLIKÁ JÁTAKAM (5).

Varabhattaṃ pana asuka vassagge ðhitaṃ lāmaka—bhattaṃ asuka vassagge—Davids translates,

“The good rice is in such a storehouse, the inferior rice in such a storehouse.”

This is erroneous: Vassagga does not mean storehouse. It is a well-known term. In a foot-note Davids says it is of doubtful derivation, and only found in this passage. But he gets nearer the meaning by translating:—“The turn for the better rice has come to the monk whose seniority dates from such and such a year, and the turn for the inferior kind to the monk whose seniority dates from such and such a year.”

Vassagga means “order of seniority,” dating from the year and hour of seniority. The issue of tickets (salāka) is regulated by the vassagga. ðhitika is the roster according to seniority. The roster is regularly kept in the Malwatte Vihāre and other monasteries in Ceylon, as directed in the Commentary to the Cūlavagga, to this day.

In the Cūlavagga and Sāmanta-pāsādikā (Vinaya Commentary), under Senāsana-khandaka, we find the following:—

#### C. VI. 11. 3, *Old p. 167.*

Atha kho senāsana-gāhāpakānaṃ bhikkhūnaṃ etadahosi; kathanu kho senāsanaṃ gāhetabbanti—bhagavato etam atthaṃ ārocesuṃ Anujānāmi bhikkhave paṭhamāṃ bhikkhū gaṇetuṃ, bhikkhū gaṇetvā seyyā gaṇetuṃ, seyyāgaṇetvā seyyaggena gāhetunti—seyyaggena gāhetvā seyyā ussādiyiṃsu—anujānāmi bhikkhave viharaggena gāhetunti—vihaggena gāhetvā viharā ussādiyiṃsu—anujānāmi bhikkhave parivenaggena gāhetunti—parivenaggena gāhetvā parivenā ussadayiṃsu—anujānāmi bhikkhave anubhāgam pi dātuṃ.

On this Sāmanta pāsādikā gives:—

Paññāvarājamahā mattenava saṅghato uddisetvā ettake bhikkhu

ānethāti pahite kālaṃ ghoṣetvā ṭhitikā pucchitabbā sace atthi tato paṭṭhāya gāhetabbaṃ, no ce therāsanato paṭṭhāya gāhetabbaṃ—uddesakena piṇḍapāti kānampi na atikka metabbaṃ tepana dhu-taṅgaṃ rakkhaṇā sayameva atikkameṣṣanti evaṃ gāhiyamāne alasa-jātikā mahātherā paccā āgacchanti bhante vīsati vassāna ū gāhiyati tumhākaṃ ṭhitikā atikkantāti navatabbaṃ ṭhitikam ṭhapetvā tesāṃ gāhetvā paccā ṭhiti-kāṃ gāhetabbā—saṅghunava-kassa dinnepi paccā āgatānaṃ gāhetabbameva dutiyabhāge pana therāsaṇaṃ āruḷhe puna āgatānaṃ paṭhama bhāgo na pāpuṇāti dutiyabhāgato vasaggena gāhetabbaṃ.

Uddesako panettha pesalo lajji medhāvī icchitabbo—tena tikkhattaṃ ṭhitikāya pucchitvā sace koci ṭhiti-kāṃ jānanto natthi therāsaṇo gāhetabbo sace pana ahaṃ jānāmi dasavassena laddhanti koci bhanati atthāvuso dasavassā bhikkhūti puccitabbaṃ—sace tassa sutvā dasvassaṃhā dasavassamhāti bahu āgacchanti tuyhaṃ pāpuṇāti tuyhaṃ pāpuṇātīti avatvā sabbe appasaddā hothāti vatvā paṭipatīyā ṭhapetabbā ṭhapetvā katibhikkū icchaṭhāti upāsako pucchitabbō—ettakenāma bhanteti vutte tuyhaṃ tuyhaṃ pāpuṇātīti vatvā sabba navakassa vassaggaṇca utuca divasa bhāgoca chāyāca pucchitabbā—sace chāyāyapi pucchiyamānāya añño buddhataro āgacchati tassa dātābbaṃ—atha chāyaṃ pucchitvā tuyhaṃ pāpuṇātīti vutte buddha taro āgacchati nālabhati.

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# ROYAL ASIATIC SOCIETY.

## CEYLON BRANCH.

### NOTES ILLUSTRATIVE OF BUDDHISM AS THE DAILY RELIGION OF THE BUDDHISTS OF CEYLON, AND SOME ACCOUNT OF THEIR CEREMONIES BEFORE AND AFTER DEATH.\*

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(Read 20th December, 1883.)

#### PINKAMA.

Dānaṃ sīlaṃ ca bhāvanā  
Patti pattānumodanā  
Veyyāvacca-apacāyaṇi ca  
Desanā suttī diṭṭhi-jū.

- |  |                          |
|--|--------------------------|
| 1. Charity                             | 6. Helping the helpless  |
| 2. Piety                               | 7. Showing respect       |
| 3. Meditation                          | 8. Preaching             |
| 4. The giving of merit                 | 9. Listening             |
| 5. Sharing in the merits<br>of another | 10. Rejection of heresy. |

IN this stanza are enumerated the ten modes [*dasa kusala karma*] in which *puñña kammaṃ* or *pinkama* [a meritorious act] may be performed. They are sub-divided, in some cases, with great minuteness with many cross divisions, which it

\* The system of transliteration employed in this Paper differs from that of the Ceylon Government (usually followed in the C. A. S. publications) as follows :—*m̃* is used for *n* ; *c* for *ch*.—*Hon. Sec.*

would be of no general interest to detail. The following account, it is hoped, will be thought sufficient :—

1. *Charity*, or giving.—There are two *dānas*, *āmisadānaṃ* and *dhammadānaṃ*, the gift of temporal and the gift of spiritual blessings. The former is giving any of the four priestly-requisites : clothing, food, dwelling-place, medicine, and the like. It includes, for example, building places of shelter for pilgrims and travellers ; maintaining hospitals for the sick ; offering robes, beds, chairs, carpets, palanquins, &c., to the priests ; offering flowers, whether made into garlands or not, camphor, sandal-wood, &c., before the image of Buddha. The latter is the recital of the sayings of Buddha. A layman is said to perform it either by preaching himself, or by getting a priest or priests to preach, and incurring all the necessary expenses, or by receiving into his heart the words of Buddha when preached by the priests. The priesthood perform it by teaching and preaching the doctrines of Buddha.

2. *Piety*, or observance of the commandments of Buddha.—The laity are bound always to keep the *pañca sil*, or five chief commandments : not to kill, nor steal, nor commit adultery, nor lie, nor drink fermented liquor ; this is the ordinary mode of performing this act of merit. The pious, however, frequently keep the *aṭṭa sil*, or eight commandments, for the space of twenty-four hours on the four days of the quarters of the moon. The eight commandments are the above five and the next four (which are reckoned, for this purpose, as three), namely, not to take solid food after mid-day ; not to go to places of amusement, with which is joined the command to abstain from the use of unguents and gay clothes ; and not to use a high or large couch, by which apparently is meant to mortify the flesh by sleeping on the floor or on a hard bed, or the like. And for the time that the *aṭṭa sil* are observed, a man does not sleep with his wife, nor a woman with her husband. On these days they wear only white clothes, and leave their right shoulder bare. Deacons perform this act by keeping the ten commandments ; priests perform it by keeping all

the ten commandments of Buddha, which are spoken of as the *kóṭṭiya saṃvara sīlaya*—i.e. the ten million precepts, or one hundred láks of precepts. The chief of these are contained in *Pátimokkha*, which in fact sets forth all that is necessary. But it has been the delight of the priesthood to sub-divide the 227 precepts, and to refine upon them until the various sub-heads are of almost infinite number, and have come to be proverbially known as the ten millions.

3. *Meditation*.—It is of five kinds: (a) *mettá*, (b) *karuná*, (c) *muditá*, (d) *upekká*, (e) *asubhá*—the perfect exercise of (a) friendliness, (b) compassion, (c) goodwill, (d) equanimity, and (e) the practice of indifference. The end of this, as of all other forms of Buddhist meditation, is to realise the impermanency and vanity of all things, the decay and misery which are the lot of all things that are born, to cast off all desires, and to look only to *Nirvána*, which alone is permanent, where there is no birth, and therefore neither decay nor misery. There is an excellent account of *Bhāvaná* in Hardy's "Eastern Monachism" pp. 243-252.

4. *The giving of merit*.—Giving to others to share in the merit acquired by one's own acts. The original merit is not thus diminished to the giver; the sharer partakes of it, but in a lesser degree. The share of merit he obtains depends on the spirit in which he takes part in the particular act of merit. The original merit remains, as has been said, undiminished, just as a lamp from which a hundred other lamps have been lighted continues to burn with undiminished lustre. A Buddhist mother will take her child by the hand when she goes with her humble offering of food to a Buddhist monastery, and will tell him to share in the merit in full faith in this touching doctrine, and not only to train him up in the path of love and charity. So, when a man goes on a pilgrimage, he will call together his friends and bid them share in the merit. Their good wishes will attend him, returning to them as reflected merit, the result of the merit acquired by the endurance of toil, and pain, and suffering, in his pious journey.

5. *The sharing in the merits of another*.—As explained

under the last head, the merit of the giver is not diminished, but a reflected light of merit, as it were, is shed on all who join, in true heart and mind, either in deed or in spirit, in the pious act, from the doing of which the merit is acquired. An invitation to take part in the merit is not necessary; for example, if a passer-by falls in with a procession which is conducting an offering to a shrine, and goes along with it with the wish to take part in it as a meritorious act, he shares in the merit.

6. *Helping the helpless*.—The duty of rendering assistance to the sick and infirm, to one's parents, to one's teachers, and others.

7. *Showing respect*.—The maintenance of a reverential spirit, of which the outward manifestation is found at the present day in offerings of flowers, perfumes, food, &c., at the sacred bó tree, at the dagobas or rélic-mounds [*thúpa*], and in front of the images of Buddha.

8. *Preaching*.—It does not differ from *dhammadánam*, already explained under the first head. The merit is obtained in three ways: by preaching, by getting a priest to preach, and by listening.

9. *Listening*.—Listening with an attentive mind, and performing the part of a good listener, in repeating frequently "*Sádhu! sádhu!*" ["It is good! it is good!"], which resembles the "amen" of the Christian Church.

10. *Rejection of heresy*.—This includes more than is generally comprehended by the word heresy. When a man listens to the doctrines of Buddha, he must not only believe in them with an unwavering faith in the Three Gems; he must examine himself and put out from his heart all desire, hate, ignorance, vanity, heresy, doubt, sloth, arrogance, shamelessness, hardness of heart—*lobho, doso, moho, máno, ditthi, vicikicchá, thinam, uddhaccam, ahiriká, anottappam*. Compare the English Communion Service.

The above is briefly a list of virtues which every Buddhist may practise more or less in secret, but there are many occasions on which a *pinkama* is publicly performed; and at the present day the word is generally applied to these

public performances. If a man goes on a pilgrimage by himself or with one or two others, people will say "He is going a pilgrimage"; but if a number of people join together and go in a procession with flags and music, &c., it is said "They go for a *pinkama*."

The religious act in both cases is the same, but *pinkama* has come popularly to mean a religious procession rather than the religious act of which the procession is only an outward sign.

The ordinary *pinkam* are those performed (1) at the commencement of *was*, (2) before death, (3) after a death, (4) when making offerings at a shrine or to the priesthood.

### 1.—The "*Was*" *Pinkama*.

The *was* season, or, as some erroneously call it, Buddhist Lent, commences on the fifteenth day of the eighth month, *i.e.* on the full moon day in A'sálhi-máso [June-July].

It is customary for the inhabitants of a village, or of two or three adjoining villages, to agree to invite a certain priest to reside in their village for the *was* season, and they send a deputation of the principal villagers to present an offering of betel leaves\* and give the invitation. If it is accepted, they prepare a lodging for the priest, with a refectory, a chamber for the image of Buddha, the relic-casket and the sacred books, and a preaching hall. On the first day of the *was* season, the villagers turn out in holiday attire and go with music, and dancers, and singers, and flags, to the monastery where the priest resides, and they conduct him thence, in procession, to the lodging prepared for him. The flag-bearers head the procession, and are followed by drummers and other musicians, with dancers and singers. Under a canopy is borne on a litter, or on an elephant, a relic-casket or an image of Buddha; next are borne in the same way the sacred books which the priest requires, and then come

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\* Betel leaves are the leaves of a vine which the Sinhalese chew with lime and the nuts of the areca palm. An offering of forty betel leaves is always made as a mark of respect on the occasion of a visit to a priest or nobleman.

the priest, carried in a palanquin with the sides open. The three gems—Buddha, the Law, and the Church—are here represented, and devotees go by the side shouting “*Sádhū! sádhū!*” The women, with their children, await the arrival of the procession at the place prepared for the priest, who, on his arrival, arranges the relic-casket, and the image of Buddha, and the sacred books, in the temporary chamber which is to serve the purpose of a chapel: an altar is placed in front of the image, and on it all the assembled people make their offerings of flowers and perfumes.

A small portion of the evening meal about to be offered to the priest is now placed on the altar, as an offering to Buddha. Sometimes the people ask the priest to place it on the altar; otherwise it is placed there by a deacon, or a devotee, or an ordinary layman. The food thus offered is taken by the deacons, attendants, or others, but not by the priest.

The offering of the priest's evening meal is then made in the refectory. In this offering all the assembled multitude take part; every one contributes something, such as tea, sugar, honeycomb, orange-juice, and the like.

According to the *Pálimuttakavinicchayo*, the offerings may be of eight kinds, known as the *aṭṭhapānaṃ*, viz., *ambapānaṃ*, *jambupānaṃ*, *cocapānaṃ*, *mocapānaṃ*, *pháru-sakapānaṃ*, *madhupānaṃ*, *muddikapānaṃ*, *sáluKapānaṃ*—the juice of the mango, of the rose-apple, of the wild plantain, of the banana, of the *uguressa*, the pure juice of the grape, a drink made of grape juice with sugar and water, and a drink made of the fruit of a kind of water-lily mixed with water and sugar.

The offerings are collected together and are placed on trays or baskets covered with snow-white napkins. The principal villagers, on behalf of the multitude, then carry the trays on their heads to the top of the hall where the priest is seated, and placing the trays on the ground, give the offerings one by one in saucers, or on mats or leaves, into the hands of the priest, who receives them and places them on his mat or carpet.

The whole multitude then fall on their knees in adoration, and the priest gives the benediction (Sin. "gives merit") in Páli, in the following sense, saying :—

Icchitaṃ patthitaṃ tuyhaṃ  
 Khippaṃ eva samijjhatu  
 Púrentu cittaṣaṃkappá  
 Cando pannarasi yathá  
 [May your desire and your happiness  
 Soon be accomplished !  
 May your hopes be fulfilled  
 Like as the moon becomes round !]

According to the ancient ritual no more is required ; but as the people do not know Páli, the priest adds in Sinhalese :—

"By virtue of the offerings now made for the sake of the Blessed One, who is like unto the sun of the worlds of gods and men, the omniscient Buddha, and of this second offering made to the priesthood, which is like a field of merit, henceforth, freed from the dangers of birth in the place of torment, or in the world of beasts, or in the world of sprites, or in the world of the fallen angels, may you inherit the bliss of those who ascend and descend through the worlds of gods till you are born again in the world of men. Here may you possess wealth and riches, flocks and herds, servants and horses, and enjoy to your full content the prosperity of a universal monarch, or a king, or some great noble, free from the exactions of kings and the dangers of flood and fire, the attacks of thieves and the ravages of rats and insects, till the coming of Maitri Buddha, by whose blessed teaching you will be brought to walk in the way that leads to Nirvána, the eternal repose of the righteous who have seen Buddha."

The people then respond with one accord "*Sádhu ! sádhu !*" ["It is good ! it is good !"], and rising from their knees, depart, leaving the priest to his meal.

If one priest only is present, nothing is said by the people who make the offerings ; but if five or more are present they say :—

Imaṃ bhesajjadánaṃ imáya sáláya nisinnassa buddha pamukassa sakalassa bhikkhu saṅghassa dema.

[We give this evening meal to all the priests of Buddha who are sitting in this hall.]

This is repeated three times. The relic-casket on such occasions is placed at the top of the hall, on a raised platform, with a table to serve as an altar in front.

One of the priests rises up and makes an offering of part of the food, and pours some water from a flagon into a chalice, repeating the following ancient stanzas, which, however, are not found in the Tripitakam (Buddhist Scriptures):—

Adhivāsetu no bhante  
 Bhesajjaṃ parikkappitaṃ  
 Anukampaṃ upādāya  
 Patigaṇhātu muttamaṃ  
 Sugandhaṃ italaṃ kappāṃ  
 Pasannamadhuraṃ subhaṃ  
 Pānīyaṃ etaṃ bhagavā  
 Patigaṇhātu nāyako.

[Let our Lord favourably receive

This well-prepared meal :

Let him graciously

Accept this excellent offering :

This water, sweetly-scented, cool, and good,

Clear, and sweet, and bright,

Let the Blessed One,

The chief (of the worlds), accept !]

He then turns from the altar, and kneeling down close to the food which has been offered to the priesthood, proceeds to allot it to the assembled priests, who are seated on either side of the altar, saying, as he sets apart a portion for the senior of the priests present :—

Ayaṃ pathamabhāgo mahatherassa pāpunāti avasesā bhāgā  
 amhākaṃ pāpunantī.

[This first portion belongs to the Mahathero, the remaining portions belong to us.]

This is repeated three times. It is an ecclesiastical act, which can only be performed by priests who are pure, *i.e.* who at the time are not liable to censure for any offence against the laws of the priesthood. If any one liable to such censure is present, he must retire, in which case a portion of the food will be given him apart. The priests' servants, or some of the principal villagers, now come and give the



priests their food. The portion set apart for the senior priest is handed to him, and of the remainder sufficient is given to the other priests, who leave in their bowls enough for their servants. What is over after the priests bowls are filled is given to the dancers and musicians, and to the poor. The priests take their food in silence, repeating to themselves the usual grace.\*

After the evening meal the priests chew their betel, which serves the purpose of the after-dinner cigar in the West.

The priest who is to remain in *was* then adjourns to the preaching-hall [*dharmasāla*], to preach to the assembled multitude the thanksgiving sermon [*anumodanadhammā*]. In the middle of the hall is placed a chair with a cushion, on which the priest takes his seat, holding before his face a sort of fan, like a hand fire-screen, to prevent his attention being distracted. The people are seated on the floor, the men on one side, the women and children on the other. There is a tendency to break this rule: influential families will be seen, the men and women together, sitting in a place apart from the crowd. When the priest has taken his seat, the people say:—

Namo tassa bhagavato arahato sammā sambuddhassa.

[Praise be to the Blessed One, the Holy One, the Author of all Truth.]

The priest then gives the Three Refuges and the Five Commandments [*pañca sīlā*], the people repeating them after him, sentence by sentence, as follows:—

*The Three Refuges.*

I put my trust in Buddha,

I put my trust in the Law,

I put my trust in the Church.

*The Five Commandments.*

Refrain from taking life,

Refrain from stealing,

Refrain from fornication,

Refrain from lying,

Refrain from using strong drinks.

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\* See Note supra *Sakkaccam*.

The priest then says :—

Namo tassa bhagavato arahato sammá sambuddhassa.

[Praise be to the Blessed One, the Holy One, the Author of all Truth.]

This he says three times, and then recites some favourite passage from the sayings of Buddha. The one generally selected is the

*Nidhikāṇḍa Suttam.*

1. Nidhiṃ nidheti puriso gambhīre odakantike  
Atthe kicce samuppanne atthāya me bhavissati.
2. Rājato vā duruttassa corato pīlitassa vā  
Inassa vā pamokkhāya dubbhikkhe āpadāsu vā  
Etadatthāya lokasmiṃ nidhī nāma nidhīyate
3. Tāva sunihito santo gambhīre odakantike  
Na sabbo sabbadā eva tassa taṃ upākappati.
4. Nidhī vā ṭhānā cavatī saññā vāssa vimuḍḍhanti  
Nāgā vā apanāmenti yakkhā vā pi haranti naṃ.
5. Appiyā vā pi dāyādā uddharanti apassato  
Yadā puññakkayo hoti sabbaṃ etaṃ vinassati.
6. Yassa dānena sīlena saṃyamena damena ca  
Nidhi sunihito hoti itthiyā purisassa vā.
7. Cetiyaṃhi ca saṅghe vā puggale atitīsu vā  
Mātari pitari vā pi atho jettṭhamhi bhātari.
8. Eso nidhi sunihito ajeyyo anugāmiko  
Pahāya gamanīyesu etaṃ ādāya gacchati.
9. Asādhāraṇaṃ aṇṇesaṃ acoraharaṇo nidhī  
Kayirātha dhīro puññāni yo nidhī anugāmiko.
10. Esa devamanussānaṃ sabbakāmadado nidhi  
Yaṃ yad evābhipatthenti sabbaṃ etena labbhati.
11. Suvannatā sussaṇṇatā sussaṇṇāpasurūpatā  
A'dhipaccaparivāra sabbaṃ etena labbhati.
12. Padesarajjaṃ issariyaṃ cakkavattisukhaṃ piyaṃ  
Devarajjaṃ pi dibbesu sabbaṃ etena labbhati.
13. Manussikā ca sampatti devaloke ca yā rati  
Yā ca nibbānasampatti sabbaṃ etena labbhati.
14. Mittasampadaṃ āgamaṃ yoniso ve payuñjato  
Vijjā vimuttī vasībhāvo sabbaṃ etena labbhati.
15. Paṭisambhidā vimokkhā ca yā ca sāvakaṇāmaṃ  
Paccekaḥ bodhi buddhabhūmi sabbaṃ etena labbhati.
16. Evaṃ mahiddhikā esā yadidaṃ puññasampadā  
Tasmā dhīrā pasaṃsanti paṇḍitā katapuññatā.

[*The Hidden Treasure.\**]

A man buries a treasure in a deep pit, reasoning thus within himself: "When occasion arises this treasure will be of use to me,—if I am accused by the king, or plundered by robbers, or for release from debt, or in famine, or in misfortune." Such are the reasons for which men conceal what in this world is called treasure.

Meanwhile all this treasure, lying day after day concealed in a deep pit, profits him nothing.

Either the treasure vanishes from its resting place, or its owner's sense becomes distracted with care, or Nāgas remove it, or malignant spirits convey it away, or his enemies or his kinsmen dig it up in his absence. The treasure is gone when the merit that produced it is exhausted.

There is a treasure that man or woman may possess, a treasure laid up in the heart, a treasure of charity, piety, temperance, soberness.

It is found in the sacred shrine, in the priestly assembly, in the individual man, in the stranger and sojourner, in the father, the mother, the elder brother.

A treasure secure, impregnable, that cannot pass away. When a man leaves the fleeting riches of this world, this he takes with him after death.

A treasure unshared with others, a treasure that no thief can steal. Let the wise man practise virtue: this is a treasure that follows him after death.

A treasure that gives every delight to gods and men; for whatsoever they desire with this treasure it may be bought.

Bloom, a sweet voice, grace and beauty, power and pomp; all these this treasure can procure.

Sovereignty and lordship, the loved bliss of universal empire, yea, celestial rule among the gods; all these this treasure can procure.

All human prosperity, every pleasure in celestial abodes, the full attainment of Nirvāna; all these this treasure can procure.

Wisdom, enlightenment, tranquillity, in one who lives wisely for the sake of virtuous friends; all these this treasure can procure.

Universal science, the eight emancipations of the mind, all the

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\* For this translation I am indebted to Mr. Childers' beautiful rendering in his "*Khuddaka Pāṭha*," pp. 13 and 14.

perfections of the disciple of Buddha, supernatural knowledge, supreme Buddhahood itself; all these this treasure can procure.

Thus this possession of merit is of great and magical effect; therefore are good works praised by the wise and learned.]

The priest simply recites these stanzas once, and then one of the assembled multitude is put forward as the respondent [*pativacanadāyako*; Sin. *pratiuttaradennā*] or clerk who makes the responses. He sits or stands in a posture of adoration in front of the priest, who then proceeds to explain each stanza in clear and simple Sinhalese. He repeats the stanza in Pāli, and then explains it; and after each sentence the respondent answers in Sinhalese "*A'ma bhante*" ["It is so, lord"]. Or, if he does not quite understand, he sometimes replies, "Pardon me, lord, I do not quite understand," or any of the listeners can ask him to say that they do not understand; and the priest proceeds to explain the meaning more fully. Whenever Nirvāna is mentioned, all the people raise their hands above their heads and shout "*Sādhu! sādhu!*"

This service occupies about two hours. It is closed with a benediction in Sinhalese to the following effect:—

By virtue of the doctrines of Buddha, to which you have been listening, may you be born in the worlds of Brahma and of the gods, and finally attain Nirvāna! May you all share in the merit of this preaching of Buddha's holy word!

The people then make obeisance and depart.

The priest retires to his chamber and says to himself the appointed *pirit* [or devotions] for the first day of *vas*, namely, the *Mamgalasuttam* [sources of happiness], *Ratanasuttam* [the three jewels], *Karaniyamettasuttam* [good will to all]. The translation of these devotional hymns, by Mr. Childers, is as follows:—

### *The Sources of Happiness.*

Thus I have heard. On a certain day dwelt Buddha at Śrāvastī, at the Jetavana monastery, in the garden of Anāthapiṇḍaka. And when the night was far advanced, a certain radiant celestial being, illuminating the whole of Jetavana, approached

the Blessed One; and saluted him and stood aside. And standing aside addressed him with this verse :—

Many gods and men, yearning after good, have held divers things to be blessings ; say thou, what is the greatest blessing ?

*Buddha* : To serve wise men and not serve fools, to give honour to whom honour is due ; this is the greatest blessing.

To dwell in a pleasant land, to have done good deeds in a former existence, to have a soul filled with right desires ; this is the greatest blessing.

Much knowledge and much science, the discipline of a well-trained mind, and a word well spoken ; this is the greatest blessing.

To succour father and mother, to cherish wife and child, to follow a peaceful calling ; this is the greatest blessing.

To give alms, to live religiously, to give help to relatives, to do blameless deeds ; this is the greatest blessing.

To cease and abstain from sin, to eschew strong drink, to be diligent in good deeds ; this is the greatest blessing.

Reverence and lowliness, contentment and gratitude, to receive religious teaching at due seasons ; this is the greatest blessing.

To be long-suffering and meek, to associate with the priests of *Buddha*, to hold religious discourses at due seasons ; this is the greatest blessing.

Temperance and chastity, discernment of the four great truths, the prospect of *Nirvāna* ; this is the greatest blessing.

The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure ; this is the greatest blessing.

They that do these things are invincible on every side—on every side they walk in safety ; yea, theirs is the greatest blessing.

#### *The Three Jewels.*

All spirits here assembled,—those of earth and those of air,—let all such be joyful ; let them listen attentively to my words.

Therefore hear me, O ye spirits ; be friendly to the race of men, for day and night they bring you their offerings, therefore keep diligent watch over them.

Whatsoever treasure there be here or in other worlds, whatsoever glorious jewels in the heavens, there is none like *Buddha*.

*Buddha* is this glorious jewel. May this truth bring prosperity.

Did the tranquil sage of the race of *Sakya* attain to the

knowledge of Nirvána,—Nirvána, sin-destroying, passionless, immortal, transcendent? There is nought like this doctrine. The Law is this glorious jewel. May this truth bring prosperity.

Did supreme Buddha extol a pure doctrine? Have holy men told of an unceasing meditation? There is nought like this doctrine. The Law is this glorious jewel. May this truth bring prosperity.

There are eight orders of men praised by the righteous—four that walk in the paths of holiness and four that enjoy the fruits thereof. They are the disciples of Buddha, worthy to receive gifts; in them charity obtains an abundant reward. The priesthood is this glorious jewel. May this truth bring prosperity.

Who are they that with steadfast mind, exempt from evil desire, are firmly established in the religion of Gautama? They have entered on the way of Nirvána, they have bought it without price, they enjoy perfect tranquillity, they have obtained the greatest gain. The priesthood is this glorious jewel. May this truth bring prosperity.

As the pillar of a city gate resting on the earth is unmoved by the four winds of heaven, so declare I the righteous man to be he who has learnt and gazes on the four great truths. The priesthood is this glorious jewel. May this truth bring prosperity.

They that clearly understand the four great truths, wellpreached by the profoundly wise Being, however much they be distracted by the temptations of this world, they shall not again receive eight births. The priesthood is this glorious jewel. May this truth bring prosperity.

He who is blest with the knowledge of Nirvána, and has cast off these three sins—vanity, and doubt, and the practice of vain ceremonies, the same is delivered from the four states of punishment, and cannot commit the six deadly sins. The priesthood is this glorious jewel. May this truth bring prosperity.

If a priest commit sin in deed, or in word, or in thought, he is wrong to conceal it, for concealment of sin is declared to be evil in one who has gained a knowledge of Nirvána. The priesthood is this glorious jewel. May this truth bring prosperity.

As the tree-tops bloom in grove and forest in the first hot month of summer, so did Buddha preach for the chief good of men his glorious doctrine that leads to Nirvána. Buddha is this glorious jewel. May this truth bring prosperity.

The noblest, the greatest of men, the finder of Nirvána, the

giver of Nirvána, the bringer of Nirvána, preached his glorious Law. Buddha is this glorious jewel. May this truth bring prosperity.

Their old karma is destroyed, no new karma is produced. Their hearts no longer cleaving to future life, their seed of existence destroyed, their desires quenched, the righteous are extinguished like this lamp. The priesthood is this glorious jewel. May this truth bring prosperity.

Ye spirits here assembled,—those of earth and those of air,—let us bow before Buddha, the Tathágata revered by gods and men. May there be prosperity.

Ye spirits here assembled,—those of earth and those of air,—let us bow before the Law, the Tathágata revered by gods and men. May there be prosperity.

Ye spirits here assembled,—those of earth and those of air,—let us bow before the Church, the Tathágata revered by gods and men. May there be prosperity.

*Good Will to All.*

This is what should be done by him who is wise in seeking his own good, who has gained a knowledge of the tranquil lot of Nirvána. Let him be diligent, upright, and conscientious ; meek, gentle, not vainglorious.

Contented and cheerful, not oppressed with the cares of this world, not burdened with riches ; tranquil, discreet, not arrogant, not greedy for gifts.

Let him not do any mean action for which others who are wise might reprove him.

Let all creatures be happy and prosperous, let them be of joyful mind.

All beings that have life, be they feeble or strong, be they tall or of middle stature or short, be they minute or vast ;

Seen or unseen, dwelling afar or near at hand, born or seeking birth ; let all creatures be joyful.

Let no man in any place deceive another, nor let him be harsh towards my one ; let him not out of anger or resentment wish ill to his neighbour.

As a mother, so long as she lives, watches over her child, her only child, so among all beings let boundless goodwill prevail.

Let goodwill without measure, impartial, unmixed with enmity, prevail throughout the world, above, below, around.

If a man be of this mind so long as he be awake, whether standing or walking, or sitting or lying, then is come to pass the saying, "This place is the abode of holiness."

He who has not embraced false doctrine, the pious man endowed with a knowledge of Nirvána, if he conquers the love of pleasure he shall never again be born in the womb.

When the priest has finished his devotions he enters upon the period of *vas* with these words :—

Imasmim viháre imaṃ temásaṃ vassaṃ upemi idha vassaṃ upemi.

[In this abode for three months will I dwell ; here will I have my dwelling.]

Having said this he is not at liberty to sleep during the ensuing three months in any other place, except under special circumstances, such as having to attend a distant ecclesiastical meeting ; and under no circumstances can he be away for more than six nights.

He now retires to rest for a few hours, and rises before day-break. He meditates on the virtues of Buddha on the development of friendliness and goodwill towards all living beings, on the impurity of the body, and on death. The manual for these meditations is called the *Cattárohammatthána*.\* He performs his meditations walking up and down in his own chamber or in a cloister [*cankamo*], and when his meditation is over he washes his face, &c., and taking with him his rug [*cammakhaṇḍo*; Sin. *patkada*] or kneeling-skin (lit., strip of skin) he goes to the building or chamber which for the time serves the purpose of the shrine of Buddha. As already explained, a figure of Buddha or a relic-casket is kept in this place : here he worships Buddha, kneeling on his rug, and prostrating himself in front of the shrine, and says :

Vandámi Buddhāṃ bhavapáratinnaṃ  
Tilokaketuṃ tibhavekanáthaṃ  
Yo lokasetṭho sakalaṃ kilesaṃ  
Chetvána bodhesi janaṃ anantaṃ.

\* Hardy is in error when he says ("Eastern Monachism" p. 28) that this book is a manual of meditation on "Buddha, kindness, evil desire, and death."



Yaṃ nammadāya nadiyā puline ca thīre  
 Yaṃ saccabaddhagirike sumanecalagge  
 Yaṃ tattha yonakapure munino ca pádaṃ  
 Taṃ pádalāñcana mahaṃ sirasá namámi.

Suvaṇṇamálike suvaṇṇapabbate sumanakúṭe yonakapure  
 nammadāya nadiyā taṃ ca pádavaraṃ thánam ahaṃ vandámi  
 dúrato ahaṃ vandámi dhátuyo, ahaṃ vandámi sabbaso.

Vandámi cetiyaṃ sabbaṃ  
 Sabbathānesu patiṭṭhitaṃ  
 Sárírikadhátumahá bodhiṃ  
 Buddharúpaṃ sakalaṃ sadá.  
 Icc-evam accantanamassañíyyam  
 Namassamáno ratanattayaṃ yaṃ  
 Puññábbisandaṃ vipulaṃ aladhaṃ  
 Tass-ánubhávena hatantaráyo.  
 Buddhé cittappasádena  
 Dhamme saṅghe ca yo naro  
 Kappáni satasahassáni  
 Duggatiṃ so nagaccati.

[Worship Buddha who has passed beyond the regions of  
 existence,

Who is like a banner to the three worlds—their noblest chief,  
 The saviour who, by overcoming all sin,  
 Has been the teacher of countless men.  
 In reverence of the foot-print of the holy sage,  
 In the sandy desert of the Yon country on the banks of the  
 Nerbudda,  
 On the rock in Siam, on Adam's Peak,  
 Do I bow my forehead to the ground.

That spot made sacred by the holy footstep on the Yavana's  
 golden sands by Nerbudda's banks, on the gilded rock, on the  
 bank of Sumana, I worship from afar. I worship the relics ; I  
 worship in every way.

I worship continually all the relic-shrines,  
 Whatever they may be—  
 The relics of his body, the sacred Bó-tree,  
 And all the images of Buddha.  
 Thus exceedingly in all fitting ways  
 I show reverence for the three jewels.

By the greatness of the merit thus acquired—  
By the wondrous power of such merit—all dangers  
are removed.

If any man will purify his thoughts  
And think on Buddha, the Law, and the Church,  
In thousands and thousands of years,  
The lot of sin shall not be his.]

The priest now rises from his knees, and tastefully  
arranges his offering of flowers on the altar, saying—

Vaṇṇagandha guṇúpetam

Etaṁ kusuma santatiṁ

Pújayámi munindassa

Siripádasaroruhe.

[These fresh flowers,

Endued with colour and perfume,

I offer at the lotus feet

Of the Lord of Sages.]

One of the villagers now brings him in a bowl a small portion of the morning meal, which he places on the altar. The offering is made in the same way as the evening meal, except that *bhojanam* is substituted for *bhesájjam* in the stanza *Adhivásetu*, &c. This being concluded, the priest proceeds to the refectory, where he is served with his morning meal. He gives the benediction in Páli and in Sinhalese, as at the evening meal. He takes this meal also in silence, repeating to himself the grace (*Piṇḍapátam*, &c.). for food.

After this meal he devotes himself to instruction or study. If he has any pupils he reads with them, or teaches the children of the villagers, or he prepares for preaching *bana* in the evening.

Before mid-day he proceeds to the image-house, and there offers a portion of the mid-day meal in the same way as the morning meal was offered, and his meal is then served to him in the refectory in the manner already described.

After this meal he goes to the image-house to worship, repeating the stanzas "I worship Buddha," &c. [*Vandámi Buddhám*," &c.], but on this occasion he makes no offering

of flowers. He then meditates on the ten objects (*Dasa Dhammá*), by aid of the *Dasa Dhamma suttam*, which is as follows:—

Evañ me sutam. Ekañ samayañ Bhagavá Sávatthiyañ viharati Jetavane Anáthapindikassa árāme. Tatra kho Bhagavá bhikkhú ámantesi bhikkhavo ti bhadante ti te bhikkhú bhagavato paccassosum Bhagava etad avoca. Dasa ime bhikkhave dhammá pabbajitena abhinham paccavekkhitabbá katame dasa.

1. Vevanniyamhi ajjhúpagato ti  
Pabbajitena abhinham paccavekkhitabbañ.
2. Parapañibaddhá me jíviká ti  
Pabbajitena abhinham paccavekkhitabbañ.
3. Añño me ákappo karaní yo ti  
Pabbajitena abhinham paccavekkhitabbañ.
4. Kacci nu kho me attá sílato n'upavadatíti  
Pabbajitena abhinham paccavekkhitabbañ.
5. Kacci nu kho mañ anuvicca viññú  
Sabrahmacári sílato n'upavadantíti  
Pabbajitena abhinham paccavekkhitabbañ.
6. Sabbehi me piyehi manápehi  
Náná bhávo viná bhávo ti  
Pabbajitena abhinham paccavekkhitabbañ.
7. Kammaassa ko'mhi kammadáyádo  
Kammayoni kammabandhu  
Kammapatisarano yañ kammañ karissámi  
Kalyánañ vá pápakañ vá tassa  
Dáyádo bhavissámíti  
Pabbajitena abhinham paccavekkhitabbañ.
8. Katham bhútassa me rattiñdivá vítipatantíti  
Pabbajitena abhinham paccavekkhitabbañ.
9. Kacci nu kho'hañ suññágāre abhiramámíti  
Pabbajitena abhinham paccavekkhitabbañ.
10. Atthi nu kho me uttarimanussadhammá  
Alamariyañanadassanu viseso adhigato  
So'hañ paccime kále sabrahmacárihi puttño na mañku  
bhavissámíti

Pabbajitena abhinham paccavekkhitabbañ.

Ime kho bhikkhave dasadhammá pabbajitena abhinham paccavekkhitabbá ti. Idañ avoca bhagavá. Attamaná te bhikkú bhagavato bhásitañ abhinandun ti.

## [The Ten Objects.]

Thus I have heard. On a certain day Buddha dwelt at Śrāvastī, in the Jétavana monastery, in the garden of Anáthapiṇḍika. On that occasion Buddha called the priests, and they answered "Lord"; and the Blessed One thus spoke :—

These, my priests, are the ten objects which must be continually kept in view by an ordained priest :—

1. Beauty is nothing to me,—neither the beauty of the body nor that that comes of dress.
2. My very existence is dependent on the bounty of others.
3. My way must be different from that of others.
4. Shall not my conscience be my accuser for neglect of the precepts ?
5. Will not learned and pious followers of Buddha, after questioning me, blame me for neglect of the precepts ?
6. By repeated births I shall be separated from all whom I love, from all who are dear to me.
7. I am bound up with karma. I am the heir of karma. I am born of karma. I am karma's close relation. Karma is my helper. I inherit the fruit of my every action, whether good or bad.
8. How shall I pass my days and nights in this mortal life ?
9. How comes it that I delight in abodes removed from the haunts of men ?
10. Have I attained to more than human perfection ? If I attain to the full or perfect knowledge of sublime wisdom, in my last moments I shall be able to say, in answer to the inquiries of the righteous, that I die contented.

These, my priests, are the ten objects on which the thoughts of an ordained priest should dwell.

Thus spake the Blessed One. Those priests greatly rejoiced at the words of Buddha.]

Having finished his devotions he retires to his chamber and rests.

If any villagers desire to hear portions of the historical chronicles, or of the stories of the births of Buddha, or of the Three Piṭakas, the priest is now ready to read to them. This is called the mid-day *bana*. He then gives his pupils

further instructions, or devotes himself to study. Before sunset he again goes to worship at the image-house, and makes an offering of flowers. An Upasampadá priest cannot pluck the flowers for himself; they must be provided for him. After making his offering, or if he is not provided with flowers, after the prayer *Vandāmi Buddhān*, &c., he repeats the three suttas—*Maṅgala suttam*, *Ratana suttam*, *Karaṇīyametta suttam*. He then offers a small portion of the evening meal, and after his meal is finished he goes to the preaching hall, and if any people are assembled he preaches *bana* in the same way as on the previous night. It is, however, only called *Anumodana bana* on the first night. Sometimes there are no attendants at this evening *bana*, but the villagers never fail to attend on the evenings of the four *pōya* days, which hold in the Buddhist system very much the same place as the Sabbath in the Jewish Church. Before going to bed he meditates on the virtues of Buddha, and says the grace *Senāsavam*, &c., as he lies down.

This is an example of the way every day is spent during the three months of *vas*. The villagers arrange amongst themselves how the priest's wants shall be supplied during this period. It is usual for the householders to take the duty in turn, a day at a time. It is the duty of the householder for the day to provide all the meals, flowers for offerings, oil for the lamps, &c. There is often a little generous rivalry in providing for the priest's comfort, and no one is ever known to avoid his turn. It is in a way a high festival for the priest.

On the new moon and full moon days, the priest must go to the nearest *simā* [consecrated place] to join in the *pātīmokkha*. If he cannot return the same night, before he leaves the place he must give notice that he will not return that night in these words (repeated thrice):—

Sace me antarāyo n'atthi sattāh' abbhantare puna nivattissāmi.

[If no accident happens within the next seven days I shall again stay here.]

If from any cause he is prevented from returning before

seven nights have elapsed, the *was* is broken, and cannot be resumed.

After three months have passed, the *was* season comes to an end. This is on the full moon day of *A'ssayujo* [September—October], on which the priest attends the fortnightly chapter as usual, and after the *Prátimoksha* has been read as far as the end of the section *Aniyatádhammu*, a midnight service is usually held.

He kneels down and says :—

Namo tassa, &c. Sangham bhante paváremi. Dittána vá Suttana vá parísankáya vá vadanta mam ayasmanto anukampam upádáya.

[Lords, I have finished the *was*. Venerable Sirs, if you have any doubt from what you have heard or seen, in mercy to me speak (and say in what I have offended).]

This is repeated three times.

If no one speaks he is free from blame and returns to the place where he was in *was* to take part in the midnight service, which is usually held on this day. These midnight services are called by the Sinhalese *rátri bana* [night-preaching], and are the services generally known by Europeans under the name of *Bana*.

On these occasions, the people from the neighbouring villages, dressed in their holiday attire, attend in great numbers. The priest invites another priest to join him, as two are required for this service. After their evening meal, each is presented with a robe which he puts on, and they are then conducted under a canopy, with music and flags, from their lodgings to the preaching hall, in the middle of which two pulpits are prepared for them. The pulpit is made of four upright posts supporting a platform about four feet square, and a canopy above. The platform is hip-high from the ground. Cushions are placed on the platform. The pulpits and the hall are tastefully decorated with flags, palms, ferns, and flowers. The priests take their places in front of the pulpits, holding their hand-screens before their faces, while the people make obeisance and say, "*Sádhu! sádhu! sádhu!*" The priests then say :—

Icchitaṃ patthitaṃ tuyhaṃ  
 Khippaṃ eva samijjhatu  
 Purentu cittasaṃkappā  
 Cando pannarasi yathā.

[May your desire and your happiness  
 Soon be accomplished,  
 May your hopes be fulfilled  
 Like as the moon becomes round.]

They are then lifted into their pulpits, on which they sit cross-legged. One priest has with him a copy of a portion of the *Sutta piṭakam*, from which he reads, while the other expounds it to the people in Sinhalese. The reader recites the Three Refuges and the Five Commandments, which the people repeat after him, and he then summons the gods to attend and hear the words of Buddha :—

Sagge kāme ca rūpe girisikhara taṭe cāntalikkhe vimāne  
 Dīpe raṭṭhe ca gāme taruvana gahane gehavaṭṭhamhi khetṭe.  
 Bhumyā c'āyantu devā jalathala visame yakkha gandhabbanāga  
 Jiṭṭhantā santike 'dam munivaravacanaṃ sādhave me sunantu.

[Let the gods of heaven and of earth, those that dwell in the Brahma world, the deities that keep guard over mountain tops, and lakes, and ponds, and those who have their mansions in the sky, and the tutelary deities of the countries of India, of our villages, our trees, our forests, our houses, our gardens, our fields, and the earth-born, the dwelling in swamps, malignant spirits, the dancers of the god-world, and dragons,—let all draw near and listen with pious reverence to these words of the renowned sage.]

The expounder or preacher then says, "*Namo tassa*," &c. ["Praise be," &c.], and recites some stanzas in praise of the Three Jewels. He either selects stanzas from Buddhaghosa's or other Commentaries, or sometimes he recites stanzas of his own composition. The reader then reads a few stanzas, and the preacher explains them sentence by sentence in Sinhalese, but in learned language which only a few understand.

This is continued for about five hours, and the reading comes to an end. The respondent [*paṭivacana dāyako*] now comes forward, and the preacher preaches to the people in

plain and simple language, taking the *sutra* that has been read as his text. The people are at liberty to seek explanations of any difficulty, as at the *Anumodana bana*. This continues till the preacher has gone through the whole of the matter suggested by the passage which has been read, and the reading and expounding begin again as before, and are followed as before by a popular sermon. The service ends at daybreak, and is closed with a benediction as in the *Anumodana bana*.

The *Kattiko*, called in Sinhalese the robe month (October—November), has now begun, and on some convenient day the material for the *kāthinaṃ* is presented. The people ascertain beforehand which of the three robes the priest is in need of, and they subscribe, everyone giving something, to purchase the required calico or linen.

A chapter is summoned for the appointed day, and early in the morning the people bring their offering of cloth for the *kāthinaṃ* (*kāthina dussam*), with a procession of flags and musicians, and present it to the priests in chapter assembled, saying, "*Imaṃ kāthina dussam saṅghassa dema*" ["We present this robe cloth to the priesthood"].

The priests receive it, and consult together to determine to whom it shall be given. It should be given to the one who is most in want of it, but in practice it is always given to the one who has been in *vas* at the place where it is presented. The question, however, is regularly put to the chapter, and a resolution [*ñatti*] is passed allotting it to him. On these occasions it is necessary that eight or ten priests should assemble, as the robe must be dyed and completed before sunset, and only ordained priests can be engaged on the work. The laity supply everything that is required—dye, scissors, thread, needles, &c.

After the resolution has been passed, the priests proceed to make the robe. The cloth is cut, if for the outer robe [*saṅghāṭi*] into thirty pieces, if for the upper robe [*uttarasāṅgo*] into fifteen pieces, if for the under robe [*antaravāsako*] into fifteen pieces—and the pieces are sewn together into the proper shape. The robe is then washed



and dyed yellow, and, if practicable, dried in the sun. When this is done, the priests resume their seats in chapter, and the priest to whom the robe has been allotted takes it, and kneeling, says, "*Imaṃ saṅghāṭiṃ adhiṭṭhāmi*" ["I appropriate this robe"], and he proceeds to mark it, saying, "*Imaṃ kappabindum karomi*" ["I put this mark upon it"]; he then puts it over his knee, saying, "*Imaṃ saṅghāṭiṃ attharāmi*" ["I spread out this robe"].

It is now a *kathinam*—a robe made by a chapter of priests in a single day from cloth presented to the chapter in the morning, and publicly appropriated to the sole use of one of their body before sunset. The practice is to finish before sunset; the ordinances of Buddha allow one day—i. e., from sunrise to sunrise. In ancient times, lands and other valuable presents were given on these occasions; all such presents went to the priest to whom the *kathinam* was assigned.

The priests who assembled for the occasion return to their respective monasteries, and the priest who was in *vas* preaches a thanksgiving sermon called *Kāṭhinānisaṃso*. The subject, of course, is the benefits which the faithful derive from the *kathina* offering. The order of proceeding does not differ in any material respect from that observed at the *Anumodana dhammā* at the beginning of *vas*.

Before the priest is conducted back to his monastery, it is necessary that he should be presented with the eight requisites of a priest [*aṭṭhaparikkhāro*], viz., the three robes, a waist-belt, an alms-bowl, a razor, a water-strainer, and a needle.

Before these necessities are presented, it is customary, if the people can afford it, to close the priest's stay in the village by a religious exercise, lasting seven days and seven nights, called in Sinhalese the *Mahā bana pirit*, or the Seven days' *pirit*.

Great preparations are made for this ceremony. The priest sends invitations to the more learned priests in the neighbourhood, to the number of twenty-five or thirty; not less than twenty-four are required. The preaching hall is,

decorated for the occasion, and a gorgeous canopy, in the shape of a Chinese pagoda, is erected over the pulpits, which are placed on a raised platform. Temporary lodgings for the invited priests are put up round the preaching hall.

The invited priests are told to assemble at some convenient place in the afternoon, where the people go out to meet them. They are brought in procession, preceded by musicians and dancers, and are conducted to the refectory, where the evening meal is served with the same formalities as are observed, where several priests are assembled, at the beginning of *vas*. They are then conducted in procession to the preaching hall, with the *pirit* book and a relic-casket. The priests go in single file, each priest holding his hand-screen before his face. When the procession has reached the hall, some of the leading laymen place the book and the relic-casket on a raised platform in front of the pulpit, and the priests then take their seats on the platform round the pulpits. No deacon or layman is allowed on the platform, which is made only of sufficient size to accommodate the number of priests who are invited.

The priests being seated, a layman standing near the principal entrance says, addressing the priests on behalf of the people :—

Vipatti paṭibāhāya  
Sabbasampatti siddhiyā  
Sabbadukkhavināsāya  
Parittaṃ brūṭha mangalaṃ.

This is repeated three times, substituting for *dukkha* in line 3, *bhaya* the second time, and *roga* the third time.

[To keep misfortune far away,  
To bring us all good fortune,  
To destroy all disease, fear, sorrow,  
Recite the glorious *pirit*.]

One of the priests then gives the Three Refuges and the Five Commandments. When this is over some of the laymen burn incense round the platform, and the musicians who are kept outside the hall strike up an inspiring air.

One of the assembled priests now summons the gods to attend, using the formula already given above (*Sagge náme ca, &c.*), after the usual formula of adoration—

Namo tassa bhagavato arahato sammá sambuddhassa.

[Praise be to the blessed one, the holy one, the author of all truth.]

All the priests chaunt the *Paṭiccasamuppáda*, or the doctrine of the production of the successive causes of existence :—

Avijjá paccayá saṅkhárá saṅkhárapaccayá viññāṇaṃ viññāṇapaccayá námarupaṃ, námarúpapaccayá saláyatanaṃ, saláyatanapaccayá phasso, phassapaccayá vedaná, vedanápaccayá taṇhá, taṇhápaccayá upádánaṃ, upádánapaccayá bhavo bhavapaccayá játi, játipaccayá jarámaranaṃ, soka—parideva—dukkha—domanassupáyásá sambhavanti—evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjáyatveva asesaviráganirodhá saṅkhára nirodho, saṅkháranirodhá viññāṇanirodho, viññāṇanirodhá námarúpanirodho, námarúpanirodhá saláyatananirodho, saláyatananirodhá phassanirodho, phassanirodhá vedananirodho, vedananirodhá taṇhanirodho, taṇhanirodhá upádánanirodho, upádánanirodhá bhavanirodho, bhavanirodhá játinirodho, játinirodhá jarámaranaṃ sokaparideva dukkha domanassupáyásá nirujjhanti. Evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti.

[Of ignorance, ignorance that is of suffering, its origin, its destruction, and the road leading to its destruction, come accumulations of merit and demerit by deed and word, and thought of these accumulations of merit and demerit comes consciousness, which has its birth by means of the eye, the ear, the nose, the tongue, the body, and the mind ; of this consciousness comes mind and body ; of the mind and body come the six organs of sense, namely, those of the eye, the ear, the nose, the tongue, the body, and the mind ; of these six organs come the six modes of contact ; of contact comes sensation ; of sensation comes evil desire ; of evil desire comes attachment to sensible objects ; of this attachment to sensible objects comes existence ; of existence comes birth ; of birth comes decay and death, sorrow and weeping, suffering and grief, and prostration. Such is the origin of this whole aggregation of sufferings.

By the destruction of all lusts which arise on account of ignorance, the accumulations of merit and demerit are destroyed,

by the destruction of these accumulations of merit and demerit consciousness is destroyed, by the destruction of consciousness the mind and body are destroyed, by the destruction of the mind and body the six organs of sense are destroyed, by the destruction of the six organs of sense contact is destroyed, by the destruction of contact sensation is destroyed, by the destruction of sensation evil desire is destroyed, by the destruction of evil desire attachment to sensible objects is destroyed, by the destruction of attachment to sensible objects existence is destroyed, by the destruction of existence birth is destroyed, by the destruction of birth, decay and death, sorrow and weeping, suffering and grief, and prostration are destroyed. Such is the destruction of this whole aggregation of sufferings.]

A hymn of victory is then chaunted, and the service is closed by all the priests together chaunting the *Ratana sutta* and the *Karaniyametta sutta*. This is the end of the service on the eve of the *pirit* festival.

Next morning, at daybreak, all the priests assemble in the preaching hall, and two of them take their seats on the pulpits. Of these two, one reads the first portion of the *pirit* book to the end of the *Dasadhamma sutta*. They then descend from the pulpits and take their places with the other priests on the platform, and all chaunt together the *Mangala sutta*, *Ratana sutta*, and *Karaniyametta sutta*. Two other priests then take their places in the pulpits, and continue the reading of the *pirit*. The other priests return to their lodgings. The reading of *pirit* is continued day and night, interrupted only by the assembling of all the priests three times a day to chaunt the three *sutras*, and by the relief of the readers every three Sinhalese *péyas* (equal to about two and a quarter English hours). The two read the *pirit* together in Páli; no explanation of the meaning is given. During the *pirit* week the congregation is, of course, constantly changing. The people come and go as they please. The largest attendance is in the morning, at noon, in the evening,—when the priests assemble to chaunt the three *sutras*.

The first portion of the *pirit* book is read through from end to end over and over again, till the night of the sixth

day, when the second portion, containing seven *sutras*, comes into reading.

On the morning of the seventh day a procession is formed, and a written invitation is sent by a special messenger, who accompanies the procession to one of the temples of the gods [*deviyo*], inviting the gods and the four guardian deities of Ceylon to attend. On the return of the procession, the messenger reports that the gods are in attendance, and one of god's priests utters a benediction. After this the *A'tánātiya suttam* is read by the priests, four and four at a time, again and again till daybreak on the eighth day. The *Ratana suttam* and the *Karaniyametta suttam* are chaunted, the benediction is given, and the *pirit* service is ended. The priests who took part in the service receive presents, each a robe or twenty cubits of cloth, and depart to their respective monasteries.

The priest who was in *vas* receives the eight requisites, and is conducted in procession with the relic-casket and his books back to his monastery with the same marks of respects as were shown when he was brought down to the village.

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2.—The "*Jivadánam*," or *Pinkama* by a man whose end is approaching.

This *pinkama*, called in Sinhalese *godáne*, takes place when a man thinks himself soon about to die. The priest of the village *viháre* [temple] officiates. A few days' notice is usually given, and on the appointed day the man's sons and relations go in the evening to the *viháre* with an offering of flowers, oil, and necessities for the evening meal. After making their offering at the *viháre* they go to the priest's residence, and thence conduct the priest with his *bana* book to the house, where a temporary preaching hall is made ready. After the priest has finished his evening meal, the sick man and his relations assemble to hear *bana*. On these occasions the priest reads and explains some portions of a Sinhalese book, such as the *Ratanávaliya*. This lasts for about six English hours. If the priest's residence is near he returns to it, if not he retires to rest at the house.

Next morning the priest is supplied with his morning meal. His mid-day meal is made ready with great ceremony, and when it is over the following offerings are made : a brass water-pot, a lamp, a spitting pot, a bill-hook, a mammoty, an adze, an axe, a chisel, a mat and a pillow, a basin and a plate, some fruit and some cooked food, and the usual small boxes in which the articles used by betel-chewers are carried—in short, all the ordinary articles of daily use. They are put down in front of the priest, and a piece of calico 16 or 20 cubits long is brought out ; one end of it is given to the priest, and the sick man's relations hold on to the other end. The relations then say :—

To the venerable priest who is here present as the representative of the holy succession of priests who have received ordination uninterruptedly from the times of Sáriputto Maha Moggaláno, we make this offering in behalf of our father Punchirála in order that he may be born in the world of gods, and finally attain the eternal rest of Nirvána.

The cloth is put down with the offerings, and the priest says "*Ichchitam patthitam*," &c.

May your desire and your happiness  
Soon be accomplished,  
May your hopes be fulfilled  
Like as the moon becomes round.

Panámena sáraṃ saríassa dhírá  
Padánena dánaṃ dhanánaṃ sapañño  
Susílena sáraṃ sadá jívitassa  
Gahetúna viññú na socanti paccá.

[By reverence do the wise secure health for their bodies,  
By almsgiving do they lay up treasures for themselves,  
By piety do they secure for ever prosperity of life ;  
The wise have not sorrow at their death.]

After giving the benediction the priest rises to depart, and is conducted back to his residence with the offerings he has received, which are borne in procession, accompanied by music and dancers.

When a man is at the point of death he generally sends for the priest, who, after repeating the Three Refuges and the Five Commandments, reads to him that portion of the

*Satipaṭṭhāna suttam* which sets forth the unprofitableness of having regard for the body.

### 3.—The “*Mataka-dānam*.”

When a man dies he is buried by his friends quietly; a priest awaits the arrival of the body at the grave; the body is dressed in the ordinary dress of the deceased, and is placed on sticks at the top of the grave. The cloth which covers it is removed and presented to the priest, who says:—

Aniccā vata saṅkhārā,  
Uppādavayadhammino,  
Uppajjitvā nirujjhanti  
Tesaṃ vūpasamo sukho.

[Assuredly all that are born  
Decay and pass away,  
They are born and they cease to exist,  
Their rest is happiness.]

The priest departs, taking with him the cloth; the friends of the deceased remain to bury the body. The important ceremony after a death is the *Mataka-dānam*, or *pinkama*, for the release of the spirit of the departed from purgatory. A man after death may be born again: (a) in the world of gods; or (b) as man or an animal; or (c) in one of the places of torment; or (d) as a sprite or kind of hobgoblin [*peto*]. These sprites are of four kinds: (i) *Vananāsiko*, who live on loathsome and disgusting food; (ii) *Khuppiṇāsiko*, who are never able to relieve the cravings of thirst and hunger; (iii) *Nijjhāmatanḥiko*, whose bellies are always burning like a hollow tree which has been set on fire; (iv) *Paradattūpiko*, who derive benefit from offerings made in their behalf. It is this class only which can be benefited by the *Mataka-dānam*. In all other cases the merit of the offerings benefits the givers. If a relative has been as a *Paradattūpikapeto*, by the merit of this ceremony he is speedily released from his birth as a sprite, and is born again in the world of gods or the world of men.

### 4.

About a month or six weeks after a man's death his

relatives generally perform this *pinkama*. The preliminaries are the same as in the *Jivādānam* already described. The priest brings with him a Sinhalese book, called the *Preta-kathāvastu-pota*, from which he reads after the evening meal. One of the most striking passages in this book is the Sinhalese translation of the *Tirokudda sutta*.

*The Spirits of the Departed.*

They stand outside our dwellings, at our windows, at the corners of our streets ; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet, and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

“Long,” they say, “may our kinsmen live through whom we have received these things ; to us offerings are made and the givers are not without reward.”

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold ; the departed live in that world by what they receive in this.

As water fallen from a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the oceans, so do alms bestowed by men benefit the dead.

Let a man consider thus—“Such a one gave me this gift, such a one wrought me this good deed ; they were my kinsmen, my friends, my associates.” Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail ; if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives, to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.



## NOTE.

*Sakkaccaṃ*.—When a priest receives food he should repeat to himself the following grace (*sakkaccaṃ* refers to its repetition):—

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n'eva davāya na madāya na maṇḍanāya na vibhūsanāya yāvad eva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya iti purāṇaṃ ca vedanaṃ paṭihaṅkhāmi navaṇ ca vedanaṃ na uppādessāmi yātrā ca me bhavissati anavajjātā ca phāsu viháro cāti.

[In real wisdom I take my food ; not for amusement, not for sensual enjoyment, not that my skin may be soft, not for beauty—only to keep life in this body, for the subjugation of the passions, and as a help to a holy life. Thus I overcome my former pains (*i.e.*, the pains of hunger), and give not rise to new (*i.e.*, those which come from indulgence of the appetites). Thus will my journey (*i.e.*, on the way to Nirvána) be blameless and my dwelling happy.]

This grace is an elaboration of the sentiment expressed in the homely phrase “eat to live, do not live to eat.” As Charles Lamb observes in his essays of *Elia*, “the proper object of the grace is sustenance, not relishes ; daily bread, not delicacies ; the means of life, and not the means of pampering the carcass.”

The Buddhists do not confine the custom of saying grace to dinner : they have a grace for each of the four requisites of a priest. For robes :—

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāva deva sītassa paṭighātāya uṇhassa paṭighātāya daṃsamakassa vātātapasiriṇ sapa-samphassānaṃ paṭighātāya yāvad eva hirikopīnapaṭicchādanatthaṃ.

[In wisdom I wear my robes, as a protection against cold, as a protection against heat, as a protection against gadflies and mosquitoes, wind and sun, and the touch of serpents, to cover nakedness.]

For a place of abode and the like, such as beds, chairs, &c. :—

Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṇṣa-makasa-vātātapa-siriṃsa pasamphassānaṃ paṭighātāya yāvad eva utuparissaya vinodanaṃ paṭisallānārāmatthaṃ.

[In wisdom I occupy this abode as a protection against cold, as a protection against heat, as a protection against gadflies and mosquitoes, wind and sun, and the touch of serpents, to keep off the inclemency of the seasons, for the sake of peace of mind.]

And for medicines and the like :—

Paṭisaṅkhā yoniso gilānapaccayabhesajja-parikkhāraṃ paṭisevāmi yāvad eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abhyāpajjhāparamatāyāti.

[In wisdom I take medical requisites and drugs for the cure of sickness and the ills that arise therefrom, to secure the blessing of freedom from suffering.]

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## THE LANGUAGE OF THE THRESHING-FLOOR.\*

BY J. P. LEWIS, ESQ., C.C.S.

(Read 12th February, 1884.)

THE use of a conventional language when engaged in the various operations of paddy cultivation is not confined to the Kandyans, but prevails more or less among paddy cultivators† throughout the Island, both Sinhalese and Tamil.‡ For instance, I found that it existed among the Sinhalese of the Balapitiya and Tangalla Districts of the Southern, and among the Tamils of the Northern Province, while Mr. Bell met with the same custom in the Rayigam and Siyané Kóralés of the Western Province. Nor is it only when engaged in paddy cultivation that the Sinhalese make use of a conventional language. The same custom is observed to some extent, at any rate by pilgrims, during their pilgrimages to Adam's Peak, Tissamaharáma, Katara-gama, and other sacred places. The reason for this custom is that given by Mr. Ievers, viz., to guard against giving the *yaksayó*§ an opportunity of taking advantage in any way of what is being said to the prejudice of the speakers. Thus, I have been informed, it does not do to speak of "tree," for instance, by the word *gaha*, on account

\* Sig., ගොයිබසෙ [goyibáse]; Tamil, சுளப்பேச்சு [kaḷappéchu]. The Tamil name is the exact equivalent of the title of this Paper

† When the people are engaged in reaping, threshing, or measuring corn, they converse with each other in a peculiar language, which is only understood by those who are cultivators. Those who are not acquainted with these terms could not speak in a threshing-floor without giving offence.—(Correspondent of *Ceylon Observer*.)

‡ Doubtless the same practice prevails among the Madras Tamils, and probably among paddy cultivators throughout India.

§ In the place of the *yaksayó* of the Sinhalese, the Tamils have the *kúlis* (கூலிகள்—I do not mean the 'labourers,' who are கூலிவர் [kúlikal]). They and the *yaksayó* correspond, as Mr. Ievers says, in many respects to our malicious fairies or 'good people.'

of the resemblance that word bears to *gahanavá* ["to beat"], lest a *yaksayá* who happened to be just within hearing should (whether purposely or not I am not aware) make an unfortunate mistake as to the word used, with consequences unpleasant to the talkers!\* 'Tree' is therefore spoken of as *peḷētiya*, a word which ordinarily means "a small plant of any kind." So for *yanavá* ["go"], they say *issaraha balanavá* ["look ahead"], and for *kaṭuvak enunú* ["a thorn has pricked me"] the expression used is *paraṇḍalak issarauná*, meaning literally, 'a dried leaf has come forward.' For *bara* ["heavy"] in this lingo its opposite, *sehellu* ["light"], is substituted. *Karuná karanavá* ["to be kind"] has several curious significations. Thus, *umbalá mehe karunákalé kavádúda* means 'when did you come here?' (lit., 'favour this place with your presence'); and *api heṭa gamaṭa karunákaraṇḍa hitá imnavá* means 'we are thinking of returning home to-morrow.' Perhaps these expressions are used by people who wish to be extraordinarily polite to each other; but it is carrying politeness to an excess to say for 'a tick is biting me,' *ibbek karunákaranavá* ["a tortoise is doing me a favour"].

There seem some grounds for believing that, with the progress of education, this practice is gradually dying out both among Sinhalese and Tamil cultivators. It is very often only in the memories of the elders of the village, or of the *piṭisara minissu* ["country people"] that the words still linger. The words used by the Sinhalese cultivators are not to my knowledge to be found in book or manuscript of any kind, but are handed down from generation to generation.† Hence it is, perhaps, just as well that as

\* "A man will not use the word 'take' lest the *yaksayó* should consider it as a permission, and steal the paddy."—Mr. Ievers, in C. A. S. Journal, 1880, p. 50.

† I may here remark that although several of the Tamil conventional words and expressions are given in Winslow's and in Spalding's Dictionaries, I have not been able to find any of the Sinhalese words (except those ordinary words, which are used by the cultivators with a different and conventional meaning) in either Clough's or Bridgnell's Dictionaries.

many of these conventional words as possible should be recorded before they are quite forgotten. Every word of this kind, however primitive or uncouth, may have its use in the study of the development and philology of the Sinhalese language. With this object, I have added some words used in the Districts of Balapitiya and Tangalla to the vocabularies of Mr. Ievers and Mr. Bell already printed, and I append also a list of Tamil words from the different divisions of the Jaffna District. I have endeavoured where possible to show the meanings and derivations of the words.\*

I annex also some *goyiyá* songs from Balapitiya District, with free translations.

From an examination of these lists the following remarks are suggested :—

1. It may be inferred from the fact that the same words, or words very similar, are used with the same meanings in districts wide apart from one another, that there is an established conventional language used by all Sinhalese cultivators, and that this language is not of recent origin.

2. Most of the words appear to be merely nicknames coined for the purpose, generally from some peculiarity or characteristic of the objects to which they are applied.† This is especially the case with the names given to animals, some of which are comical enough. Thus, a grey monkey is a ‘tree stag,’ while a brown one is ‘the cougher.’ A chetah appears to be ‘the old man of the woods’ [*bēddē muttā*]. It is not clear why, in Tangalla, the bear should

\* An explanation of the meanings of most of the words in the Kégalla List appeared in the *Ceylon Observer* of 5th December, 1882.

† Thus, in Sinhalese: ‘whiteness’ [*suduvā*] for ‘chunam’; ‘sweetness’ [*rahatiyā*] for ‘jaggery’; ‘redness’ [*rattā*] for ‘fire’; ‘the intoxicator’ [*matkaraṇṇā*] for ‘tobacco’; ‘black-water’ [*halu vatura*] for ‘arrack’; ‘white-water’ [*sudu vatura*], or ‘sediment-water’ [*bora vatura*], for ‘toddy’; ‘the cutter’ [*kupannū*] for ‘knife,’ &c.; and in Tamil: ‘the runner’ [*ōḷḷakkāraṇ*] for ‘chaff’; ‘the inflamer’ [*sulliduvāṇ*] for ‘chunam’; ‘the rustler’ [*surasarappaṇ*] for ‘mat’; ‘the joiner’ [*aḍuvāṇ*] for ‘rope’; ‘the accountant’ [*kaṇakkaṇ*] for ‘lāham measure.’

be at once a 'village elder' [*gamayá*], and 'the donkey' [*kaludéa*]. More respect is perhaps paid by the Kandians to the boar; he is pre-eminently 'the quadruped' [*hatarayá*]. It cannot be said that the names given to the cock—'the ground scratcher' [*binpahurá*] and 'the crower' [*aṇḍalanná*]; or by both Sinhalese and Tamils to the elephant, 'the great animal' [Sin. *mahabólá*, Tam. *perumpólan*], are inappropriate. So the Tamil cultivators call the ox 'the walker' [*naḍaiyan*].\*

3. In some instances the system adopted seems to be merely to call the object by some word which ordinarily has a different meaning; thus a tick is called 'tortoise' [*ibbá*], a thorn 'dried leaf' [*paraṇḍala*], &c. Sometimes, indeed, things are called by their contraries, or after qualities the reverse of those which they possess, as for instance *sehellu* ["light"] for *bara* ["heavy"], and *miriyá* ["sweetness"] for *lunu* ["salt"].

4. A peculiarity which is characteristic of both the Sinhalese and Tamil threshing-floor language is the paucity of verbs and the different significations of which each verb used is capable. Thus, in Sinhalese, *jayakaranavá* is used both for 'to eat' and 'to drink,' and it is the same in Tamil, where *koḍḍúppikka* means either 'to eat' or 'to drink;' it also means 'to smoke (tobacco)' and 'to chew (betel).' *Puravanavá*, in Sinhalese, means 'to eat,' 'to drink,' 'to go' (Kégalla), and 'to place,' and

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\* Similar nicknames are to be found in ordinary Sinhalese. A mantis is *tanagiravá*, ['the grass parrot'], and there is another insect, a kind of grasshopper, I believe, called *bim-urá* ['the ground boar.']. Sir John Lubbock remarks ("Origin of Civilization," pp. 321—2):—"Every one who has paid any attention to children, or schoolboys, must have observed how nicknames often derived from slight and even fanciful characteristics are seized on, and soon adopted by general consent. Hence, even if root-words had remained with little alteration, we should still be often puzzled to account for their origin. I believe they arose in the same way as the nicknames and new slang terms of our own day. These we know are often selected from some similarity of sound, or connection of ideas, often so quaint, fanciful, or far-fetched, that we are unable to recall the true origin even of words which have arisen in our own time."

*udavukaranavá* ‘to eat’ and ‘to kindle (a fire).’ The verbs, in fact, seem to be purely euphemistic words selected entirely without reference to their having any, or no, resemblance in meaning to the words in place of which they are used. Words with such meanings as ‘to increase,’ ‘to multiply,’ ‘to make fat,’ ‘to fill,’ appear to be considered lucky words to use. Hence the Sinhalese cultivators use *puravanavá* [“to fill”] and *vaḍanavá* [“to increase”]; for ‘to begin the work’ of cultivation, *puravaḍanavá*,\* and *vaḍanavá* for ‘to sow’ [*bittura vaḍanavá*],† or, ‘to draw the threshing-floor diagrams’ [*aḷuhan vaḍanavá*].‡ Just in the same way the Tamils use *perukka* [“to cause to increase”] with many different meanings. The various meanings of *puravanavá* [“to fill”] I have already noticed. The Sinhalese Kapurála shouts *Purá! purá!* [“Full! full!”]; the Tamil cultivator urges on the oxen on the threshing-floor, and at the end of the work greets the appearance of the heap of threshed corn with shouts of *Poli! poli!* [“Increase! increase!”]. So the Sinhalese say *bókaravāḍa* [“to multiply”] for ‘to chew (betel),’ where the Tamils use *metta* [“to be abundant”].

5. In one or two instances the Sinhalese cultivators make use of ordinary Tamil words as their conventional words, while a corresponding process is found among the Tamils with respect to some Sinhalese words. Thus, in Mr. Bell’s list of words from Rayigam Kóralé, *válapalam* (Tam., *válaippalam*) is given as the threshing-floor word for “plantain,” while the Tamil cultivators call a “winnow” *kullam* (Sinh., *kulla*),§ and ‘a lime’ *tésikkái*.

6. Sometimes the general is used for the particular, and *vice versa*. In Sinhalese, “winnow” is *yatura* [“the instrument”]; in Tamil “margosa leaf” is *pattiri* [“the leaf”], ‘arecanut’ is *kodḍai* [“the seed”], ‘plantain’ is *kaṇi* [“the

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\* C. A. S. Journal, 1883, p. 46.

† *Ibid*, 1880, p. 47.

‡ *Ibid*, 1880, p. 49, and 1883, p. 49.

§ This, however, is a Páli word.

fruit"]. On the other hand, the Sinhalese cultivator's word for 'man' is *goyiyá* 'cultivator'—he is thought of primarily in his agricultural capacity. For the same reason his wife is *goyiammá* ["mother cultivator"]. Words with a general meaning being thus sometimes used in a particular sense, it follows that the latter varies a good deal in different districts. For example, *ambáruvā* seems to mean "any horned animal."\* In the Kégalla and Balapitiya districts it means 'elk' [*gónā*], but in the other districts it means 'buffalo': it is also, I think, used for 'deer' [*murā*]. *Kalu geḍiyā* ['the black lump'] is applied to 'monkey' [*vandurā*] and 'boar' [*úrā*].

7. It will be noticed, as another peculiarity of these localisms, that many of the words denoting inanimate things have the terminations which in ordinary Sinhalese or Tamil are confined to words denoting animates, or are words ordinarily denoting animates. This is particularly the case with respect to those natural objects, agricultural implements, &c., to which in the exercise of their occupation the cultivators have occasion oftenest to refer. Thus in Sinhalese—†

Objects in nature.	{	rattá	=	fire (lit., redness)
		gaṅgulá	=	water
		míriyá	=	salt (lit., sweetness)
		suduvá	=	chunam (lit., whiteness)
Fruits, &c.	{	pehiyá	=	rice (lit., ripeness)
		kahaṭavá	=	arecanut (lit., bitterness)
		rahaṭiyá	=	jaggery (lit., sweetness)
		tittayá	=	gourd (lit., bitterness)
Tools, &c.	{	kapanná	=	knife (lit., the cutter)
		liyanná	=	reaping-hook (lit., the cutter)
		turaṅkaraṇṇá	=	spoon (lit., the separator)

\* Cf. the difference in meaning between English *deer* and German *thier*.

† To these may be added several Kégalla words, which in Mr. Levers's list seems to be in the accusative plural. See the words marked with an asterisk in the list at the end of this Paper, and compare them with the corresponding words from the other districts.



And in Tamil—

<i>Objects in nature.</i>	{	vátaráṇ	=	the wind (lit., wind-king)
	{	óḍḍakkáṇ	=	chaff (lit., the runner)
	{	sulliduván	=	chunam (lit., the inflamer smarter)
	{	velichechakáṇ	=	camphor (lit., the shiner)
<i>Fruits, &amp;c.</i>	{	karukkuván	=	tobacco (lit., the burner)
	{	pukaichchadkáṇ	=	benzoin (lit., the smoker)
<i>Tools, &amp;c.</i>	{	kollaṇ	=	sickle (lit., blacksmith). So with the words for mamoty, axe
	{	sarasarappán	=	mat (lit., the rustler)
	{	velaikáṇ, vélaiyál	=	stick for separating the straw from the grain (lit., servant)

This would at first sight appear as if the cultivators in their euphemistic language were accustomed to adopt a sort of personification of the more familiar, natural, and other objects. A similar peculiarity has been noticed by Professor Max Müller as characteristic of a primitive state of language. As a rational and probable explanation of it, I cannot do better than quote his words. Referring to language in its most primitive state, he says : “ Here, in the lowest depths of language, lie the true germs of what we afterwards call figurism, animism, anthropopathism, anthropomorphism ; here we recognise them as necessities—necessities of language and thought—and not as what they appear to be afterwards, free poetical conceptions. At a time when even the stone which he had himself sharpened was still looked upon by man as his deputy, and called a cutter, not a something to cut with ; when his measuring rod was a measurer, his plough a tearer, his ship a flier, or a bird ; how could it be otherwise than that the river should be a shouter, the mountain a defender, the moon a measurer ? ..... These are the simplest, the most inevitable steps of language. If we want to know..... what the ancients thought when they spoke of a river, the answer is they thought it exactly what they called it, and they called it, as we know, in different ways, either the runner [*sarít*] or the

noisy [*nadi* or *dhuni*]; or if it flowed in a straight line, the plougher or the plough [*sîrá*, river; *sîrá*, plough], or the arrow; or if it seemed to nourish the fields, the mother [*mîtar*]; or if it separated and protected one country from

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another, the defender [*sîndhu*, from *sîdh*, *sedhati*, to keep off]. In all these names you will observe that the river is conceived as acting. As man runs, so the river runs; as man shouts, so the river shouts; as man ploughs, so the river ploughs; as a man guards, so the river guards. The river is not called at first a plough, but the plougher; nay, even the plough itself is for a long time conceived and called an agent, not a mere instrument. The plough is the divider, the tearer, the wolf, and thus shares often the same name with the burrowing boar, or the tearing wolf (*vriha* is both wolf and plough in the Veda)." The conclusion arrived at by Professor Max Müller is that grammatical gender is not the cause but the result of personification. "When everything that was known and named had to be conceived as active, and if active, then as personal; when a stone was a cutter, a tooth a grinder or an eater, a gimlet a borer; there was no doubt considerable difficulty in dispersonifying, in distinguishing between a measurer and the moon, in neutralising words, in producing in fact neuter nouns, in clearly distinguishing the tool from the hand, the hand from the man; in finding a way of speaking even of a stone as something simply trodden under foot. There was no difficulty in figuring, animating, or personifying. Thus we see how for our purposes the problem of personification, which gave so much trouble to former students of religion and mythology, is completely inverted; our problem is not how language came to personify, but how it succeeded in dispersonifying." \*

Thus, then, although primitive language is "without any signs of gender, all ancient nouns expressed activities.....

Feminine nouns were next introduced "with the setting apart of certain derivative suffixes for females. By this all other words became masculine. At a still later time certain forms were set apart for things that were neuter."

I think, then, we have an analogous instance in this language of the threshing-floor, which is in effect a rudimentary language.

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## Appendix.

## I.—SINGHALESE THRESHING-FLOOR WORDS.\*

A.—*Natural Objects, Fruits, &c.*

English.	S'inghalese (ordinary).	Conventional Word.†	District where used.‡	Remarks.
Arrack	... arakku	(1) peḍiya (2) kaḷu vatura	Ray. K. ; Siy. K.	Black water.
Arecanut	... puvak	kaḷaṭavā	Galle	Bitterness.
Ashes	... ulu	(1) davvā	Kég.	That which has been burnt,—from <i>damavā</i> . <i>Aluhaa</i> the Kég. and Siy. K. word, evidently means the diagrams drawn with ashes ( <i>hanu</i> = a mark).
Betel	... bulat	(2) yakunta bóya (1) peḍḍirivā (2) peḍḍirikola	Ray. K. ; Bala. ; Galle. ; Tang	A morsel for the devils. Acidity ; <i>peḍḍiri</i> = acid. <i>Citronella</i> (grass) = <i>peḍḍiri</i> in ordinary S'inghalese.
Betel (quid)	... bulat-viḍa	(3) bóikola	Siy. K.	<i>Ból</i> = paddy chaff,—anything thick or solid. <i>Iṇmil</i> , <i>pol</i> .
Cakes (rice)	... kēvun	peḍḍiri-kola-bóya (1) diyapiṭa pinā do. pināna... (2) pupā, pu (3) rat-kabala	Tagg. Kég. Ray. K. Siy. K. ; Galle Galle	<p>That which swims on the water.</p> <p><i>Pup</i> = opened, expanded (of a flower).</p> <p><i>Rat</i> = red, or fire <i>Kabalu</i> (given by Clough) = scales, a kind of cake. Cf. <i>kiri-kabalu</i> = hoppers.</p>

Chaff	... bol	...	(1) kátu (2) paigattó (plu.) (3) egiṭi	... Siy. K.; Galle Galle	... Ray. K.; Galle Siy. K.; Galle	... Connected with <i>ekmenavá</i> = to be crushed, bruised? —	Given by Clough.
Chunam	... hunu	...	(4) mēliya (1) Kaṭuvan*	... Galle Kég	... Galle Kég	... The inflamer; <i>kaṭu</i> = pungent, bitter. Cf. the Tamil conventional word <i>sullduvāṇ</i> = the inflamer.	—
Coccanut	... pol	...	(2) suduvá (1) uhaná usan	... Ray. K.; Bala.; Galle	... Ray. K.; Bala.; Kég; Bala.	... Whiteness. From <i>usa</i> = high. The high one.	—
Dung (cattle)	... goma	...	(2) kiri-gēḍi gon-pas	... Galle Bala.	... Kég; Ray. K.; Siy. K. Galle	... Milk-fruit. Cattle-earth.	—

\* The following probable misprints in Mr. Bell's list should be corrected: —

Rahaliyá should be rahaliya	Goyiya (poru) should be goyiyá	Kap-gotuva should be kap-gotuva
Kalu-gediya	Goyiya (yála)	kúduva
Valmíya	Goyiya (dēti)	miriyá
Valimuvá	Gagula	Kalaviṭa
Vēlimuvá	Konussanno	Watura
Mimínna	Aṇḍalanna	Yallanavá
Mihiriyá	"	"

The word *mutta* also, the name for the shell which is placed in the centre of the circles drawn on the threshing-floor (C. A. S. Journal, p. 49), I would change to *muttá*, which, and not *mutta*, is certainly the word used in the Kandyan country. *Muttá* among the Kandiyans means "great-grandfather"; in the low country it is used for "grandfather." I think, too, *peḍiya* should be *peḍiyá*.

† Words marked with an asterisk arc, I think, in the accusative plural.

‡ Kég. = Kégalla; Ray. K. = Rayigam Kóralé; Siy. K. = Siyané Kóralé; Bala. = Balapitiya; Tagg. = Taggalla.

A.—*Natural Objects, Fruits, &c.—continued.*

English.	Sinhalese (ordinary).	Conventional Word.	District where used.	Remarks.
Fire	gindara	rattá	Kég; Ray. K.; Siy. K. Bala.; Tagg.	Redness. ? Ac. plu. of <i>baruvá</i> . See under "handful" and "bull."
Grain (fine)	amu	(1) kalu-baruvan *	Kég.	—
Grain (kurakkan)	kurakkan	(2) hín-baruvan	Kég.	Fineness.
Handful	atalossa	(3) hínvá (1) at-baruva (2) beá,adura	Kég.; Ray. K. Galle	<i>Baruvá</i> . <i>Ahuraṇṇá</i> = to put together. <i>Ahura</i> is also the conventional word for cloth.
Hoppers	áp̄pa	kiri-kabalu	Tagg.	Sweetness.
Jaggery	hakuru	(1) ralaativá	Kég.	Sweet-stuff.
Oil	tel	(2) rasa-bóya	Galle	—
Paddy	ví	(1) vaḍu-diyavara (2) vaḍu-diya beá	Kég. Bala. Kég.; Ray. K.; Siy. K.; Bala.; Tagg.	Carpenter's water.
Plantain	kesel	(1) kabaṭa (geḍi) (2) vála-palam (3) rambakam	Kég.; Bala. Ray. K. Galle	Not given in Clough, but used in every district. Is it connected with <i>bat</i> = rice? The bitter (fruit). Cf. with the word for arecanut, <i>ante</i> . Tamil <i>vaiḷappalam</i> the ordinary word. <i>Rambá</i> = plantain (Clough), <i>kan</i> for <i>ken</i> = bunch or cluster.

Potatoo (sweet)	...	batala	...	(1) bin-tamburu	...	Kég.	...	<i>Bin</i> from <i>bima</i> = the ground; <i>tamburu</i> = the generic name of the <i>nymphaea</i> , or "water-lily" (Clough). <i>I tide ante</i> under "cocoanut."
Rice (raw)	...	hál	...	(2) kiri-geñi peñyan* peñiyá peñiya-karapuvá pubbaruván*	...	Galle Kég.; Ray. K.; Siy. K. Bala. Tagg. Kég.; Ray. K. Bala. Siy. K. Galle; Tagg. Ray. K.; Tagg. Galle Bala.	...	} Ripeness. } Ripened. } In ordinary Siphalese, <i>pubbaru</i> = callow, and <i>pubbará</i> = unfledged bird.
Rice (cooked)	...	bat	...	pubbórun* pubbaru váñi-hál javáñi-hál ganguli	...	...	...	—
Rice (pounded)	...	habalapeti	...	...	...	...	...	This looks like the fem. form of <i>gangulá</i> , the word for "water" (q. v.).
Rice (gruel)	...	kenda	...	...	...	...	...	Sweetness.
Salt	...	lunu	...	múriya or mihiriya	...	Kég.; Galle	...	<i>Varuva</i> = a stack of paddy (Clough). Generally <i>kolé</i> or <i>kola</i> = a leaf; but <i>kolakétiya</i> = a stack of corn (Clough). Another meaning is 'half a day.' Does it hence come to mean 'the result of half a day's reaping'?
Stack (paddy)	...	(ví)-gođa	...	(1) beľa-varuva (2) kolé	...	Ray. K.; Siy. K.; Bala. Galle Bala.	...	That which is strong. —
Sunshine	...	avva	...	deñiyavá deñiya	...	Kég. Ray. K.; Siy. K. (Galle	...	From <i>mañanavá</i> = to press, tread?
Straw	...	piduru	...	meñuvan* meñuhan	...	Ray. K.; Siy. K.; Bala.; Galle Tagg.	...	

## A.—Natural Objects, Fruits, &amp;c — continued.

English.	Sinhalese (ordinary).	Conventional Word.	District where used.	Remarks.
Thorn	... katuva	... paraṇḍala	... Tagg.	... The ordinary meaning is 'with- ered leaf.'
Tobacco	... dun-kola	... (1) roḍu-kola	... Ray. K.; Bala.	... Roḍu = saw-dust.
		... (2) mat-karaṇṇā	... Galle	... The intoxicator.
		... (3) titta-kola	... do.	... Bitter-leaf.
Toddy	... rá	... (1) bora-diya or bora- gagula	... Ray. K.; Siy. K.	... Sediment-water.
		... (2) sudu-vatura	... Galle	... White-water.
Water	... vatura	... gagula	... Ray. K.; Siy. K.; Galle; Tagg.	... <i>Gagula</i> means 'a rapid,' or 'small waterfall' in a brook. See the remarks by Dr. Goldschmidt on the changes in the meaning of the <i>vatura</i> , C.A.S. Journal, 1879, p. 29. Cf. <i>garguli</i> .

## B.—Implements, &amp;c.

Bag	... malla	... (1) puranné	... Kég.	... } That which fills.
		... (2) puravannáva	... Siy. K.	... }
		... (3) katupana	... Ray. K.; Bala.; Galle;	... In Kégalla, <i>katupana</i> = box.
			... 'Tagg.	
Basket	... kúḍé	... (4) peḷella	... Galle	... <i>Veḷa</i> = creeper; <i>mána</i> = measure,
		... veḷ-mána	... Tagg.	... —hence a measure made out of a creeper.



Broom (large)	... maha-idala	... kaṭumāna	... Kég.; Tagg.	... <i>Kaṭava</i> means "anything with a sharp point." Cf. <i>liyanākaṭava</i> .
Broom (small)	... hīn-idala	... (1) iti-māna	... Tagg.	... <i>Iti</i> = "twigs."
Cloth	... redda	... (2) bóla-atta	... Kég.	... <i>Ból</i> = "paddy chaff"; <i>atta</i> = "branch."
		... (1) ahura	... Ray. K.	... <i>Ahuraṇā</i> = "to put together."
		... (2) vaṭa-badanna	... Galle	... "The encircler."
		... (3) vastraya	... do.	... An old word (Sanskrit).
Foot	... kakula	... goyi-pōruva	... Kég.; Tagg.	... <i>Pōruva</i> = "the wooden implement for smoothing the mud after ploughing." Cf. as slang "beetle-crusher."
House	... gedara	... (1) kūḍuva	... Ray. K.	... <i>Kūḍuva</i> = "nest," Cf. Tamil <i>kūḍam</i> , "house." (Sanskrit, <i>kūṭa</i> )
Knife	... pibiyé	... (2) nivahana-bóya	... Galle	... <i>Nivāsana</i> = "dwelling-place."
Laha (measure)	... láha	... kapannává	... Bala.	... "The cutter."
		... (1) goyiyáva	... Kég.	... "The cultivator."
Mamoty	... udella	... (2) yála; yala-goyiya	... Ray. K.; Siy. K.; Galle	... —
		... bin-liyaná	... Kég.	... "Earth-cutter." Cf. Tamil.
		... bin-liyannáva	... Bala.	... Tam. <i>maṇ-veḍḍi</i> . ? <i>Liyaná</i> , instead of <i>liyaná</i>
Mat	... peḍura	... (1) aturanné	... Kég.	... } "That which spreads out."
		... aturannáva	... Ray. K.; Siy. K.	... } "That which rolls up."
		... (2) akullanáva	... Bala.	... <i>Sivuru</i> = "robes,"
		... (3) sivurupána	... —	... <i>Vaṭa</i> = "round."
Money	... kási	... (1) vaṭa-vannan*	... Ray. K.; Bala.	... —
		... vaṭa-van	... Siy. K.	... —
		... vaṭa-vanná	... Galle	... —
		... vaṭa-vanuvan*	... do.	... —
		... vaṭtan*	... do.	... <i>Paturu</i> = "splinters"; <i>paturumalla</i> = "bag." C. A. S. Journal, 1883, p. 55.
		... (2) tani-paturu	... do.	...

## B.—Implements, &amp;c.—continued.

English.	Siphaliese (ordinary).	Conventional Word.	District where used.	Remarks.
Pot (cooking)	valanda	kalageḍiya	Kég.	<i>Kala</i> (Tam. <i>kalam</i> ) = pot; <i>geḍiya</i> = "bulb." It appears to mean "anything round or of a bulbous shape."
Pumpkin or (gourd) for carrying water	labu-geḍiya	tittayá	Tagg.	<i>Tuttayá</i> = "a kind of small fresh-water fish"; <i>titta</i> = "bitter."
Rope (yoke)	bána	veḷ-bóya	Ray. K.	"A piece of creeper."
Stick, for separating the straw from the ears	ukunu-ḍetta	ḍeti-goyiyá	Ray. K.; Siy. K.	<i>ḍeti</i> = "the teeth of a saw."
Stick (goad)	keviṭa	gon-kóyva	—	"Cattle-stick."
Sickle	ḍeketta	liyanná-katva	Kég.	"The cutting sharp-pointed instrument."
Smoothing-board	póruva	liyannáva	Ray. K.; Bala; Galle	"The cutter."
Spoon	benda	goyan-ketta	Tagg.	"Crop-knife."
Winnow	kulla	goyiya	Ray. K.	? <i>Goyiyá</i> .
		poru-goyiya	Siy. K.	—
		(1) mánapoyá	Kég.	"The measurer."
		(2) turankuranná	Bala.	"The separator."
		yatura	Kég.; Ray. K.; Siy. K.; Galle	<i>Yatura</i> means "any kind of machine" not merely "key," the ordinary meaning of the word.
Man	minihá	goyiyá	Tagg.	Cultivator.
Woman	gēni	goyembayá	Bala.	—
		goyi-amma	do.	A word for "women" used in Bala-piṭiya district is <i>bōtiyá</i> .

## C.—Animals, &amp;c.

	...	goṇá	...	(1) ela-ambáruvá ambáruvá	...	Tagg.	...	Cf. <i>ela-dena</i> , the ordinary word for "cow," "the horned animal"? Cf. "horn-beasts," (As you like it, Act III, Sc.3.) See under "grain," ante. <i>Han</i> = ? "horns." <i>Gana</i> is an old word equivalent to <i>harah</i> .
Bull	...		...		...	Tagg.	...	"The donkey."
Buffalo	...	mí-haraká	...	(2) watu-ambáruwá (3) handandá (4) gavaden ambáruvá	...	Kég. Bala. Tagg. K.; Siy. Ray. K.; Tagg. Galle; Tagg.	...	"The quadruped." <i>Hola</i> = "snout." "The round black mass"? Cf. <i>kala-geḍiya</i> , "pot."
Bear	...	valaha	...	(1) kaludévá (2) gamayá	...	Tagg. do.	...	Cf. <i>goṇi-embayá</i> , ante.
Boar	...	úrú	...	(1) hatarayá (2) hoṭabariyá (3) kalugeḍiyá	...	Kég. Ray. K.; Bala.; Tagg. —	...	"Old man of the woods." "Ground-scratcher." "The scratcher."
Chetah	...	kotiýá	...	kaugedi-emboyá	...	Galle	...	"The crower," "chanticleer."
Cock	...	kukulá	...	beddé-muttá (1) bin-pahurá (2) pahuru-gánná (3) anḍalanná	...	Tagg. Kég.; Ray. K. Galle do.	...	<i>A'udhaya</i> = "instrument." <i>Rabbādaya</i> = "ripe arecanut."
Deer	...	muvá	...	āvudakárayá	...	Tagg.	...	<i>Rabbādayá</i> is a name (male) among the Kandians.
Deer (mouse)	...	veḷi-muvá	...	rabbodayá	...	Kég.	...	"The great animal," Cf. the conventional word for elephant used by Tamils, <i>perum-pollán</i> .
Elephant	...	aliyá	...	(1) maha-bólá maha-embayá	...	Kég.; Galle Galle	...	"The clever (or ferocious?) animal."
	...	etá (tusker)	...	(2) patu-bariyá (3) et-embayá	...	Siy. K. Galle	...	—

C.—*Animals, &c.—continued.*

English.	Sinhalese (ordinary).	Conventional Word.	District where used.	Remarks.
Elk	góná	(1) karakolayá (2) ambáruvā	Tagg. Kég.	...
Fish	málu-kúriyá	(1) katu-goyiyan* (2) vēnjana	Ray. K. Siy. K.	... ... This word is also used by hunters <i>Karakola</i> , "a kinds of leaves." See under "Bull." p "The prickly cultivator." <i>Vēnjana</i> = <i>vyanjana</i> = "curry." Cf. <i>bat málu</i> , "rice and curry." "The nippers." <i>Konahannā</i> = to "pinch," "nip." p "The feathered animal." "The cup-eared." "He who cries <i>kés</i> ." This, I understand, is the name of the king of the monkeys in the <i>Rámáyāna</i> .
Hare	hává	(3) konussannó konahannan* (4) pilibariyan* kapōtuwá	Galle Galle; Bala; Kég. do.	...
Monkey (brown)	rilavá	(1) kēs-gahaná (2) vátiyá	do. Tagg.	...
Monkey (grey)	vandurá	(1) kalugediya (2) gas-góná	Kég. Galle; Tagg.	...
Porcupine	ittévá	(1) kúrukárayá (2) kúrupuppanná	Bala. Tagg.	...
Tick	kintula	ibbá	—	...
Animal	—	(1) embayá	Galle	...
		(2) bariyá	Ray. K.; Siy. K.; Kég.	...
				<i>Goyt-embayá</i> = "cultivator," <i>kálu-geḍi</i> = "boar," <i>maha</i> = "elephant," <i>et</i> = "elephant," <i>hā</i> = "hare," <i>rila</i> = "monkey," <i>Hoḍa-bariya</i> = "boar," <i>patu</i> = "elephant," <i>piṭi</i> = "fish."

## D.—Verbs.

Chew (betel)	...	kanavá	...	bókarana vá	...	Tagg.	...	"To multiply."
Come	...	enavá	...	lesavenavá	...	Kég.	...	{ Lasu = "speed," so that these words may mean, "to be quick,"
	...		...	lasvenavá	...	Bala.	...	"to hasten."
Cook	...	pihanavá	...	idavanavá	...	Tagg.	...	Literally, "to cause to ripen."
Drink	...	bonavá	...	(1) tarakaraṇavá	...	do.	...	"To make fat." "It is raining" =
	...		...	(2) puravanavá	...	Ray. K.	...	gaguld tarakaraṇavá.
	...		...	(3) jayakaraṇavá	...	Galle	...	"To fill."
	...		...	(1) bandinavá	...	Kég.	...	Jayagananā in ordinary Siphalese means "to conquer."
Eat	...	kanavá	...	(2) puravanavá	...	Tagg.	...	"To tie."
	...		...	(3) jaya-karaṇavá	...	Tagg.; Galle	...	See under "drink."
	...		...	(4) udavukaraṇavá	...	Ray. K.	...	do.
	...		...	(5) kotábánavá	...	Siy. K.	...	—
	...		...	(6) vēda vindinavá	...	Galle	...	—
Go	...	yanavá	...	puravanavá	...	Kég.	...	"To undergo labour."
Hasten	...	ikman-karaṇavá	...	sēdara-karaṇavá	...	Ray. K.	...	See under "drink."
	...		...	sēdēru-karaṇavá	...	Galle	...	—
Kindle	...	pattu-karaṇavá	...	(1) rat-karaṇavá	...	Siy. K.	...	"To make hot."
	...		...	(2) udavū-karaṇavá	...	Galle	...	See under "Eat."
	...		...	(3) pavat-vanavá	...	Tagg.	...	"To cause to exist."
Measure	...	maninavá	...	(1) yallanavá	...	Kég.; Siy. K.	...	? Yallanava, from yāla; hence "to separate into yālas." See (2.)
	...		...	(2) yāla-gabanavá	...	Tagg.	...	—
	...		...	(3) sīru-karaṇavá	...	Bala.	...	"To put in an orderly manner."
	...		...		...		...	Sīruvaṭa = "in an orderly manner."

## E.—Miscellaneous.

English.	Sinhalese (ordinary).	Conventional Word.	District where used.	Remarks.
Place	damahaná	(4) goyikam-karanavá (1) pur-vanavá (2) sélaruva-goyikam-karanavá	Galle Ray. K. Galle	"To cultivate." See under "Drink" and "Eat." See under "Hasten" and "Measure." Perhaps this means "hasten to place." "To lay the high (stalks) low." "To cut and fell." — From <i>rēsa</i> = "a multitude." — —
Reap	kapanavá	(1) uhan-bánavá (2) liyá bānavá	Kég.; Tagg. Ray. K.; Bala. Galle; Tagg. Siy. K.	
Stack	goḍa-gahanavá	rāhi-karanavá iḥiya-karanavá kandu-karanavá bitara vadanavá; biju-vadanavá	Tagg. Galle	
Sow	vapurānavá	madavanavá maḍinavá mēduwan-karanavá	Kég.; Tagg. Ray. K.; Siy. K. Galle	"To increase the seed." "To bruise," "crush." See under "Straw."
Thresh	pāganavá	ṇavá (1) hulaḥ karānavá (2) mōlambānavá	Tagg. Ray. K. Galle	<i>Hulanga</i> = "wind." <i>Mohola</i> or <i>mōla</i> = "pestle for cleaning the husks from the rice." <i>Ambanavá</i> = "to drive away." Thus, as a termination, } = "ashes." <i>alu-bōya</i> , <i>yakunta-bōya</i> }
Winnow	pāhinavá	bōyak	Ray. K.; Siy. K.; Bala.; Galle; Tagg.	
A little, a piece, some, one	ṭikak	...	...	...

			... Siy. K.	<p><i>amu-bôya</i>, <i>kurakkan-bôya</i> } "kinds of grain." <i>Rambakan-bôya</i>, "plantain"; <i>lanu-bôya</i>, "a piece of rope"; <i>vêl-bôya</i>, "a piece of rope"; <i>raita-bôya</i>, "some fire"; <i>rasa-bôya</i>, "some jaggery"; <i>goyan-kola-bôya</i>, "a stack of paddy"; <i>pengiri-kola-bôya</i>, "a betel quid"; <i>keniti-bôya</i>, "a piece of goad."</p> <p>Thus <i>pengiri-kola-bôyi</i> = "there is no betel." The word <i>bô</i> used here and in the example immediately preceding, literally means "much."</p> <p>In the interior villages of the Balapitiya district (and probably elsewhere), <i>bôyi</i> is used for "no."—I presume as a polite expression. It is, I believe, the proper term to use to a priest when refusing him alms. Cf. the Kandyan use of <i>âyû bôvan</i>, as a sort of "I beg your pardon."</p>
There is not	... né	... bôyi	... Rây. K.; Siy. K.; Bala. Galle; Tagg.	

II.—TAMIL, THRESHING-FLOOR WORDS.  
A.—*Natural Objects, Fruits, &c.*

English.	Tamil (ordinary).	Conventional Word.	Remarks.
Arecanut	pákku	kodđai	Used in Púnakari.
Benzoin	chámpiráni	pukaichaṭ-káraṇ	Given by Winslow as meaning "any kind of seed without a husk," "the smoker."
Betel	vettilai	váḍal	"Withering"; <i>váḍal vettilai</i> is given in Winslow.
Camphor	karppúram	velichchakkáraṇ	"Chewing betel and arecanut" = <i>koḍḍai váḍal mettai</i> .
Chunam	sunṇámpu	suliḍuváṇ	"The shiner." "To burn camphor" = <i>velichchakkáraṇ</i> <i>káḍḍa</i> , "to show a light."
			"The inflamer," from <i>sullida</i> , "to smart," "have a pungent taste."
			Winslow gives <i>vellai</i> as one of the words for "chunam."
			Cf. with the Sinhalese threshing-floor word <i>suduvá</i> .
Chaff	pataṭ, sappadḍai	(1) muṇṇóḍi	P "That which runs before." Given by Winslow as meaning "the leading demon among the devils, supposed to traverse streets in time of pestilence."
			"The runner;" used in Púnakari.
			"Paddy mixed with chaff."
		(2) óḍḍakkáraṇ	<i>Kantu</i> in Winslow = (1) "a rope for tying oxen together by the neck"; (2) "the heap of straw round the threshing-floor"; (3) "the heap of chaff which forms outside the threshing-floor."
		(3) kantu patar	
		(4) kantukalam	
		(5) polikkantu	
		(6) karupkantu	<i>Karupkantu</i> = "the second range of chaff next to the <i>polikkantu</i> " (Winslow). For <i>poli</i> see under "Paddy."



Cocoanut	tép-káy	...	(1) kodđən (2) kodđan	... Winslow gives <i>kodđən</i> , as used at the threshing-floor, for "cocoanut." Its primary meaning is "mallet"
Dung (cattle)	cháni	...	(3) kađiváyañ (4) vellaiváyan (1) kól	( <i>kađu</i> = "to beat.") <i>Kađi</i> = "brightness," "beauty;" <i>vellai</i> = "whiteness." Used in Púnakari. Cf. (2). This word has many meanings; from "stick" up to "beauty," "elegance."
Fire	neruppu	...	(2) pór peru-velichcham velichcham tésikkáy	See under "Stack." "The big lamp." "The lamp" or "light."
Lime (fruit)	elumichchampaḷam	...		Winslow gives this word as used among physicians. Cf. Sinhalese <i>dehi</i> .
Margosa leaf	véppilai	...	pattiri	"The leaf"
Paddy	nellu	...	(1) kúrañ	Given in Winslow as meaning "a kind of rice." It is used, however, in the conventional language of the Púnakari District to mean "paddy generally."
		...	(2) tavantu	<i>Kúrañ</i> = "pointed."
		...	(3) poli	This is the word used in the Islands District. Possibly from <i>tavattu</i> , "to separate."
		...		"Unwinnowed paddy or other grain" (Winslow); the verb <i>poli</i> means "to increase." <i>Poli</i> is the auspicious word shouted by the men while engaged in the work of threshing, &c.
Plantain fruit	válaippaḷam	...	kañi	The fruit ( <i>kañi</i> = "to ripen").
Rain	maḷai	...	kávéli	See under "Water."
Rice (boiled)	chóru	...	(1) alukuni (2) iñkuni (3) amutu	Either the "crying from <i>alū</i> ," or "the decaying one." "The sluggard" (used in Púnakari).
		...		Given in Winslow as meaning (1) "ambrosia"; (2) "sweetness"; (3) "water"; (4) "milk"; (5) "boiled rice."
Sand	maṇal	...	vayirappoli	"Diamond grain."
Stack (paddy)	súḷu	...	pór	The original meaning of <i>pór</i> is "fight."

A.—*Natural Objects, Fruits, &c.—continued.*

English.	Tamil (ordinary).	Conventional Word.	Remarks.
Straw	vaikṭōl	polikṭoḍi	<p><i>Kayi</i> = "hand," <i>kūlam</i> = "rubbish of straw."</p> <p>"Burning"; <i>karukku</i> = "to scorch, burn"</p> <p>"The burner." "Smoking tobacco" = <i>karukkuvaṭṭai</i>.</p> <p>This word seems to be the name of the Kávéri river, which is famed for the superiority of its water. See Percival's "Tamil Proverbs," 2nd Ed., No. 2,502.</p> <p>"The flood." See the remarks by Goldschmidt on the changes in the meaning of the Sinhalese word <i>vatura</i>, which at one time meant "a shower of rain," or "any violent flood." C. A. S. Journal, 1879, p. 29.</p> <p>Given in Winslow as meaning "muddy water" (<i>kalaṅku</i> = "to be stirred up like water," "agitated").</p> <p>"Cow-dung water" = <i>pol kalaṅkal</i>.</p> <p>"Wind-king" (Sanskrit). "It is blowing" = <i>vátaráyaṇ kavivitu</i>. "Early thought and speech do not distinguish as we do between 'the blower' and 'the blast.' Thus we find in the Vēda hymns addressed to Vāya 'the blower,' and to Vāta 'the blast'; but this, too, as a masculine, not as a neuter."—<i>Max Müller</i>.</p>
Straw (paddy mixed with)	—	kaikkūlam	
Tobacco	pukaiyilai	(1) karukkal (2) karukkuvaṇ or karukkuvaṇ	
Water	taṇṇir	(1) káveli or káveri (2) vellam	
		(3) kalapkal	
Wind	káttu	vátaráyaṇ	

B.—*Implements, &c.*

Axe	...	kaikkatti	...	kaikkattik-kollai	..	<i>Kollai</i> = (1) "a smith of any kind"; (2) "blacksmith"; (3) "mason's trowel."
Bag (ola)	...	umal	...	umal-peruvāyaṇ	..	—
Basket (ola)	...	kaḍakam	...	kaḍakap-peruvāyaṇ	..	—
Basket (measuring)	...	aḷavuppeḍḍi	...	iḷācham	...	—
Cup	...	karakam	...	karakap-poli	...	—
Lacham (measure = 8 quarts)	...	iḷācham	...	(1) viyāḷaṇ	...	Used in Pūnakari.
Mamoty	...	maṇveḍḍi	...	(2) kaṇakkāṇ	...	"The counter."
Mat (threshing)	..	pāy	...	maṇveḍḍik-kollai	...	See under "Axe."
Measure (with wide mouth)	..	kottu	...	(1) sarasarappāṇ	...	"The rustier," an imitative word.
Rick-cover	..	kudil	...	(2) pāy-nedumaṇ	...	<i>Nedum</i> = "to extend," "grow long."
Rope	...	kayiru	...	(3) pāy-muḍaiñchāṇ	...	<i>Muḍai</i> = "to plait," "braid."
				kottup-peruvāyaṇ	..	See under "Bag."
				kudil-peruvāyaṇ	...	do.
				(1) kantu	...	—
				(2) karavāṇ	...	—
				polikkodḍikaravāṇ	...	—
				(3) kantuvāṇ	...	—
				(4) karumaṇ	...	—
				(5) aḍuvāṇ	...	—
				(6) attiri, rope attached to the centre stake of the threshing-floor	...	"The joiner."
Straw rope (for guarding the threshing-floor)	...	vaikkal-puri	...	purippāmpu	...	"Snake-rope."
Sickle	...	arivāṇ	...	kollai	...	See under "Axe."

## B.—Implements, &amp;c.—continued.

English.	Tamil (ordinary).	Conventional Word.	Remarks.
Stick for separating the straw from the ears	mudaykal taḍi ...	(1) kūḷiyāḷ (2) vēlai-āḷ (3) vēlai-kāraṇ	"The cooly man." "The labourer."
Stick (goad)	... kēḍḍi	... poli-milāru	—
Winnow	... milāru	... poli-māru	—
	... chuḷaku	... kullam	Cf. Sig. <i>kulla</i> (Sanskrit)

## C.—Animals.

Cat	... pūnai	... puṇaippōli	See under "Man."
Cow	... pasu	... pasuppōli	do.
Cattle	—	... pōlikaḷ	—
Dog	... nāy	... vāi iṇavāṇ	An imitative word. Cf. Sig. <i>ballā</i> .
Elephant	... ānai	... perum-pollāṇ	"The great animal." Cf. Sig. <i>maha-bōlā</i> .
Man, person	... āḷ	... pōlaṇ	Cf. <i>bōlā</i> or <i>maha-bōlā</i> . <i>Pōlaṇ</i> is not given in Winslow. Is it from <i>pōtu</i> "to be similar," hence <i>pōli-vāṇ</i> "one who resembles another, an equal?" (Cf. Sig. <i>bolan</i> , a familiar term of address, "fellow.") <i>Pōlamārkaḷ</i> = "the subordinate farm-servants," "the men." The feminine form is <i>pōli</i> , with which compare the Sig. <i>bōliyō</i> = "women" (a word used in Balapitiya District). Both <i>polan</i> and <i>pōli</i> are found as affixes in words denoting different animals (see the preceding

examples). *Pōlan* in fact, is a corresponding word to the Sip. conventional word *embayā*. *Pōt*, I think, must be the word quoted by J. Alwis, from an article in the Bombay A. S. Journal, as *polip*, the final *p* belonging to some word following *poli* in the sentence. See C. A. S. Journal, 1867-70, p. 14.  
 "The walker" given in Winslow, but not specially as a threshing-floor word. "A team of oxen" = *naḍa-yaṇkoḍi*.

Ox

... erutu

... nadayaṇ

...

## D.—Verbs.

English.	Tamil (Conventional Word).	Remarks.
Chew (betel)	...	This word appears to be derived from <i>koḍḍaṇ</i> (see under "Cocoanut"). It is given by Winslow as a provincial word used in harvest. <i>Naḍaiyaṇ poliyaṇ koḍḍippikku</i> , "the bullock feeds on the threshed rice." (Winslow).
Drink	...	
Eat	...	
Smoke (tobacco)	...	
Collect the grain	...	
	... } <i>koḍḍippikka</i> ...	"To make a grain circle."
	... } <i>poli vaḍḍaṇ seyya</i> ...	Literally, "to cause to increase." Cf. the Sip. euphemistic words <i>vaḍa-nava</i> , <i>bōharanavā</i> .
Come	...	"(The paddy) has fallen out (of the ears)" = <i>perukki viḍḍatu</i> .
Go	...	"To sprinkle with cow-dung water" = <i>polkulaṇkalitperukka</i> .
Sprinkle (cow-dung water)	...	"To sweep the threshing-floor" = <i>kalutaiipperukka</i> "gather the scattered corn into a heap."
Sweep (the threshing-floor)	... } <i>perukka</i> ...	"To measure" = <i>mukāvi perukka</i> .
Untie	...	"Go and bathe" = <i>kaṇaṇkal mukāvipperukka</i> .
	...	"Take (it) away" = <i>iyaṇvipperukka</i> .
	...	"Bring (it)" = <i>iyaṇpu</i> .



E.—*Miscellaneous.*

There is a peculiar method of notation in use among Tamil cultivators, similar to a system described by the late Mahá Mudaliyár L. De Zoysa, as found in ancient Sanskrit and Singhalese works.\*

Thus, one person = *kaddayadiyitpolan*, because there is one centre pole (*kaddai*) in the threshing-floor, or perhaps one man whose duty it is to fix it there (*kaddaippolan*). In the Singhalese system "one" is represented by *Méru*, because there is but one Méru mountain in the world.

"Two persons" = *kavaiólépolamár*. *Kavai* means "the fork of a branch." In Singhalese *nétra* (eyes) = 2.

"Three persons" = *chúlampólépolamár*. *Húlam* = "trident." In Singhalese *Siva* (who has three eyes) = 3.

"Four persons" = *vétampólépolamár*; so in the Singhalese system *Véda* = 4, because there are four Védas.

"Five persons" = *kaipólépolamár*, because there are five fingers. In the Singhalese system *sara* = 6, because there are six tastes.

I understand that similar fanciful methods of representing numbers are in vogue in the bazárs.

## II.—SINGHALESE CULTIVATORS' SONGS.

1 — *Whilst Sowing.*

බලගල කන්දේ හිම ව	○
කසා හතා එම විගස	○
මුල්ලිපු වපුරයි සනික	○
සහරවරම් දෙවියෝ එව්	○
සහරකරේ වැට බැඳීම	○
ගොසි සැමදෙනා ආව් එව්	○
පළමුව සිටි මුල්ගොසිය	○
දෙව්පිහිටයි සැමදෙව්තු	○
ගොණගලේ පුර වැඩීම	○
දහසක් රජවරු වැඩයි	○
මහසක්වළ හිම මැදිකො	○
වැඩ කෙරුවයි සඳෙනෙක් සි	○
මුල්ගොසියා ගුරුපමුර	○
සදමන් කිරිමුහුන් එව්	○
කිරිමවු දහසක් එමව්	○
ගෙනහා දුන්නේ විගස	○

Balagala kandé hima vaṭa  
 Kapá taná ema vīgasata  
 Mulbiju vapurayi sanikaṭa  
 Sataravaram deviyo eviṭa  
 Satara karé veṭa bēndimaṭa  
 Goyi sēmadena avi eviṭa  
 Paḷamuva siṭi mulgoyiyaṭa  
 Devipihīṭayi sēma devituta  
 Goṇāgalé puraveḍimaṭa  
 Dahasak rajavaru veḍa siṭa  
 Mahasakvaḷa hima meḍikoṭa  
 Veḍa keruvayi sadenek siṭa  
 Mulgoyiyá gurupaṇḍuraṭa  
 Sadamin kirimuhun eviṭa  
 Kirimavu dahasak emaviṭa  
 Genná dunné vīgasata

[When all the fields are well prepared,\*  
 Which lie round Balagala hill,  
 Right quickly then the seed is sown  
 By the Four Regents of the earth.†]

\*I cannot vouch for perfect accuracy in these translations, the meaning in some places being very obscure—at any rate to one who is not “to the manner born.”

† “Below the highest sphere four regents sit,  
 Who rule our world.”—“Light of Asia,” 8th ed., p. 1.

*At the Birth of Buddha.*

“When they brought the painted palanquin  
 To fetch him home, the bearers of the poles  
 Were the four regents of the earth, come down  
 From mount Suméru—they who write men’s deeds  
 On brazen plates—the Angel of the East,  
 Whose hosts are clad in silver robes, and bear  
 Targets of pearl: the Angel of the South,  
 Whose horsemen, the Kumbhandas, ride blue steeds,  
 With sapphire shields: the Angel of the West,  
 By nágas followed, riding steeds blood-red,  
 With coral shields: the Angel of the North,  
 Environed by his yakshas, all in gold,  
 On yellow horses, bearing shields of gold.  
 These with their pomp invisible, came down  
 And took the poles, in caste and outward garb  
 Like bearers, yet most mighty gods.”—*Ibid.*, pp. 4, 5.

See also J. Alwis’ “Contributions to Oriental Literature,” Part II., pp. 113, 114, for an account of the four guardian *dēvas*, by the Rev. R. Spence-Hardy, upon which the description in the “Light of Asia” would seem to be founded.



Then come the numerous husbandmen,  
On the four sides a fence to raise,  
While to the leader of the band  
The favouring gods assistance give.\*

His heart is filled with joys divine,  
When Goṇagala's fields are sown,  
A thousand kings the rites attend, †  
The great world's bounds by them enclosed.

Six persons carry on the work,  
Milk-leaven then the chief provides  
For offerings meet ‡—and to the feast  
Mothers-of-milk a thousand bids. §]

\* *Devipihīyāyī*.—See C. A. S. Journal, 1883, p. 59, note.

† *Puraveḍimaṭa*.—A correspondent writing to the *Ceylon Observer* says: "Whether in *maha* or *yala* when the field is properly ploughed, the cultivator observes a favourable *nekata* to sow the first seed; for which purpose a small space of ground, where two embankments meet, is prepared. When the first seed is sown, a branch from the *sabarala*, a cocoanut-flower, and a bit of saffron are fixed on the spot, that it may be thus exactly distinguished. This ceremony is called *Puraveḍima*. When harvest is at hand, the portion of corn in this distinguished spot is first reaped by some person who is not a member of the family. It is kept, to be dedicated to the gods, on an elevated stick until the harvest is ended, is threshed in a separate place, and the paddy of that portion forms a part of expense, either of the dance called *gammaḍu*, or the feeding a *kapuvā*, a demon priest."

According to Mr. Bell, *Puravaḍanavā* also means to begin the work of clearing. It is evidently an euphemistic expression used with various meanings. See C.A.S. Journal, 1883, p. 46.

‡ *Gurupaṇḍurata*. "The money offered to a god or demon is always called *paṇḍuru*, which means, "ransom money." C.A.S. Journal, 1865, p. 42. See also C.A.S. Journal, 1883, p. 58; also a gift to one's Teacher in grateful acknowledgment of his services.

§ "There is a certain *dāne* or alms-giving ceremony called *Kiri Ammā-warunne Dāne*, or "the alms of the mothers-of-milk," generally observed three months after the birth of a child. Besides other people, who are invited to the house to partake of food or *dāne* on the occasion, seven women, sometimes seven unmarried girls, named for the time *kiri ammālá*, or "the mothers-of-milk," are made to sit apart from the others, and are treated to a breakfast of boiled rice, plantains, and a sort of jelly called "milk," made of rice-flour, jaggery, or country sugar, and the juice of the cocoanut. The dishes of the others, who are treated on the same occasion, are different from these." C. A. S. Journal, 1865, p. 65.

(2)—*While Weeding.*

බින්තූන්තේ හිම වටකර තෙලනකල	ට
ඒ තූන්තේ සිටි ගොසි පුර වඩන කල	ට
අ ස්වැන්තේ කදිමයි ඒ කුඹුරුවල	ට
දෙවියන්තේ පිහිටයි මුල් ගොවියා	ට

Bintenné himavaṭakara nelanakalata  
 E'tenné siṭi goyi puravaḍanakalata  
 Asvenné kadimayi é kumburuvalata  
 Deviyanné pihitayi mulgoviyāta

[When the fields are weeded round Bintenna,  
 When the husbandmen have there the rites performed,  
 The crop is then a pleasant sight to see,  
 May the gods grant their help to the farmer chief.]

(3)—*While Threshing.*

මුදුනේ යන ගොන් රජු	තේ
තොපෙ බලයෙන් කොලමයි	තේ
ජලග යන නාමිබ	තේ
තොපෙ බලයෙන් කොලමයි	තේ
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Muduné yana gonrajuné  
 Tope balayen kola maḍiné  
 I'langa yana námbané  
 Tope balayen kola maḍiné

Apé noveyi mé kamatá  
 Sanda deviyanné kamatá  
 Apé noveyi mé kamatá  
 Iri deviyanné kamatá  
 Apé noveyi mé kamatá  
 Solí rajágé kamatá  
 Apé noveyi mé kamatá  
 Pāṇḍi rajágé kamatá  
 Apé noveyi mé kamatá  
 Gaṇa deviyanné kamatá

Samanala mahavehera usaṭa geṇeṭ purava mé kamataṭa  
 Makkama mahavehera usaṭa geṇeṭ purava mé kamataṭa  
 Keḷaṇiya mahavehera usaṭa geṇeṭ purava mé kamataṭa  
 Ruvanveḷi mahavehera usaṭa geṇeṭ purava mé kamataṭa

Ihalavelé tiyena beṭá geṇeṭ purava mé kamataṭa  
 Phalavelé tiyena beṭá geṇeṭ purava mé kamataṭa  
 Aṭukoṭuvala tiyena beṭá geṇeṭ purava mé kamataṭa  
 Geṇunné héma beṭá geṇeṭ purava mé kamataṭa

[On—king, leader of the team,  
 Lend strength the corn to tread;  
 Lusty steer \* that follows next,  
 Lend your strength the corn to tread.

This is not our threshing-floor,  
 'Tis the Moon-god's threshing-floor ;  
 This is not our threshing-floor,  
 'Tis the Sun-god's threshing-floor ;  
 This is not our threshing-floor,  
 'Tis King Soli's threshing-floor ;

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\* *Námbané*, a word found in both Sīḥalese (*námbá*) and Tamil (*námpaṇ*).  
 According to Winslow it is a provincial word, meaning "steer" or "bull-calf."  
 In Sīḥalese, "boar," = *āru-námbá*.

This is not our threshing-floor,  
 'Tis King Pāṇḍi's \* threshing-floor.  
 This is not our threshing-floor,  
 'Tis god Gaṇa's † threshing-floor.]

High as Samanala's Peak, fill with corn the threshing-floor ;

High as holy Mecca's ‡ shrine, fill with corn the threshing-floor ;

High as sacred Keḷani, fill with corn the threshing-floor ;

High as Ruvanveli's shrine, fill with corn the threshing-floor.

Bring the corn from highest tracts, § and pile it on the threshing-floor ;

Bring the corn from lowest tracts, and pile it on the threshing-floor ;

From *aṭuva* and *koṭuva* || bring corn to fill this threshing-floor ;

E'en the women's wonted share ¶ must help to fill this threshing-floor.]

\* Tamil, *Pāṇḍi-rāsaṇ*, the King of Madura: *Pāṇḍiyan*, any king of Madura, of the lunar dynasty: *Pāṇḍu*, a sovereign of ancient Delhi, the nominal father of the Pandava princes (Wins.). See "Hinduism," by Monier Williams, p. 112. "Indian Kings belonged to one or the other of two great families, which were held to have descended respectively from the sun and the moon. The former called *surya vapsa*, or solar dynasty; the latter, the *chandra vapsa*, or lunar dynasty. The solar dynasty was the more eminent of the two." ("Arichandra," translated by Sir M. Commara Swamy, note on p. 217.)

† Gaṇa, Gaṇesa, or Gaṇapati, the Hindu god of wisdom, and remover of obstacles.

‡ Compare the song from the Kalutara District, given by Mr. Bell, in which reference is also made to "Mecca's sacred foot." (C. A. S. Journal, 1883, p. 53.) There must have been some Moormen, I should think, in the villages in which these songs were composed, whom it was desirable to conciliate.

§ *Ihala* and *pahala eḷapaṭa*, the portions of a field which are respectively nearest to and furthest from the tank which irrigates it.

|| The *aṭuva* is a store for paddy, either a detached building or under the same roof as the house. The *koṭuva* is a shelf or platform used for the same purpose, and supplementary to the *aṭuva*, *Aṭukoṭuvāla* may be merely a re-duplication, such as is common in Sinhalese and Tamil. Cf. with this and the two preceding lines the song above referred to, given by Mr. Bell, part of which is almost identical with them :

Ihala velé tibena beṭat  
 Pahala velé tibena beṭat  
 Aṭu-koṭu-vaḷa tibena beṭat  
 Eḍa puravan me kamataṭa.

¶ The portion paid to the women as hire for their labour.

NOTES ON THE ORNITHOLOGY OF THE  
BALANGODA DISTRICT.

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BY FREDERICK LEWIS, Esq.

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My acquaintance with this District ranges from January, 1879, since which period I have taken more or less constant ornithological observations, which I venture to condense into the form of a Paper, showing the number of species that have fallen within my observation, their range, migration, and, where possible, their nidification.

In order to render this Paper as complete as ornithological science requires,—a want beyond the mere enumeration of cases,—I have thought it best to describe the locality, its general physical condition, rainfall, and climate.

*Outline of the District.*—From an ornithological point of view, the geographical boundaries of a district are by no means satisfactory, as the winds and bends made by such limits are of necessity bound to enclose forms that are common to both sides of the geographical point of demarcation.

It therefore becomes more suitable to adopt fixed lines, which, though seemingly arbitrary, are very convenient and clear. With this in view, I have drawn lines which enclose as nearly as possible the district I purpose describing, while, at the same time, fixing definite boundaries. According to the lines I have drawn, the district may be said to be bounded on the north by the great chain of hills dividing the Central from the Western Provinces, from Miriyakotakanda to Nonpareil estate; on the east by a line from the Nonpareil estate to the Bilihul-oya resthouse, and in a southerly direction from the resthouse to the Lañkābarana estate; on the south by a short line due west from the Lañkābarana estate to the 78th mile-stone on the Colombo-Badulla-road, at a place called Palla-kanda; on the west by a line running north-west to a

trigonometrical station situated on the boundary of Agar's Land tea estate, and known as Balakotenna, and connected from that station with Miriyakotakanda, the starting point first named. This includes the whole of Balangoda proper ; and from the length of my list of species, I think it will be found to cover a wide number of forms, especially in proportion to the area of land.

*Geographical Outline.*—This may be roughly said to resemble a basin, closed on the south, west, and north by ranges of hills, and open on the east. The two chief ranges are those on the north, which are a continuation of the Adam's Peak and sister mountains, and the Pettiyagala hills on the south, that are more or less connected with the first by a number of broken and undulating spurs passing through the Bambarabotuwa district, towards Kóndurugala.

Miriyakotakanda is approximately 5,800 feet, from which the dividing range descends into a saddle, continuing to rise as it goes eastward till it reaches Etamoruwa at 6,600, overlooking Bagawantaláwa. Deteniyagalla is about 6,300, and, viewed from below, it looks like a huge sugarloaf towering above the grass lands at its foot.

Pettiyagala, on the southern range, is over 4,000 feet, sloping down to Balangoda town, that stands on the eastern base of the range at an elevation of 1,776 feet, and facing Kirindigala on the east ; that is, part of a small and distinct line of hills, separate from either of those mentioned above. The altitude in consideration, therefore, is between, approximately, 1,600 (at the 78th milestone) and 6,600, or a vertical range of 5,000 feet.

The southern aspects of both the dividing range and the Pettiyagala chain are equally precipitous, being wholly inaccessible to ordinary passage throughout wide extents of ground, and it is only where the rocks give support to soil and trees that a means of ascent can be found. Below Miriyakotakanda, and onwards to Deteniyagalla, huge walls of rock form the face of the hilly range, and it is with the utmost labour and difficulty that a traveller can get from one side to the other.

*Rivers.*—The Walawé-ganga is the chief river of the district, and takes its rise below and around Miriyakotakanda, from which a large tributary, known as the Oorawa-ēla, supplies a material portion to its waters. This branch has to descend over an enormous precipice, that is, I believe, the highest waterfall in the country. Looking up the fall from below, the water appears to come from the clouds, as no part of the land to the back of it can be seen, except from the opposite hill. The Boltumbé-oya, Boranga-ēla, Maha-oya, and Massena-oya are the chief remaining streams of any magnitude, or worthy of notice.

The Bilihul-oya is, of course, an important stream, but its rise is not made within the district, and only passes through a part of the locality before it finally joins the Walawé-ganga.

*Botanical aspect.*—The country to the west of the Balangoda town is chiefly large forest, that also clothes the northern range. The space formed and enclosed by this forest-clad area consists of chena, grass-land, and the coffee estates belonging to both natives and Europeans. The small district of Boltumbé, comprising a group of villages together at the foot of the Northern chain. Paddy fields, both large and small, dot about throughout the middle of the district, and wherever facilitated by the lay of the land. The forests contain a curious mixture of trees. The rocky faces of the hills are covered with the formidable *katukitul* or spiked palm (*Oncosperma fasciculata*), and lower down, where the temperature is warmer, cables of rattan (*Calamus rudentum*) chain trees together with their powerful grasp.

In the sandy soil exposed to the blasts from the south-west, there flourishes the ironwood (*Mesua ferrea*), that appears to be widely distributed in the district. *Malaboda*, or wild nutmeg (*Myristica laurifolia*), the favourite food of the Hill mynah, is both numerous and common to different elevations, but preferring an altitude above 2,000 feet.

*Del* or wild breadfruit (*Artocarpus nobilis*), is frequently found in the warmer localities, and affords food to both

birds and squirrels. *Bombax Malabaricum*, or red cotton, the *katu-imbul* of the Sinhalese, appears frequently below 3,000 feet, and attains a large size. During the flowering season this tree attracts a curious number of birds, that find food both in the flowers as well as on the insects that congregate upon them. *Kekuna* (*Canarium Zeylanicum*) is found in every native garden in the district, but I do not remember having ever seen it in forest. Cinnamon trees (*Cinnamomum Zeylanicum*) are not uncommonly found in the forest, together with a large number of species known as bastard cinnamon.

*Katuboda* (*Cullenia excelsa*) appears in many parts of the forest, but it is not very common. Ebony (*Diospyros ebenum*) occurs but very sparingly, and not above 3,000 feet as far as my personal experience goes. The *hora-gaha* or "thief-tree" (*Dipterocarpus Zeylanicus*), is frequently found in sheltered forests, at low elevations, where the Sinhalese use it for the gum-like oil that is extracted from it. The next well-known resin-yielding tree, the stately *dun* (*Doona Zeylanica*), is very numerous on the dividing range, but becomes comparatively rare below 2,500 feet. *Kina badulla*, *devata*, and many other valuable timber trees abound, too numerous to mention in a paper confined to ornithology, though their claims of interest would otherwise demand a much more extended notice than I am able at present to afford, even presuming that I was sufficiently qualified to render justice to such a task.

I am bound, however, to say a few words with regard to the grass and chena land botany. In the former, the wide extent of *mána* grass (*Andropogon Martini*), freely mixed with the patana or brake fern (both largely used by cinchona planters for "covering" and "shading" respectively), represent the most characteristic features of the so-called grass land. These wide areas of grass are here and there dotted over with the well-known patana oak, and are peculiarly interesting to the ornithologist. As many curious species may be found, such as *Dumeta albogularis*, *Pyctorhis nasalis*, *Prinia socialis*, and the ubiquitous *Cisticola cursitans*,



not to mention hawks, swallows, and bee-eaters that frequent such spots.

The chena is, of course, characterised by the presence of that impenetrable bush, *lantana*. This plant owes its spread in a great measure to birds that eat the fruit in large quantities, and carry the seed into open ground, where it quickly spreads from a single tree—if I may apply the word. *Lantana* affords a very close cover to many bush-loving species, and among them the jungle-fowl, that are quite safe from the collector's gun, as it is seldom worth the labour to attempt to pick up a small bird that has fallen into thick *lantana*.

Another common and conspicuous plant is the guava (*Psidium*) or *péra* of the Sinhalese. Near to the town of Balangoda, guava trees abound in countless numbers, affording during the fruit season food for birds, beasts, and man. So common, indeed, is this fruit tree, that plots of land abounding in it are called by the Sinhalese villagers *péra landa* or guava-chena.

The *walla-gaha* (*Gyrnops walla*) and the wild olive (*Elæscarpus serratus*) both occur in chena lands in moderate abundance, and afford fruit to some of the larger birds.

*Climate and Soil.*—From the middle of May to the 15th of October the winds from the south-west keep all vegetation in a perpetual state of unrest, when but few birds, compared to those in the remaining months of the year, are to be met with, excepting the more hardy and stronger species. During this time of the year the rainfall is much less in point of quantity than in the north-east monsoon, though the temperature is very much lower in proportion. Trees are frequently blown down, and exposed ones are rapidly denuded of leaves, and appear ragged and torn. Paddy fields are noisy with numbers of contrivances worked and agitated by the wind for the purpose of frightening off pigs and scaring buntings, though the villagers add a curious commentary on the value of these inventions by having boys, girls, and even men and women to yell and shout whenever a cloud of *goyan-kurulló* hover down upon the

ripening rice crops. From October, again, to May, the very opposite is the atmospheric condition of the year. All is quiet, and scarcely a branch moves, unless some storm of an unusual character has taken place. During this period of rest migratory birds visit the district, and the number and variety of species contrast curiously with the south-west months. The north-east rains are much heavier, though the duration of each storm is smaller than in the opposite monsoon. After a downpour, which sometimes exceeds three inches in a few hours, when the sunlight falls again upon the drenched vegetation, birds appear in the greatest profusion. Bulbuls, parrots, barbets, lorikeets, white-eyes, king-crows, shrikes, and many others congregate in flocks—I might say—at such times, and afford easy and abundant opportunities for the collector. In the evenings, after the sun has sunk below the hill ranges, and darkness begins to draw on, the congregation of crows, the returning flight of bee-eaters, the chatter of cattle mynahs, and the majestic movement of a flock of *koku* in a white and regular string as they retire to warmer regions, are sights indicative of the quiet and still north-east months, and possess a rare charm. At sunrise the valleys are hidden by long sheets of mist that melt as the day advances, when the migration of birds from their resting-places takes place. At this time the individual call-notes of many birds can be better studied than at any other time—a fact that is of use to the ornithologist in many respects when acquainting himself with the habits of tropical birds.

As rainfall is considered to be an important factor in the colouring of birds, it is also as well to bear the subject in mind.

The temperature varies both in regard to altitude and monsoon. At 2,300 feet elevation, at the burst of the monsoon from the south-west, dry- and wet-bulb readings gave the following result :—

15th May, 9 A.M.: dry 79°, wet 7°, dew point 72·3°, humidity, 80.

15th May, 2 P.M.: dry 7°, wet 72°, dew point 69·8°, humidity 84 ;

At the break of the north-east—

14th October, 9 A.M.: dry 84°, wet 74°, dew point 68·6°, humidity 64.

14th October, 2 P.M.: dry 84°, wet 74°, dew point 67·4°, humidity 57.

At 1,700 feet the average temperature stands at about 80°, and 10° less at 2,000 higher.

Space does not permit of my saying more than a very few words regarding soil. One of the most curious facts claiming attention, however, is the presence of cabook, which crops out in many places. A sandy quartz appears, at the foot of both ranges of hills, and a strata of large, white, boulder quartz lies along in an east and west direction between the villages of Bulatgama and Rásagala. Precious stones have been found in many places, and Bambaraboṭuwa is now sufficiently famous to need no further remarks on this head.

Plumbago, mica, and *kirimetta* also appear in various places throughout the district, but not in any very large quantities. The flat valleys also afford clay in sufficient quantity to enable the natives to manufacture bricks and tiles, tiled native houses being by no means uncommon among the more wealthy classes.

*Plan.*—Having thus sketched out the physical characters of the district, and before passing directly to the subject of this Paper, I wish to say a word respecting the plan I have arranged my notes upon. First, the accurate position of each is of importance from a systematic stand-point, and in this I have closely followed Captain Legge's arrangement as being the most modern.

Detailed description I have avoided, as space would not permit of such being done ; and in all cases that I could rely upon, I have given notes upon the nidification of examples. Where matters of ornithological interest occur, I have enlarged upon the subject, with the hope of rendering this Paper both of use as well as of interest.

1. *Circus cineraceus*, Montague's Harrier. A winter visitor. Common.

2. *Astur trivirgatus*, the Crested Goshawk. Common.

3. *Neopus Malayensis*, the Black Kite Eagle. Distributed throughout the district, but more numerous under 4,000 feet than above it.

4. *Spizæus Kelaarti*, the Ceylon Mountain Hawk Eagle. Common, both low down and at the highest levels.

5. *Spilornis spilogaster*, the Serpent Eagle. Seen near Balapgodā.

6. *Elanus cærulens*, the Black-shouldered Kite. Not so numerous as at higher elevations.

7. *Cerchneis tinnunculus*, the Kestrel. Numerous in the north-east monsoon.

8. *Scops bakamuna*, Scops Owl. Not uncommon in the lower parts of the district.

9. *Ninox scutulata*, the Brown Hawk Owl. Shot one specimen in April. Rare.

10. *Glancidium castanonotum*, the Chestnut-backed Owl. Very common, especially above 2,000 feet.

11. *Syrnium undranii*, the Devil Bird. Not uncommon.

12. *Palæornis torquatus*, the Rose-ringed Parroquet. I only know of this bird as a common and favourite cage bird among the natives.

13. *Palæornis cyanocephalus*, the Blossom-headed Parroquet. Very numerous about chenās and grass lands, but rarely ascending into the hills above 4,000 feet.

14. *Palæornis Calthropæ*, Layard's Parroquet. Numerous in the forests of the upper hills, but less so at lower elevations, where it appears to be local and confined chiefly to the heavily-wooded ranges.

15. *Loriculus Indicus*, the Lorikeet. Very common.

16. *Yungipicus gymnaphthalmos*, the Pigmy Woodpecker. Not uncommon under 3,200 feet.

17. *Chrysocolaptes Stricklandi*, Layard's Woodpecker. Common, and extending to 2,000 feet, when it becomes less so.

18. *Brachypternus Ceylonus*, Red Woodpecker. Confined to the lower parts of the district, where it is not uncommon, and to be found effecting the cocoanut and other trees in village gardens.

19. *Chrysophlegma xanthoderus*, the Southern Yellow-fronted

Woodpecker. This bird has only once come under notice, and in the lower parts of the district.

20. *Megalama Zeylonica*, the Ceylon Barbet. Numerous throughout the lower parts of district, up to 2,000 feet.

21. *Megalama flavifrons*, the Yellow-fronted Barbet. Extremely numerous.

22. *Xantholama rubricapilla*, the Little Ceylon Barbet. Very common, and breeding in the district.

23. *Hierococcyx varius*, the Common Hawk Cuckoo. A migrant to the district, and one of the first arrivals.

24. *Surniculus lugubris*, the Drongo Cuckoo. I have twice procured this bird, and on each occasion on chena land at 2,300 feet elevation.

25. *Coccystes coromandus*, the Pied Crested Cuckoo. Extremely rare, as far as my observations show.

26. *Eudynamys honorata*, the Indian Koil. I have heard this bird frequently in the lower parts of the district, and in the vicinity of the river, but it is by no means so common as in the warmer localities.

27. *Phenicophæa pyrrhocephalus*, the Mal Kohá or Flowered Koil. By no means uncommon in the thick forests of the lower hills.

28. *Zanclostomus virivirostris*, the Green-billed Mal Kohá. Not uncommon in the lower parts of the district, and affecting clumps of large trees in chena.

29. *Centropus rufipennis*, the Jungle Crow. Extremely common in the chena, and very frequently to be seen walking along newly-built bunds, seeking worms and frogs.

30. *Harpactes fasciatus*, the Trogon. Widely distributed throughout the jungles of the district.

31. *Tuckus Cingalensis*, the Ceylonese Hornbill. Distributed throughout the lower parts of the district, ascending to 3,000 feet.

32. *Alcedo Bengalensis*, the Little Indian King-fisher. Common in every paddy field in the district.

33. *Pelargopsis Guriel*, the Stork-billed King-fisher. I have repeatedly seen and heard this bird, but most frequently along the banks of the Walawé-ganga.

34. *Halcyon Smyrnensis*, the White-breasted King-fisher. Very common, and resident throughout the year.

35. *Merops Philippensis*, the Blue-tailed Bee-eater. One of the first migrants to the district, arriving in September and departing with the south-west monsoon advent.

36. *Chatura gigantea*, the Spike-tailed Swift. By no means uncommon.

37. *Cypselus melba*, the Alpine Swift. I have seen this bird more than once, but never secured a specimen.

38. *Cypselus affinis*, the Indian Swift. I have often seen this Swift during thunderstorms, but possess no specimen.

39. *Cypselus batassiansis*, the Palm Swift. I have frequently seen this Swift in the lowest part of the district, but never above 1,800 feet.

40. *Cocccocalia Francica*, the Indian Swiftlet. A very common bird in the district, and probably nests here in cavernous streams.

41. *Caprimulgus Kelaarti*, Kelaart's Night Jar. I have seen this Goatsucker at a high elavation, and in the neighbourhood of grass lands, but from my own observations I am not inclined to think it common in the district.

42. *Caprimulgus Asiaticus*, the Night Jar. Confined to the lower parts of the district, ascending as high as 2,300 feet, but scarce at that level.

43. *Corone macrorhyncha*, the Black Crow. Very common about Balangoda and all the native villages up to about 3,000 feet, above which it does not go.

44. *Cissa ornata*, the Ceylonese Jay. Common in all the heavily-timbered forests from 2,000 feet and upwards.

45. *Oriolus melanocephalus*, the Black-headed Oriole. Very common throughout the lower parts of the district.

46. *Graculus macii*, the Large Indian Cuckoo-shrike. I have more than once seen this beautiful bird, and procured a specimen at 2,300 feet, but it is by no means common.

47. *Pericrocolus flammeus*, the Orange Minnivet. Very common from 2,000 feet and upwards, and to be met with in both monsoons, but more numerous during the north-east than in the south-west.

48. *Pericrocolus peregrinus*, the Little Minnivet. I have seen and procured this bird close to Alutnuwara (1,800 feet), and observed it in the grass lands below Denigama, but it is not nearly so numerous as the former, and only a visitor.

49. *Lalage sykesi*, the Black-headed Cuckoo Shrike. Not uncommon during the north-east monsoon, ascending to 3,500 feet.

50. *Tephrodornis affinis*, the common Wood Shrike. This is one of the most interesting of our migratory birds, arriving early

in September, and remaining close up to the break of the south-west monsoon, when it departs.

51. *Hemipus picatus*, the Pied Shrike. Not uncommon about the edges of forests, bounding patana or chena from 2,300 feet upwards.

52. *Buchanga leucopygalis*, the White-bellied Drongo. Very common up to about 4,500 feet elevation, but absent, so far as I am able to discern, above that altitude.

53. *Dessemurus lephrhimus*, the Crested Drongo. Strictly a forest bird, and of considerable extent of distribution, being equally numerous at 2,000 and 4,500 feet.

54. *Terpsephone paradisi*, the Paradise Fly-catcher. By no means uncommon during the north-east monsoon, and ascending to over 4,000 feet, but is much more numerous at a lower elevation.

55. *Hypothymis Ceylonensis*, the Azure Fly-catcher. Numerous about suitable localities.

56. *Culicicapa Ceylonensis*, the Grey-headed Fly-catcher. One of the commonest birds at the higher elevations, but not unfrequently met with at 1,800 feet.

57. *Alseonax muttui*, the Rusty Fly-catcher. I have met with it occasionally at altitudes from 2,000 to 4,300 feet.

58. *Soparala sordida*, the Ceylonese Blue Fly-catcher. Frequent at elevations above 3,000 feet, and descending in the north-east monsoon to 2,000 feet, and probably lower.

59. *Siphia Tickellia*, the Blue Redbreast. During the north-east monsoon this little bird may be frequently seen in the dense jungles at elevations from 5,000 down to 2,000 feet.

60. *Muscecapa hyperythra*, Neitner's Fly-catcher. Though I am unable to discover the limits of distribution, I can safely speak of its presence during the north-east monsoon in this district, and absence during the opposite season.

61. *Copsychus saularis*, the Magpie Robin, very numerous, and at all elevations.

62. *Thamnobie fulcata*, the Black Robin. Rather peculiar in distribution. I have found it about Balangoda and villages beyond, and also along the line of road up to Haldummulla, but never at a corresponding altitude towards the centre of the district.

63. *Larvivora brunnea*, the Indian Woodchat. I have seen this bird in this district at an elevation of 4,000 feet, but from my experience I find it is rare, and but little known.

64. *Turdus Kinnisi*, the Ceylon Blackbird. I have once or twice met with this bird, but unfortunately failed to procure a specimen.

65. *Turdus spelloptera*, the Spotted Thrush. Widely distributed throughout the district from 1,700 feet to the highest altitudes.

66. *Turdus Wardi*, Ward's Pied Blackbird. During February and March I found numbers of these birds, and frequently as many as 20 of them together. They were so extremely wary, however, that I only succeeded in getting one specimen, and that was so disfigured that I took no measurement. The elevation at which I found them was about 3,500, and later I met with another flock at the same altitude. They were often found in company with the following species.

67. *Oreocincla umbricata*, the Buff-breasted Thrush. This species is not uncommon, but being a lover of dense jungle, it is rarely seen. I have procured specimens from 2,000 feet to 4,000 feet in the district.

68. *Monticola cyana*, the Blue Rock Thrush. I procured a very fine specimen among some boulder rocks at 2,300 feet, in November. I have since met with it at 4,000 feet in similar localities.

69. *Myiophonus Blighi*, Bligh's Whistling Thrush. I shot a specimen about half a mile on the Balagoda side of the dividing range between this district and Bagawantalawa. I have met with it since at 4,000 feet.

70. *Hypsipetes geneesa*, the Black Bulbul. One of the commonest of our birds, and found in both monsoons. It becomes somewhat scarce above 4,000 feet, and at this elevation is mostly to be found in the vicinity of patana land and isolated patches of jungle, of which it appears to be very fond.

71. *Criniger ictericus*, the Forest Bulbul. Very common in all forests below 4,000 feet, though occasionally found above that level. It appears to remain throughout the year, as I have found nestlings at 2,500 feet, in the south-west monsoon.

72. *Ixos luteolus*, the White Eye-browed Bulbul. The Cinnamon Thrush, of Europeans. I have rarely met with this bird above 3,000 feet, but below that altitude it becomes more numerous, as it descends. It appears to be a strictly bush-bird, frequenting the lantana and scrub jungles in and about patanas.

73. *Rubigula melanictera*, the Black-headed Bulbul. Very numerous from 4,000 feet downwards, and common throughout



the year. It frequents bush jungle and also large forests, but is more partial to the former. These Bulbuls are fond of streams, bathing in the heat of the day in shallow pools, into which they wade, throwing water over their backs, after the manner of the domestic duck. I have procured nestlings in the N.E. monsoon at 2,500 feet.

74. *Kelaartia penicillata*, the Yellow-eared Bulbul. A purely hill species, and very common from 3,000 feet upwards, and throughout the whole year. It is gregarious in its habits, living in small flocks of from six to twenty.

75. *Pycnonotus hæmorrhous*, the Madras Bulbul. Dysentery Bird, and Common Bulbul, of Europeans. Very numerous at all elevations throughout the district, and more particularly so at lower altitudes. It nests during the early months of the year, at high as well as low levels.

76. *Phyllornis Terdoni*, the Green Bulbul. Numerous below 3,000 feet, and sometimes ascending above that altitude. I have found it in both monsoons. It is very fond of open forests and jungles surrounding paddy fields.

77. *Lora tiphia*, the Common Bush Bulbul. Ceylon Bush-creeper, Kelaart. Very common about 2,000 feet, and lower. It affects lantana and "guava-chenas," feeding on the fruit of both. The variation in colouring is very considerable, some having a preponderance of green, and others of black.

78. *Malacocercus striatus*, the Common Babbler. Very common from 2,000 feet downwards, and infesting the bush as well as native gardens.

79. *Malacocercus rufescens*, the Rufus Babbler. This species is nearly as common as the last in suitable localities in the forests. It is rather a nuisance to the collector, as when once a flock of these birds are startled, they scare away other birds, by their discordant cries. They are numerous from 2,000 feet upwards, and at all times of the year. I have frequently found them in company with the Sub-crested King-crows.

80. *Garrulax cinereifrons*, the Ashy-headed Babbler. I have on three occasions procured specimens of this species in this district—once in November at 2,300 feet, and again in April and August at 4,000 feet. From my observations it appears to be rare, and seemingly scarce during the S.W. monsoon. Like both the foregoing, it is a strictly gregarious bird, inhabiting dense forest underwood, and confined more to the higher hills. I have a specimen shot in Dikoya at 5,000 feet, in September.

81. *Pomatorhinus melanurus*, the Scimitar-bill Babbler. To be found at all elevations throughout the district, and about equally distributed, but nowhere very common. It may be found hopping Woodpecker-like up some mossy stem of a tree in the dense jungle, or sneaking among the close lantana thickets, much after the manner of the White Eye-browed Bulbul.

82. *Dumetia albogularis*, the White-throated Wren-babbler. Frequently to be met with in grass lands and "cane-brakes" of *rambuk* grass that is not uncommon in paddy fields. It associates in small flocks, and appears to be more numerous towards sunset than during the heat of the day. At such times I have observed swarms of them in the "cane-brakes" mentioned above. They appear to remain throughout the year in this district, but I have failed to procure either nests or young.

83. *Alcippe nigrifrons*, the Ceylon Wren-babbler. Fairly common throughout Balangoda. It affects the underwood and dense cane (*batā*) clumps, using frequently the leaves of the latter for building its nest. It breeds about the early part of the year, and places its domed nest in the fork of a short tree, or bush, near the ground, in which it deposits two broadly ovate eggs of a white ground colour, speckled over with red-brown or chocolate-brown spots.

84. *Pellorneum fuscicapillum*, the Whistling Quaker-thrush. Frequenting the bush jungle and thick underwood of the larger forests. From its skulking habits and tame colours it is often passed by unnoticed, where a less common and brighter tinted bird would at once be seen. It builds in the district, and I was fortunate enough to find two eggs. They are much like those of the last-mentioned species, but longer and more oval in shape. The speckles are more profuse, and very generally distributed. The nest is cup-shaped, composed of fine roots, moss, and leaves, and situated a few feet from the ground. I observed the nest in March, and allowed the parents to rear the young; but, unfortunately, both nest and birds were destroyed by a heavy fall of rain, before the latter had reached any age.

85. *Pyctorhis nasalis*, the Black-billed Babbler. I have met with it in the grass lands of the district, but I have not found it common, or so numerous as on the Kandy side of the country.

86. *Orthotomus sutorius*, the Indian Tailor-bird. Equally distributed through the district, and resident all the year round, but at no time very common.

87. *Prinia socialis*, the Ashy Wren-warbler. Affecting the grass lands above 3,000 feet. I have frequently seen it in the patanas between Denégama and Boltumba, in company with the following species.

88. *Drymæca valida*, the Robust Wren-warbler. Affecting grass lands, grass plots, and not unfrequently abandoned coffee fields. It is one of the commonest birds in the district, in suitable localities.

89. *Drymæca insularis*, the White-browed Wren-warbler. I have once met with this bird, at about 4,000 feet elevation, but from my observations it is not common in this district.

90. *Cisticola cursitans*, the Common Grass-warbler. I have repeatedly seen this bird in the grass lands and paddy fields of the district, but it is not so numerous here as in the higher parts of the Island, as for instance Bogawantalāwa.

91. *Acrocephalus dumetorum*, Blyth's Reed or Bush-warbler. I am not quite satisfied with the descriptions afforded relating to this species by Messrs. Legge, Holdsworth, and Kelaart. None of these writers describe it as living in small flocks, as I have always found both in this and other districts. I have observed it in March and April, and procured specimens in September, and I remember to have seen it in intermediate months, so that the impression left on my mind is, that it is a resident, though the greater number may be migratory.

92. *Phylloscopus nitidus*, the Green Tree-warbler. A migratory species, arriving in September and remaining in considerable profusion till March, when it becomes scarce, and disappears by the end of April. During its stay it is one of our commonest and most restless birds, affecting both forest and coffee alike.

93. *Parus atriceps*, the Grey-backed Titmouse. Very common above 3,000 feet, but scarce below that level. It spends the year with us, and builds in the district.

94. *Dendrophila frontalis*, the Blue Nuthatch. Very common at all levels throughout the district. There appears to be some slight variation in size, according to elevation.

95. *Cinnyris Lotenius*, Loten's Sun-bird. Not uncommon about 1,700 to 2,000 feet, and may be met with in chenas.

96. *Cinnyris Zeylonicus*, the Ceylon Sun-bird. Very common below 3,000 feet, but becoming scarce above that altitude. I have found its nest in May, close on the above elevation, and also at 2,000 feet in March.

97. *Dicaeum minimum*, Tickell's Flower-pecker. The smallest bird we have. It is very common at all elevations, and appears to be equally numerous all the year round. The "mistle-toe" parasite, common in many trees, especially orange, appears to afford the most favourite food for this little bird, and owing to the viscid nature of the seed, it attaches itself to the bird's bill, and thus becomes spread to a considerable extent.

98. *Pachyglossa vincens*, Legge's Flower-pecker. I have twice seen this bird, close to Plevna estate (2,200 feet), but failed to procure a specimen, and unfortunately took no note of the date on which I made the observation. In November, 1877, I shot a male in Pussellawa, at 4,000 feet elevation.

99. *Zosterops palpebrosa*, the Common White-eye. Very common below 2,500 feet, and to be met with in all chena lands about that altitude.

100. *Zosterops ceylonensis*, the Ceylon White-eye. Very numerous from 2,500 feet and upwards. It associates in flocks of from ten to fifty birds.

101. *Hirundo rustica*, the Common Swallow. One of the first to appear of the migratory birds, and during its stay is extremely plentiful. It is particularly fond of paddy fields and open patana lands, where these birds may be said to swarm. I have seen as many as fifty congregate on a fence in a paddy field, and among them a curious variety of coloured birds. In some, the plumage is a dull rusty brown, while others have a fine steel-blue green tint. They appear in September, and become scarce in March and April.

102. *Hirundo hyperythra*, the Chestnut-bellied Swallow. Numerous throughout the district, but more common at 2,000 feet elevation than 4,000. It nests here, building a curious bottle-shaped structures in caves. The eggs are three in number, and laid about April, and are in form, rather a narrow oval and pure white in colour.

103. *Hirundo Javanica*, the Bungalow Swallow. Numerous above 3,000 feet, much less so below that elevation. It is less common during the S.W. monsoon than in the N.E., probably because the wind is too furious for so small a bird. It builds in bungalows and other buildings during the early months of the year—i. e., from about March to May. The eggs are three in number, broad oval, of a pale white colour, spotted over with umber, or red-brown, more closely marked at the broad than the opposite end.

104. *Passer domesticus*, the Common House-sparrow. I omit further remarks as being unnecessary.

105. *Passer*.....? the Olive-brown Sparrow. Early in the present year, or towards the close of last, when on a snipe-shooting expedition,—I have unfortunately forgotten the date,—my attention was drawn to the noisy chirrup of seemingly thousands of sparrows, in a clump of “rambukkan” grass. On getting closer a dense cloud of these birds got up, and settled down again in another clump of rambukkan, about fifty yards from where I stood. I fired, and secured three or four birds. They appeared to be in mature plumage, and all much alike in colouration. On my returning to the resthouse with a few snipe and these sparrows, unfortunately the servants picked out the latter, and seemingly threw them away as useless,—at any rate they were gone, and without any further written notes regarding size, &c. I have never to my knowledge met with this species before or since, and am inclined to consider them new. Colour of iris, as well as I can remember, was brown, billumber, and tarsus straw-brown.

106. *Motacilla melanope*, the Grey Wagtail. A migrant, arriving during the first week in September and departing again in April. During their stay there is scarcely a stream, be it in the most gloomy forest or open and cultivated land, that has not got its Wagtail actively running about, peeping and peering into each crook and corner for food. It is equally common in paddy fields, where it runs along the “bunds” with the same restless activity as it does elsewhere.

107. *Limonidromus Indicus*, the Wood Wagtail. I have only three or four times met with this graceful little bird, and each time during the N.E. monsoon, and at about 2,000 feet elevation.

108. *Corydalla rufula*, the Common Pipit. Not uncommon throughout the district, and rather more numerous in the N.E. than the S.W. monsoon. It is much more common on the Halpé and Kalupahana side of the district than towards the centre or western side.

109. *Munia Kelaarti*, the Hill Munia, or Bunting. Very numerous throughout the district. I have shot numbers in the paddy fields near Balangoda, though I observe Legge remarks (pp. 651) that “it is essentially an Alpine bird, not being found below 2,000 feet, and not very numerous at that height.” It breeds from March to about the end of the S.W. monsoon,

building in bushy trees, and sometimes in the hollows of dead and broken trees. The eggs are from two to four in number, pure white in colour, and sometimes pinkish-white, when very fresh, with a cap of paler tint at the broad end.

110. *Munia punctulata*, the Spotted Munia. Common at low altitudes, especially about paddy fields and threshing-floors.

111. *Munia striata*, the White-backed Munia. Very frequently to be found about paddy fields, but scarce away from them. In Rangalla District I have found these little birds breeding in fruit-trees in my garden, though the nearest paddy land was some distance from where I lived.

112. *Artamus fuscus*, the Ashy Wood Swallow. I have occasionally met with this bird in small flocks hawking over open fields and chena, but it is by no means common, as far as my experience leads me to believe.

113. *Acridotheres melanosternus*, the Ceylon Mynah. Common in every paddy field in the district where there are buffaloes.

114. *Sturnornis senex*, the White-headed Starling. A rare bird, frequenting open lands that are here and there dotted over with solitary trees or clumps of jungle. I believe that the examples in the Museum of this bird were procured by myself in this district. I have found it only in flocks, and on separate occasions of some months apart, at 2,500 feet elevation.

115. *Eulabes ptilogenys*, Ceylon Mynah. Very abundant at nearly all altitudes in the district, though less so at 2,000 than 4,000 feet.

116. *Pitta coronata*, the Indian Pitta. A migratory bird, arriving during the N.E. monsoon, during which time it is numerous throughout the district, and equally so or nearly equally so at all elevations. The Sinhalese often catch these birds and cage them, but they do not live long in confinement, usually breaking their necks against the cage, or over-eating themselves. The Sinhalese name (*avichchiya*) is taken from the peculiar call these birds utter, particularly during the early mornings, or when going to roost in the trees at nightfall.

117. *Palumbus Torringtoniae*—The Ceylon Wood-pigeon. Present throughout the year, but local according to the abundance or the reverse of certain fruits, so much so that one commonly hears sportsmen remark that these pigeons "are not in"—a statement rather wide of the truth when made with reference to an endemic species.

118. *Turtur suratensis*, the Common Spotted-dove. Very common, and affecting paddy fields chiefly. They breed in the district.

119. *Chalcophaps Indica*, the Bronze-winged Dove. Frequenting heavy forests and forest glades; fairly abundant throughout the year.

120. *Osmotreron pompadora*, the Pompadour Green-pigeon. Numerous about elevations from 2,000 to 3,000 feet, and generally gregarious. Owing to their shyness, and the similarity between their colour and the trees they frequent, they are not so often seen as heard. Their flesh is very good, most especially during the fruit season, when they are fat and plump.

121. *Gallus Lafayettii*, the Ceylon Jungle-fowl. Very common, and not unfrequently shot by native hunters, from whom I have bought them for a rupee each.

122. *Galloperdix bicalcaata*, the Ceylon Spur-fowl. Very abundant throughout all the large forests, and at all elevations. They breed in the district. I have frequently flushed a hen and her chicks, but the extraordinary shyness of this bird and its swiftness of foot renders it extremely hard to secure.

123. *Turnix Taigoor*, the Black-breasted Bustard-quail. Found sparingly throughout the district, affecting "kurakkan" fields, dry paddy, and grass land. I have observed this bird all through the year, but have never seen the nest, eggs, or young.

124. *Porzana fusca*, the Ruddy Rail. I have only seen two examples of this little bird, one of which I shot on the 14th March, 1883. It was creeping about the bunds in the high paddy, much after the manner of a quail. This was at an elevation of 1,800 feet.

125. *Erythra phanicura*, the White-breasted Water-hen. Very common about all swampy low-lying land and paddy fields. These birds breed in the district during the latter part of the N.E. monsoon and into the S.W.; but though I have found chicks, I have not secured nests or eggs.

126. *Rhynchæa capensis*, the Painted Snipe. I have shot several of these snipe, and from observations I have made I am inclined to believe that they breed in the district. One spot in particular I have repeatedly found these birds in, and though "shot over," the scared birds return to the same haunt again and again.

127. *Gallinago stenura*, the Pin-tailed Snipe. A visitor to

the district, arriving during September and departing in April. I have seen a solitary snipe on the 1st of September, and have also flushed them in May, but they are most numerous from November to February. During these months, sportsmen come down to the district from Dikoya, Dimbula, and elsewhere, and secure very large "bags," but much of this depends on the weather. If very heavy rains have fallen, the fields in the vicinity of streams become flooded, and the snipe leave for higher fields, or betake themselves to the chena. These birds show a strange partiality to particular localities; thus I have found in a small field of about an acre in extent, snipe congregating both early and late, in the season, while the surrounding fields have few, if any, in them.

With regard to the migration of the species, I am inclined to think that weather has much to do with it; for even after a large number have been in particular spots for a length of time, they suddenly leave them for others, partly because of floods and partly because of the condition of the field affording much or little shelter or food, as the case may be. On moonlight nights I have come upon numbers of Pin-tails in open chenas and dry or disused paddy fields, and heard them fly off with their peculiar cry into the surrounding chenas.

In 1877 I had the fortune to shoot a snipe with a nearly full-sized egg in her, but I have never since either shot one with egg, or have I seen or heard of the bird nesting in Ceylon, though the above case is of considerable ornithological interest.

I have heard of the real snipe (*G. scolopacina*) having been shot here, but this information I take very much *cum grano*, as I believe it to be a rare visitor, and the confusion that appears to exist in sportsmen's nomenclature as to snipe in general, renders the occurrence to my mind the more doubtful.

128. *Tringoides hypoleucus*, the Common Sand-piper. Very abundant at low elevations during the N.E. monsoon, during which time it affects paddy fields and wet places, congregating in flocks.

129. *Bubulcus coromandus*, the Cattle Egret. Very common in the district about the elevations of from 2,500 feet downwards. It does not spend the whole year here, and in fact flocks of these birds may be seen in the early mornings of the N.E. monsoon making their way to fields, and returning with the close of day. They fly in a perfect string, not unlike a distant




train of white carriages, till they reach some tall spreading tree on which to roost.

130. *Ardiola Grayi*, the Pond Heron. Very numerous, and to be found all the year round in nearly every large paddy field in the district below 2,500 feet.

131. *Ardeiralla cinnamomea*, the Chestnut Bittern. Not uncommon in swampy and paddy lands throughout the year, but at no time very numerous. They are very slow in their flight, which appears to be laboured and uneven. When on the wing they utter a curious grunting sort of sound, accompanied by a snapping of the mandibles. I have seen another species of Bittern in the district, but failed to procure it, so abstain from including it in my catalogue.

132. *Astur badius*, the Indian Goshawk. Found sparingly about open land and chenas.

133. *Cuculus Sonnerati*, Sonnerat's Cuckoo. I have only procured one example of this little cuckoo, which was shot by my friend Mr. H. B. Roberts on some chena, at an elevation of about 2,400 feet, during the month of March.



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ORNITHOLOGICAL NOTES TAKEN IN THE  
BOGAWANTALÁWA DISTRICT DURING  
SEPTEMBER, 1882.

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BY FREDERICK LEWIS, ESQ.

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THE S.W. monsoon of 1882 must be considered to have been an abnormal one ; for both the quantity of rain and humidity of temperature have by far exceeded those known for many previous years.

Under such peculiar atmospheric influences as these, the month of September must be viewed with unusual interest by the ornithologist, it being the period when the arrival of migratory birds should first be looked for. With this object in view, I purpose to give a short catalogue of such birds as fell within my own observation and that of another observer,—Mr. H. B. Roberts, of Eltofts estate,—whose authority I consider unquestionable.

I must preface my remarks by saying that I was stationed for a month at the Devonford estate, the elevation of which is over 5,000 feet above the sea, and situated at the extreme east of the Bogawantaláwa valley, or more properly that portion of the district nearest the dividing range between the Central and Western Provinces ; so that an influx of migrants from the N.E. would pass through or over this property, before spreading down the Bogawantaláwa valley proper.

During my stay at the locality in question, I never had the opportunity of a complete week of dry weather, and the mornings were nearly always misty, cold, and damp—a contingency which must receive due consideration as bearing upon the limits of bird migration.

In my list I have followed Captain Legge's classification for the convenience of those possessing his valuable work, and the nomenclature according to such authorities as are well known and established. As regards systems, it is

needless, if not inopportune here, to speak, when a mere catalogue of observations upon specimens is the object of the writer.

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1. *Astur trivirgatus*, the Crested Goshawk. I saw one example of this Goshawk on the Balangoda side of the range, and Mr. Roberts spoke of having seen one on or near his estate. September is very early to find this bird on the hills, though I am inclined to think that a few individuals may spend the whole year in the Island. During the dry months from February to May, these birds are comparatively numerous, though at no time very common. They affect clumps of forest situated in patana lands, migrating at times over the coffee estates, where they prey upon the common green *Calotes*, so well known in the high districts.

2. *Spizæus Kelaarti*, the Mountain Hawk Eagle. I saw a pair of these birds one morning circling round a piece of flat land near the jungle, on the Fetteresso estate. This was the only occasion that I can remember meeting with this eagle.

3. *Elanus cæruleus*, the Black-shouldered Kite. I saw two or three of these fine birds on the Bopataláwa patanas, but though I fired at them I failed to secure a specimen. They affected the marshy ground, perching occasionally on the rhododendron trees that grow by the side of the streams in these patanas, and when flushed they flew off, still in the direction of where these trees grew. In flight they strongly resemble a Sea-gull, excepting in the act of "stooping," when they will continue to hover over one spot for several minutes together, before swooping down upon their prey. They are widely distributed over the country, particularly during the N.E. months, and in grass or patana lands.

4. *Glancidium castanonotum*, the Chestnut-backed Owlet. I found many examples of this little owl. They seemed to be most numerous in belts of standing forest, where at any hour of the day they might be either seen or heard. They not unfrequently come out into the clearings, but only when forest is a moderate distance off.

5. *Syrnium indrani*, the Brown Wood-owl, or Devil-bird. I heard this Owl on three or four occasions, but never saw or heard of a specimen being secured. On each occasion that I heard it the cry came from the direction of the heavy forest.

6. *Palæornis calthropæ*, Layard's Paroquet. This was the only paroquet I observed during my stay. I found it near the

river in the jungle reservation below the Killarney and Bogawarnie estates. It was very noticeable, that as soon as one got into the Saffragam country, there *P. cyanocephalus* was more numerous than this species; though I failed to see or secure a single example of the latter in Bogawantaláwa.

7. *Loriculus Indicus*, the Ceylon Loriquet. I think I heard this bird near the river at Kottiyágala, as it flew over some forest trees. I saw this loriquet in Dikoya in 1876; so its presence here is not unreasonable.

8. *Chrysocolaptes Stricklandi*, the Red Hill Woodpecker, or Layard's Woodpecker. Very numerous. Affecting dead trees in clearings and in forests, sometimes alone, and at others in pairs or in flocks. I may remark in passing, that casual observers often mistake this Woodpecker for the Red Woodpecker (*Brachypternus Ceylonus*), so common in the low-country. Apart from other and more minute distinctions of species, Layard's Woodpecker differs from the low-country bird in the colour of the iris: in the former the iris is buff, marbled in the females; in *B. Ceylonus* it is red, or lake-red. The cry is also distinct, *B. Ceylonus* uttering a loud call like the words "care, care, care," quickly repeated, a note I have never heard produced by *C. Stricklandi*.

9. *Megalæma flavifrons*, the Yellow-fronted Barbet. Very numerous in the forest reservation before alluded to, and less so in the large jungle, except when descending towards Balangoda. In 1876 this Barbet was nearly rare, but of late years it appears to have spread through the upper hills, as it is to be met with in the three sister-districts of Dimbula, Dikoya, and Maskeliya. It probably nests in the dead trees up-country, though I failed to secure either nests or eggs.

10. *Centropus rufipennis*, the Ground Cuckoo, or Jungle Crow. Mr. Roberts informs me he has heard this bird, and its appearance is highly probable, as I have repeatedly seen it on the Radella cricket ground in Dimbula, which is nearly the same altitude as the Bogawantaláwa district. I never saw the bird or heard it during my stay.

11. *Harpactes fasciatus*, the Ceylon Trogon. I saw the Ceylon Trogon repeatedly, but always by itself. Its skulking habits and motionless attitude often renders its presence hard to discover, unless it should attract attention by its peculiar monosyllabic "chow,—chow,—chow" note, slowly repeated, and in a

descending scale. Dense hollows, thickly-wooded streams, and avines are favourite haunts for this beautiful bird.

In Maskeliya, in 1875, I more than once met with small flocks of Trogons in the newly felled clearings, but I have never since seen them under like circumstances.

12. *Alcedo Bengalensis*, the Little Indian Blue Kingfisher. Notwithstanding all my efforts I never succeeded in seeing or hearing this Kingfisher. Mr. Roberts said he thought he heard at once, while two other gentlemen declared it to be common. There seems to be no reason why, so far as I can see, these Kingfishers should not be found in this district, as I procured it on Mahanillu river, in the eastern extremity of the Maskeliya district, and found it building on a branch of that stream; again, on the Dambulanda-o-ya, in Lindula, and the Agra-o-ya, in the Agras, Dimbula.

I give it here on the grounds of favourable probabilities, though as mentioned above, I did not procure a specimen.

13. *Halcyon Smyrnensis*, the White-breasted Kingfisher. I have repeatedly seen a pair of these birds perching on some high dead trees overlooking a marshy piece of ground on Bogawarnie estate. I never saw them elsewhere, as in Dimbula, where they frequent the river-banks. This Kingfisher is by no means common in high districts, and is, I am inclined to think, a visitor, though, possibly, individual pairs may be found remaining all the year round at unusual altitudes.

14. *Merops Philippinus*, the Blue-tailed Bee-eater. This bird is a migrant to the upper hills during the north-east monsoon, and may be met with at the highest elevations in the Island, in the course of its migration through the country. The first I heard in Bogawantaláwa was on the 21st September. They are particularly partial to patana land up-country, perching not unfrequently on the "mána" grass stalks in lieu of dead trees, which form a sort of outlook, from which they dart off after dragonflies, or such insects as fall within their reach or observation.

15. *Chætura gigantea*, the Spine-tailed Swift. Possessed of such power of wing and flight, it is scarcely to be wondered at that this bird should be found at 6 A.M. in Bogawantaláwa, and ere sun-down have winged its way over to the Nilgiris.

I have seen the bird in Rakwána and Gampola, and on three or four occasions two birds used to perch among the rafters of my bungalow of an evening at Balangoda.

During my stay in Bogawantalāwa I saw this Swift repeatedly. It seemed to have no special hour for hawking about, unless in the mornings, and in the evenings after rain.

16. *Collocalia Francica*, the Indian Edible-nest Swift. Very numerous. Wet evenings appeared to be their favourite time for appearing, when they would assemble in great numbers.

In Maskeliya I had the good fortune to come upon a large "breeding station" of these Swifts, situated in a cavernous stream, at a high elevation. I may here mention, with regard to the nidification of this species, that Capt. Legge, in his "History of Ceylon Birds," says (p. 325) that "the breeding-season of this little Swiftlet in Ceylon lasts from March until June." I have found both eggs and birds in all stages of development at the latter end of September, and also in the early part of the year; so it appears probable that it breeds at all times of the year.

17. *Caprimulgus Kelaarti*, Kelaart's Night-jar. I am indebted to Mr. Roberts for information respecting this species. He informs me that he saw it more than once, and on one occasion in the compound of his bungalow. It is also said to be "common" on the patanas. I procured a specimen on the 28th November, 1876, on the Ingestre estate, which might, from its situation, be considered as in Lower Bogawantalāwa. I neither heard nor saw it this year during my short stay in the district.

18. *Cissa ornata*, the Ceylon Jay. Very common in suitable localities. I am inclined to think this Jay builds up-country, as on one occasion I found a broken shell at the foot of a high forest tree, to and from which I had repeatedly observed a pair of Jays going and coming. The egg, or piece of it, was bluish-green in colour, closely freckled over with dots and blotches of rust-red and chocolate-brown.

19. *Pericrocotus flammeus*, the Orange Minivet. Common in suitable localities. During very wet weather this bird appears to become suddenly scarce, and as soon as a blink of sunshine comes out, the sharp little twitter and graceful flight of the bird soon proclaims its presence. Individual birds are rarely seen, as these Minivets keep together in small parties of five or six, and even more.

20. *Hypothymis Ceylonensis*, the Azure Fly-catcher. By no means common, though not rare. I found it in thick jungle and dense underwood, and occasionally near the edges of heavy forest.

21. *Culicicapa Ceylonensis*, the Grey-headed Fly-catcher. Very abundant, and one of the commonest of the hill birds. It is by no means unusual to meet with this little Fly-catcher in the gardens around the bungalows up-country.

22. *Stoparola sordida*, the Blue Fly-catcher. Fairly numerous. They may frequently be found perched upon a stump or branch in the coffee, singing a melancholy little warble at any hour of the day. After showers they are particularly active in their search for food, and they render valuable assistance to the cinchona planter by destroying young cinchona caterpillars. I found it nesting in Dimbula, in 1874, in the hollow of a rotten stump. The eggs were two in number, pale dirty-white, spotted, and blotched with red-brown.

23. *Muscicapa hyperythra*, Nietner's Robin Fly-catcher. I observed one on the Eltofts estate flying about from branch to branch in a belt of blue gum-trees. They are rather numerous in December and January, and spread over all the hill districts, as far as I am aware, during the cold season, disappearing during the S.W. monsoon.

24. *Pratincola bicola*, the Hill Bush-chat. I found this bird in both adult and in mature plumage on the Bopataláwa and Bogawantaláwa patanas. Its peculiar habit of seating itself on the highest branch of a rhododendron is very conspicuous, and on a rainy day it represents the entire extent of bird life seen upon the cold bleak plains in the hill country.

25. *Copsychus saularis*, the Magpie Robin. I saw a hen-bird on the Champion estate, but during the months of January and February these robins are comparatively common, though not nearly in the same proportion as at lower altitudes.

26. *Turdus Kinnisi*, the Ceylon Black-bird. I once met with this bird in a belt of forest on the Devonford estate, but it was not plentiful seemingly around the locality where I was situated.

27. *Turdus spiloptera*, the Spotted Thrush. I repeatedly heard this beautiful Thrush singing its deep and full-toned song from some shady dell in the forest. I have seen it picking worms off newly-cut soil, seemingly regardless of my presence, unless I came within a few yards, when it would fly off into the close underwood, and be hidden from view.

28. *Oreocincla imbricata*, the Buff-breasted Thrush. I saw a single specimen on a stump in a newly-cleared piece of land close

to the Devonford estate. I obtained it in Pussellawa in July, and also in Balangoda in October, at an elevation of under 2,000 feet.

29. *Myiophonus Blighi*, Bligh's Blue Thrush. I was fortunate enough to shoot a fine specimen of this rare bird. I found it picking up worms off the road I was engaged in widening, and it regarded me with little concern. I unfortunately knocked nearly all the skin to atoms, intending otherwise to send it to the Colombo Museum.

30. *Kelaartia pencillata*, the Yellow-eared Bulbul. Very numerous in all the jungles up-country. Legge speaks nothing about the nidification of this species. I have several times taken the nest in the hill-country, and I was fortunate enough to find a nest in course of construction near the summit of "Jacob's-ladder." It is a moderately large structure, composed of fibrous roots, moss, and leaves, neatly put together in a circular form. The eggs are (as far as I have found) two in number, of a pale greenish white ground colour, dotted and blotched with pale red marks and splashings, which are more closely shown at the broad than at the opposite end.

31. *Pycnonotus hamorrhous*, the Madras Bulbul, or Common Bulbul. Mr. Roberts informs me that he saw a pair, looking the picture of utter misery, near his estate. During the dry weather they may be seen occasionally, but not in the same profusion as in the low-country.

32. *Malacocercus rufescens*, the Rufus Babbler. Extremely common, and in large flocks.

33. *Pomatorhinus melanurus*, the Ceylon Scimitar-babbler. Fairly numerous. It affects thick underwood and hollows in heavy jungle.

34. *Alcippe nigrifrons*, the Wren-babbler. Common, and generally found in small flocks in the underwood of large forest. They are very fond of bamboo clumps and fallen trees, over the branches of which they hop about with astonishing activity.

35. *Pellorneum fuscicapillum*, the Whistling Wren-babbler. I met with several examples. Like the foregoing, they affect thick underwood and close bushes. In the Western Province I have found them numerous in detached clumps of jungle, and sometimes in chena.

36. *Orthotomus sutorius*, the Indian Tailor-bird. Not very uncommon, and sometimes their nests are found constructed in the broad leaves of the *cinchona succirubra*.



37. *Dymæca insularis*, the White-browed Wren-warbler. I saw a single example of this species in a piece of bramble near the river at Bagawantaláwa. It is common at 4,000 feet on the Sabaragamuwa side of the range.

38. *Cisticola cursitans*, the Common Grass-warbler. This little bird is as common on the Bopataláwa and Bagawantaláwa patanas as it is in the paddy fields around Ratnapura, or within the glowing influence of the Kurunégala rock. They are the commonest birds met with on patana land in Ceylon, and, as far as my experience goes, they are found all through the year.

39. *Phylloscopus nitidus*, the Green Tree-warbler. I saw a few specimens, but seemingly they had only just reached the high country, as they were much more numerous lower down. These truly migratory birds become extremely abundant about the middle of the N.E. monsoon, departing again before the break of the S.W. in May.

40. *Parus atriceps*, the Grey-backed Titmouse. Common up in the hill country all the year round. I have seen it building in dead stumps on estates in February, at an elevation of 5,600 feet. This Titmouse rarely descends below 2,000 feet, though I have seen it once at Polgahawela, but its natural habitat in Ceylon appears to be above 3,000 feet.

41. *Dendrophila frontalis*, the Blue Nuthatch. Very abundant. I suppose there was not a day passed but I saw or heard these Nuthatches.

42. *Losterops Ceylonensis*, the Common Hill White-eye, or Ceylonese White-eye. Numerous. I secured a nest with two eggs in it, in September, in Dimbula, that was built in the branch of a coffee tree. The most curious instances of species confining themselves to a particular elevation that I have experienced were with this and *L. palpebrosus*. On Wahagapiṭiya estate, in Pusselláwa, the jungle round the store and at the foot of the estate used to be teeming with *L. palpebrosus*; while at the top of the estate, which was some 1,200 feet higher, *L. Ceylonensis* was equally common; but I rarely remember seeing a transposition, even of individuals.

43. *Hirundo rustica*, the Common Swallow. I saw a large number of these birds hawking over the Bagawantaláwa and Bopataláwa patanas. As a rule, these migrants are much more common in the low-country than on the hills.

44. *Hirundo Javanica*, the Bungalow Swallow. I saw several of this species, and occasionally in company with the foregoing.

45. *Passer domesticus*, the Common House-sparrow. I heard several of these birds near the Kotiyágala bazaars. I saw none at the different bungalows I went to, the statement made by Mr. Holdsworth—"found in Ceylon wherever there are human habitations"—to the contrary notwithstanding.

46. *Motacilla melanope*, the Grey Wagtail. The first of these migrants I saw on the 3rd September on the Balagoda side of the dividing range, and Mr. Roberts said he saw the first on (I think) the 7th; but for some years I have always found them on the 3rd. Late in the evening, before dark, at about this period, they may be seen at an immense height in the air, darting along in small flocks, like little winged arrows, descending seemingly during the night, as next morning they may be found by the side of any stream as lively as if they had performed no great journey. I have found this bird in a wild, dense jungle stream, where it seemed to be the only living creature in the gloom, where no other sound than the gurgle of the water or the rustling of the branches broke in upon the silent monotony of the spot.

47. *Corydalla rufula*, the Common Pipit. Common on the patanas. These birds—a great many at least—spend the time all through the year in the country, but are undoubtedly more numerous in the cold months than in May or June. I have taken several nests both in Pusselláwa and Kotmalé.

48. *Munia Kelaarti*, the Hill Bunting. I saw several, and on one occasion I came upon a small flock in the jungle between Bagawantaláwa and Balagoda.

49. *Munia Malacca*, the Black-bellied Munia. I saw several flocks of these birds affecting the grassy stream-sides on the Bopataláwa patanas. Mr. Roberts informs me he has seen them in his garden on Eltofts estate.

50. *Acridotheres melanosternus*, the Ceylon Mynah, or Cattle Mynah. I saw a pair of these birds near Bogawanie estate, but they are comparatively rare on the hills to what they are in low-country. In Kurunégala, this was one of the commonest of cage birds, and not unfrequently it would be found perfectly free, but still enjoying the society of man.

51. *Eulabes philogenys*, the Hill Mynah. Very numerous.

52. *Palumbus Torringtonia*, the Ceylon Wood-pigeon. Fairly numerous in suitable localities. I procured a fine specimen in the jungle reservation below Killarney estate.

53. *Chalcophaps Indica*, the Bronze-winged Dove. I saw a single example of this dove. In 1876 I caught one in a rat-trap that I had set for jungle-fowl on an elephant path in Dikoya. Bamboo jungles seem to be the most favourite localities for this bird, or damp open glades. I have seen them on the railway line near Liberia estate, Polgahawela, almost in greater numbers than anywhere else.

54. *Gallus Lafayetii*, the Jungle-fowl. Numerous, but less so than at a lower level.

55. *Galloperdix bicalcarata*, the Ceylon Spur-fowl. Very common.

56. *Turnix Taigoor*, the Black-breasted Bustard-quail. Mr. Roberts and myself flushed three on the Bopataláwa patanas. They are numerous in such localities, and not unfrequently in open chena in Sabaragamuwa. They usually affect grass land.

57. *Erythra phœnicura*, the White-breasted Water-hen. Mr. Roberts states that he has seen or heard this bird. This is very probable, as I once flushed one in a large swamp in the Agras in 1874. It is, however, rare on the hills.

58. *Gallinago stenura*, the Pin-tailed Snipe. The "first snipe of the season" in Bagawantaláwa was shot by Mr. Hadden, of Kotiyágala estate on the Bagawantaláwa patanas, on the 23rd September. I did not see the bird myself in order to identify it, but I have little doubt that it was a Pin-tail. There seems to be a variety of opinion with regard to the arrival of Snipe in Ceylon. I have always found that the Grey Wagtail and the Snipe arrive either together or within a week of each other, the Wagtail arriving first. Last year I flushed a Snipe on the 3rd of September, and have known a "bag" made in Kurunégala on the first week during this month. I am of opinion, however, that at the time of their coming to the country they drop into the first place that suits them, from which they spread. This theory may confirm the fact of extraordinary numbers being found in particular fields at particular periods of the year.

59. *Tringoides hypoleucus*, the Common Sand-piper. I saw one example of this species on the river close to the "Campion ford." Mr. Roberts informs me of an interesting fact hitherto unknown I believe—viz., that the Common Sand-piper can dive

and swim under water. Mr. Roberts assured me he saw this bird swim some distance "beautifully" (to use his own phrase) under water. This may be known to sportsmen, but I cannot say I have heard of so strange a proceeding on the part of a "snippet" before, much less have had the good fortune to witness it.

With this species I close my list of birds from the Bagawantalawa District, observed at a most interesting period of the year with regard to migration. It must not be supposed, however, that it comprises the entire *avifauna* of the locality in question; my object being more to show the ornithological peculiarities of a particular month. I trust to be able to supplement these remarks later on by giving a complete list, in order to illustrate the migration of birds to the hill-country of Ceylon.

I append an analysis of my Paper, indicating such species as are peculiar or indigenous, resident species, and migrants, that I hope may be of interest to naturalists or collectors of our Ceylon birds.

#### SYNOPSIS.

##### *Indigenous.*

Spiz. Kelaarti  
 Glauc. castanonotum  
 Pal. calthropæ  
 Lor. Indicus  
 Chry. Stricklandi  
 Meg. flavifrons  
 Cissa ornata  
 Hypoth. Ceylonensis  
 Cul. Ceylonensis  
 Stop. sordida  
 Turdus spiloptera  
 One. imbricata  
 Myioph. Blighi  
 Kel. pencillata  
 Mal. rufescens  
 Pom. melanurus  
 Alcip. nigrifrons  
 Pell. fuscicapillum  
 Dry. insularis  
 Zos. Ceylonensis  
 Mu. Kelaarti

Acridoth. melanosternus  
 Eulab. philogenys  
 Pal. Torringtoniæ  
 Gal. Lafayettii  
 Gallop. bicalcarata

##### *Resident.*

Syrnium indrani  
 Cent. rufipennis  
 Harpactes fasciatus  
 Alcido bengalensis  
 Hal. Smyrnenis  
 Coll. Francica  
 Peri. flammeus  
 Prat. bicola  
 Cop. saularis  
 Turdus Kinnisi  
 Pycnon. hæmorrhous  
 Orthot. aterioris  
 Cistic. cursitans  
 Parus atriceps  
 Dend. frontalis

Hir. Javanica  
Pass. domesticus  
Cory. rufula  
Chal. Indica  
Turnix Taigoor  
Eryth. phœnicura

*Doubtful.*

Chœtura gigantea  
Cap. Kelaarti  
Mu. Malacca

Tringoides hypoleucus

*Migratory.*

Astur trivirgatus (?)  
Elanus cœruleus  
Merops Philippinus  
Muscic. hyperythra  
Phyll. nitidus  
Hirundo rustica  
Mot. melanope  
Gallinago stenura

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## TAMIL CUSTOMS AND CEREMONIES

CONNECTED WITH

## PADDY CULTIVATION IN THE JAFFNA DISTRICT.

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By J. P. LEWIS, Esq., C.C.S.

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IN a previous Paper I mentioned that peculiar ceremonies were practised, and a conventional language spoken, by the Tamils\* of Ceylon, as well as by the Sinhalese, during the operations of paddy cultivation.

I have since collected information on this subject in the Jaffna Peninsula from different sources, and I have hence† been able to compile an account of these ceremonies, which it may be interesting to compare with the descriptions of the ceremonies practised by the Kandyans and Low-country Sinhalese already recorded by Messrs. Ievers and Bell.

It is a rule among the Tamils, as among the Sinhalese, that after the New Year's Day, which is the first day of the month *Chittirai*, and falls on the 11th or 12th of April, no work of any kind should be begun, except at a "lucky hour."

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\* A list of Tamil threshing-floor words is annexed to the Paper above referred to.

† I may state that I do not pretend to have myself been an eye-witness of all the ceremonies hereinafter detailed. This would have been practically impossible. The cultivators are very chary of performing them in the presence of a stranger, more especially of a European. I may add, that it is not easy to get an intelligent account of them from the natives, and those who are capable of giving such an account affect to consider them too trivial and ridiculous to describe. It must not be supposed that all the ceremonies described in this Paper are performed on every occasion of paddy cultivation in the Jaffna District. This is the case only in the more remote Districts, such as Poonaryn (Púnakari) and Karachchi; in others many details are omitted, or the ceremonies, with the exception of the choosing of a lucky hour, are neglected altogether, as in the neighbourhood of Jaffna.

This can be ascertained either from the village astrologer (*cháttiri*) or by consulting one of the Tamil almanacs.\*

Paddy cultivation forms no exception to this rule. It is of the utmost importance that every operation connected with it should be commenced on an auspicious day, for it is believed that the good or ill-fortune of the undertaking is decided by the influence of the asterism that governs the day upon which the work is begun. For instance, with respect to sowing and reaping, the rule is, செவ்வாயில் வித்தும் புதனில் அருவியும் ஆகாது (*chevvaýil vittum Putaṇil aruviyum ákútu*) “sowing should not be done on Tuesday, nor reaping on Wednesday”; while, as regards threshing, it is believed that if the day be dominated by a malevolent star, the crop is liable to be pilfered by the *kúlis* (mischievous sprites, who correspond to the Sinhalese *yaksayó*). This is set forth with due precision in the following stanza:—

இரவியில் பத்தில் ஒன்றும்  
இந்துபன்னென்றில் ஒன்றும்  
வருபுதன் மூன்றில் ஒன்றும்  
மண்மகற் கெட்டில் ஒன்றும்  
இருபதில் ஒன்றுங் காரிக்கியல்புடைக் கூளிகொள்ளும்  
குருபுகர் இரண்டு நன்றும் கொழுஞ்சூடு மிதிப்பதற்கே.

*Iraviyil pattil oṇṇum*

*Intupaṇṇoṇṇil oṇṇum*

*Varuputaṇ múnṇil oṇṇum*

*Maṇmokaṭ keddil oṇṇum*

*Irupatil oṇṇuṇ kárik kiyaḷ puḍaik kúli koḷḷum*

*Kuru Pukar irandu naṇṇám koḷuṇ chúdu mitippataṭké.*

[“On Sunday the *kúlis* will carry away one-tenth; on Monday, one-eleventh; on the following Wednesday, one-third; on Tuesday, one-eighth; on Saturday, one-twentieth; Thursday and Friday, these two are good for a bountiful threshing.”]

In addition to these precautions it is necessary, before the commencement of any undertaking, that the assistance of

\* There are at least three of these in use in Jaffna,—one published there, and the others at Colombo and Madras. See Note 1, at end.

the god *Pillaiyār* \* should be invoked and a *ponkal* † performed in his honour. It is usual, at the same time, to pay similar honours to any deity to whom the nearest temple or grove is dedicated.‡

The operation which falls earliest in the work of cultivation is manuring. At the lucky hour the first basket of manure is carried to the field, and a small portion of the field selected at hap-hazard is manured and dug with a mamoty.

\* "The Son." This is the common designation in the Northern Province of the god *Kaṇṇesar*, or *Kaṇapati*. He is also called by the cultivators *Periyapiraṇ* or *Periyavaṇ* "the Great One". He is a son of Siva and Durga (*Pārvati*), and is the god of wisdom and remover of obstacles.

"He is lord of the troops of the mischievous and malignant imps, who are supposed to cause obstacles and difficulties, and is therefore invoked at the commencement of all undertakings. His bloated, dwarfish, and distorted appearance, which is like that of the *gaṇas* of Siva, over whom he presides, indicates sensuality and love of good living, while his elephant's head is said to typify a combination of wisdom, or rather of cunning and sagacity."—*Hinduism*, by Professor Monier Williams, p. 165 (*Siphaliese Gaṇa, Gaṇesa, Gaṇapati*).

"In the North-Central Province the villagers worship a god called Puliar, who, according to them, heals their diseases and affords them help in various ways. They say they trust Puliar to obtain help in this world, and Buddha for happiness in the next world." Report by Rev. J. Ireland Jones, quoted in *Ceylon Observer*.

"And on the middle porch god Ganesha—

With disk and hook—to bring wisdom and wealth,

Propitious sate, wreathing his sidelong trunk."

— *Light of Asia*.

† Rice is boiled in milk in a new earthen pot, or in a brass pot cleaned for the occasion. Plantains, curds, and ghee are offered with the rice—also jakfruit, mangoes, lemons, &c. Camphor is then burned, and homage paid to the god.

‡ "Indra" (*Intiraṇ*) is lord of the clouds, rains, seasons, crops, &c., and he is worshipped at the season of sowing and reaping; but the chief honours appear to be paid to *Pillaiyār*. *Indra* (Sanskrit) = "the rainer", "the irrigator"; *Indu* = "drops of rain."

Winslow has கலப்பைச்சக்கரம் [*kalappaichchakkaram*]: "A diagram in astrology in the form of a plough to determine on the best day for beginning the ploughing of the season." I have not, however, heard of an instance in Jaffna of the adoption of this method of discovering the lucky hour for ploughing.



This forms the inauguration of the work of cultivation.

As in the Jaffna District ploughing is carried on between April and September, whenever a fall of rain affords an opportunity for it, it is necessary early in the (Tamil) year to be prepared for this operation. Accordingly, the ceremony of yoking the oxen is performed during the first half of the month *Chittirai* (April—May). At one of the hours fixed for this purpose, a pair of very tame oxen, often decorated with garlands of flowers, red ochre, saffron powder, &c., is taken to the field with a yoke and a plough, and after the land-owner has paid the usual homage to *Pillaiyár*, by splitting a cocoanut in the field,\* he yokes the bulls together, making them face towards the north or east.† He and his

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\* According to one of my informants this should be done in the north-western corner. In the *Devianné-dané* ceremony of the Sighalese, the *Madupurayá* breaks a cocoanut (see C. A. S. Journal, 1883, p. 59), and it is remarkable that this is called *Gaṇa-deviyan-gahanavá*. *Gaṇa-deviyó* = *Pillaiyár* (see note\* *anté*), so that this act of the *Madupurayá*'s has the same object as has that of the Tamil cultivator, viz., to sacrifice to *Pillaiyár*. Probably some of the Hindú ceremonies have been retained by the Sighalese after their original significance and intention have become obscured or forgotten. There can be no doubt that the practice of these ceremonies by the Sighalese is of ancient origin, and is not an importation from their Tamil neighbours. In fact, the ceremonies are more complicated, and have suffered less detrition among the Sighalese than among the Tamils. This is one reason why I think it a mistake to attribute the addiction of the Sighalese all over the Island to fragments of the Hindú cult, mainly to the fact that the later Kandyan kings were Tamils and Hindús, or to the discovery by the Sighalese people (Kandians) after a trial of Buddhism that as a religion it was inadequate for their wants. The Sighalese were Hindús before they were Buddhists, and though they adopted Buddhism (circa 246 B.C.), the mass of the people never entirely gave up Hindúism, and retained many of the beliefs and practices connected with it. Buddhism was grafted on to Hindúism.

† "Amongst the four cardinal points, the north and east were always preferred, and of these the east. The south was highly objectionable, as the realms of the Indian Pluto, Yama, were situate there. The north was liked, because the abode of Siva was in that direction. Sunrise and sunset must have operated in deciding the merits of the east and west."—*Arichandra*, by Sir M. Coomara Swamy, note on p. 241.

men then plough three elliptical furrows, either to show how the work is to be done, or perhaps in order to test the implements. All those who are present then congratulate the field-owner, and they signify their approval of the work, and their participation in it, by touching the plough-handle.\*

This preliminary ceremony having been performed, the cultivators are ready to plough at any time when there is a fall of rain. So scrupulous are some of them, that when, as sometimes happens, rain falls early in the (Tamil) year, and before the yoking ceremony has been performed, they would rather forego the chance of ploughing altogether, than commence it without having observed the proper preliminaries.

It is considered an advantage if the oxen used in ploughing are *máman* and *marumakan*—i. e., “uncle” and “nephew”—and if, as is usually the case, there are two ploughs at work in one field,† the men in charge of them should also be uncle and nephew.

It may interest the present Director of Public Instruction to learn that in constructing the plough the following rules as to materials should be observed, if possible :—

பாலை படவான்  
பங்கிராய் மேழி  
காரை கொழுச்சிராய்  
கருங்காவி ஏர்க்கால்  
புண்ணைப்புது நுகம்  
புதுப்பூட்டு ஆத்தி நார்  
பண்ணை கிட்டித்தடி.

*Pálai paḍaváḷ*  
*Paṅkiráy méḷi*  
*Kárai Koḷuchchiráy*  
*Karuṅkáli érkhal*  
*Puṇṇaiṭtup putu nukam*  
*Putup púḍḍu átti nār*  
*Pannai Kidḍittadi.*

\* See C. A. S. Journal, 1883, p. 55, note on “the practice of touching objects to baffle the evil chance.”

† The fact that two ploughs are generally used at the same time in a field (sometimes there are as many as five or six), both going over the same ground, is an answer to the objection sometimes made to the introduction of ploughs of a better pattern, viz., that they require more men to work them than do the native ploughs. It is true that a Jaffna plough only requires one man to work it, but then there is usually another plough following it; and though this second plough does not make the same furrow as the first, it does work that would have been done by the first plough were the latter of an improved pattern.

which the accompanying sketch (No. 1) of a Jaffna plough\* will help to explain.

The plough is made of four distinct pieces of wood. In one of these the *padavál*, a diminutive iron share (*kolú*), is inserted, and it is fixed in its place by a small piece of wood called the *koluchchiráy*. The other two are the handle (*méli*) and the pole (*érkkál*). According to the rules, then, these pieces should all be of different kinds of wood, the *padavál* of *pálai* (Ceylon ironwood), the handle of *pankiráy* (a tree of which I do not know the English or scientific name), the *koluchchiráy* of *kárai* (a kind of thorny shrub, *Webera tetrandra*), the pole of ebony, the yoke of Alexandrian laurel,† and its pegs of *pannai*,‡ while the ropes (*púddán kayiru*) for attaching the oxen to it should be made of fibre from the *átti* tree.§

It seems, however, that the ostensible reason for using these woods is not their peculiar suitability for the purpose, but to ensure that in the ensuing season there may be neither too much nor too little rain for the paddy.

The cord that attaches the pole to the yoke is called the *nantai*.||

A field is usually ploughed three times, at intervals of two or three days.¶ There is no mud-levelling in the

\* Plate No. 1 (see note 2). The shaft is not quite long enough in the sketch.

† Sighalese, *domba*; *Calophyllum inophyllum*, L.

‡ Sighalese, *val-ehēla*?

§ “*Bauhinia racemosa*, L. There are two species, viz., (1) காட்டாத்தி (*káddátti*), the rind of which is used for withes, *Bauhinia parviflora*, L.; (2) திருவாத்தி (*tiruvátti*), a flower-tree sacred to Siva, also medicinal, *Bauhinia tomentosa*, L.”—Wins. Probably the first species is meant.

¶ There is a proverb, நடுஉழவிலே நந்தைதெறித்ததுபோல (*naḍu ulavilé nantai terittatupóla*), “Like the snapping of the yoke-tie, when the plough has done half its work.” Percival, 4,050.

¶ Viz., நிலவெடுப்பு (*nilaveḍuppu*), breaking ground; உழவீரட்டிப்பு (*uḷavi-raddippu*) or மறை (*marai*), second ploughing; and மூன்றாம் உழவு (*mūnṇám ulavu*), third ploughing.

Jaffna District, except occasionally in Púnakari and Karachchi. The cultivation generally depends entirely upon rain,\* and in consequence there is usually only one cultivation of paddy in the year.†

Sowing takes place in August—September. There is no fall of rain at this season : the fields are sown dry (*puluti-vitaippu*), and the seed then remains in the ground without germinating until the preliminary rains of the North-East monsoon begin to fall.

On the auspicious day, which, according to the rules above-quoted, can never be a Tuesday, the land-owner or his son prepares a small quantity of raw rice from the paddy which he had stored up for seed, and sends it to the village temple to be boiled and offered to the deity to whom the temple is dedicated. Milk, young cocoanuts, betel, camphor, and benzoin, and all the other accompaniments of a *ponkal* are sent with the rice.

At the lucky hour a handful of seed-paddy and a mamoty are taken to the field, and after splitting a cocoanut to Pillaiyár, facing towards the north,‡ the land-owner sows the seed, and hoes it in with the mamoty ; and in this operation he is assisted by his servants. The sowing is thus inaugurated.

Reaping takes place in the month *Tai* (January—Feb-

\* Fields of which the cultivation depends entirely upon rain are called மாஞ்சாரி (*māṇāvāri* fields). *Māṇāvāri* is a corruption of *vāṇā vāri* = "sky-water."

† There are three cultivations in the year, viz., (1) காலபோகம் (*kālapōkam*) = "the regular crop," which is chiefly of paddy sown in August—September, and harvested in February—March. *Varaku*, *chāmi*, and other dry grains are also cultivated. (2) சிறுபோகம் (*chirupōkam*) = "the little crop," of peas (*payaru*), &c., and near tanks quick-ripening paddy, sown in February—March, and over within two months. (3) இடைப்போகம் (*idaippōkam*) = "middle crop," of chillies, onions, &c.; and in Tenmirāḍchi and Pachchilaippalli, (if there is enough water in the tanks,) of paddy, which is sown at the end of April and reaped in June.

‡ *Vide ante*, p. 307, note. \*

ruary). It must not be done on a Wednesday. At the lucky hour the land-owner makes a rough extempore image of Gaṇéśa out of a handful of moist cow-dung, decorates it with the tops of *aruku* grass,\* which is sacred to this and other gods, and after doing *púsai* to it, leaves his house, taking care to pass by a lighted lamp and a full water-pot—the latter placed on a heap of paddy in front of his house. The mouth of this pot is filled up by a cocoanut surrounded by five or more (but always some odd number of) mango leaves.† On his way to the field, if he has to pass a temple he does not omit to make his devotions there. On reaching his field he splits a cocoanut, and reaps a few of the ears of paddy, and takes them home with him, passing by the lamp and water-pot as before. In the inner room of his house he hangs up a few of the ears, and treads out the paddy from those remaining.

The paddy he places in a small old basket, which he hands to his wife. She receives it with both hands, and, facing north,‡ either keeps the paddy or boils it at once as “new rice.”§

This “new rice” is eaten at the lucky hour, and a little raw rice, with the usual accompaniments, is sent to the village temple to be boiled and offered as a *poṇkal* to the deity. The reaping is then proceeded with.

But it is the “threshing” that the cultivators have to be the most punctilious about. It is commenced on one of the auspicious days—Thursday or Friday (or sometimes on Sunday), but never on a Wednesday—and continued on

\* *Cynodon dactylon*, Pers. See C. A. S. Journal, 1880, pp. 7-8, for a full account of this grass, by Mr. W. Ferguson.

† The cocoanut-oil lamp also has five or seven or some odd number of wick-spouts.

‡ So the Sinhalese set apart on a post three handfuls of ripe ears for *Kataragama Deviyo* (the Kantasuvámi of the Tamils; Skanda, the god of War). (C. A. S. Journal, 1883, p. 48.)

§ This appears to correspond to the “New Rice-feast” (*Alut-bat-keṃa*) of the Sinhalese, except that the latter takes place after the threshing is concluded. (Journal, 1880, p. 50; 1883, p. 56.)

successive nights. A threshing-floor (*kalam*) is prepared—levelling and smoothing a portion of the field in a circular shape.

The boundary line of this circle is strewn with pieces of bark or leaves of margosa\* and bits of the *pirandai* creeper†. This is in order to form a “guard-cord” (*kavatthodi*)‡ against the *kúlis*. An extempore image of Gaṇésa is made of cow-dung, as usual, by one of the servants, hence called the *Pillaiyárpólan*, and decorated with *aruku* grass. *Púsai* is then performed to it—i. e., camphor and benzoin incense are burned before it, and offerings made of

\* There is a saying பேய்ச்சுரு தேப்பிலைபோலே (*péychchu véppilai pólé*) “as margosa leaves before a demon.” (Percival, 4,955.) The Kandyans use margosa with the same object. (See C. A. S. Journal, 1880, p. 49.) In the low-country the ricks are frequently encircled with young cocoanut leaves or jungle creepers (C. A. S. Journal, 1883, p. 48), no doubt as a “guard-cord.”

† There must be some peculiar potency also in the *pirandai* creeper. See Mr. Fowler's account of the Panikkan's use of it as a sort of charm. (*Ibid*, pp. 15—16.) It is the *hirēssa* of the Sinhalese (*Ibid*, 1880, p. 49; 1883, p. 49.) Moormen have the same opinion of its efficacy as a charm. “A species of sun-flower (*helicophilum*)”—Clough. *Pirandai* is not given by Winslow.

‡ I did not find that in the Jaffna Peninsula circles were drawn on the threshing-floor of ashes, as among the Sinhalese, but I dare say there is such a practice among the Tamils also. I see Winslow gives as a meaning of காவல்செய்ய, (*kāvalseyya*) “to make (with a straw-rope) diagrams on the ground, &c., to defend the grain from demons.” With respect to the number of circles drawn, the Kandyans whom I have questioned on the point said that there should be three concentric circles. This agrees with what Mr. Bell found in the low-country. In Kégalla the number is seven. In addition to Knox, Davy, and Brodie, Sirr also gives a short description of Sinhalese threshing-floor ceremonies, and he, too, states that three circles are described, one within the other, at the mystic rite when the paddy is trodden out. (*Ceylon and the Cingalese*, Vol. I., p. 151.)

Among the Sinhalese the substitute for the image of Pillaiyár seems to be the *muttá* (see C. A. S. Journal, 1883, p. 49), “the great grandfather,” which may be either a round stone (*ibid*, 1880, p. 49) or an unhusked cocoanut (*arakpol*). *Mutta* in Mr. Bell's Paper should be *muttá*.

plantain fruit, betel, &c., the worshipper doing obeisance by crossing the forearms in front of his face, and striking his temple three times with closed fist.

A stake (*polikkaddai*)—which, if it is to be a protection against the *kúlis*, should be of the wood of the strychnos tree (*kāñchúrai*),\* but is generally of some hard wood, such as *vidattal* or *tiruk-konḍal*,†—is next fixed by the chief farm-servant (who is hence called the *Kaḍḍaippólan*) in the centre of the circle, with a few ears of paddy and a few margosa leaves tied at the top of it. If the floor is of loose soil, mats are spread round the stake; if not the bare ground is used as a threshing-floor. Water, in which fresh macerated cow-dung has been soaked, is sprinkled over the floor to purify it. The usual cocoanut is split, and then the *Kaḍḍaippólan* (usually an elderly man) takes some ears from the rick, and holding them over his head with the goad (*polimilāru*) or the flail (*vélai-ál*) walks three times round the stake.‡ He places the ears at the foot of the stake, standing with his face towards the north or east. He is followed by all the other servants (*pólamárkal*), each carrying sheaves of ears, and depositing them round the stake, until there is a sufficient quantity for threshing to commence. The men then pull down the heap (*pórppai*) and spread out the sheaves conveniently for threshing.

\* *Strychnos nux-vomica*; Sinhalese, *goḍa-kaduru*.

† *Cassia fistula*, L; Sinhalese, *eheḷa*.

‡ This resembles the procedure in the Rayigam Kóralé. The Sinhalese dispense with the stake, the place of which is taken by the *muttá*. Instead of the chief servant it is “any *goyiyá* reputed fortunate.” He walks three times round the *muttá*, and places the sheaf on it. Instead of facing towards the north or east, he looks “in the direction fixed by the astrologer with reference to the *nēkata*.” But in the ceremony immediately following, the chief *goyiyá* (the *kaḍḍaippólan*) carries the *ḍeti goyiyá* (*vélai-ál*) round the corn. The Jaffna ceremony, in fact, seems to be an abridgment of that followed in Rayigam Kóralé. In the Siyané Kóralé the cultivator walks seven times round the *arakvala*—the hole in the centre of the circle in which the charms are placed. (See C. A. S. Journal, 1883, pp. 49, 51.)

While engaged in these operations they keep up shouting the auspicious word "*poli*," "*poli*," for good luck. \*

Three pairs of buffaloes or bullocks having been linked together in a row (*nadaian kodi*) are led into the heap of paddy, and the biggest of the six is tied to the stake. This animal is called *pôrppainadaian*, and those further from it *vaddinadaian*. The last is called the *châduvayan*. A man (*pôrppaippolan*) then drives them round and round the stake, abreast of each other, with repeated applications of a thick stick (*polimilâru*) to their hides and shouts of "*poli*," "*poli*,"\* until the grain is all trodden out from the ears. Not until then are the oxen released or allowed even to be taken to water; neither will the *Kaddaippolan* leave the threshing-floor until all the ricks of paddy have been threshed, and his food is supplied to him there. When the oxen are taken out from the floor for the last time each day, one of the servants takes a wisp of straw, and pulls the tail of the one nearest the stake, and then puts the straw on the floor.

The completed heap of threshed paddy is greeted with shouts of "*poli*," and the straw is collected and tossed by means of a bent stick (*vélai-âl* or *vélai-kâran*)† to leeward of the threshing-floor. When nearly all the straw has been so collected into a heap, the oxen are taken off the threshing-floor. Four of the men then starting, each from one of the cardinal points of the floor, and facing the stake, in a sitting posture heap up the paddy with their hands. In this operation they move round towards the right, following each other in a circle, and when they come back each to his place in rotation, they stop, and the rest of the ceremony is performed by the *Kaddaippolan*, who walks round the heap to the right three times in a stooping posture between them and the heap of grain, and smoothes and levels the top

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\* The Coorg ryots shout "*polé! polé! Devaré.*" (C. A. S. Journal, 1883, p. 81.) In the Kalutara District, on the other hand, it seems that the bullock-drivers are not allowed to shout to their animals. (*Ibid*, p. 51.)

† That is, the labourer. Curiously enough the name given to this stick by the Sinhalese cultivators is *deṭi-goyiyá* (*goyiyá* = "cultivator").



and sides. Holding his right arm with his left hand\* he marks on the top and sides of the heap with his finger representations of the trident (*chúlam*) of Siva, at the four cardinal points, and also certain diagrams, generally circles, ornamented with tridents.† A cow-dung representation of Pillaiyár is again made, and, adorned with *aruku* grass, is placed on the heap with split cocoanuts and the knife used in splitting them. Rice is then boiled and offered to Pillaiyár. A twisted straw rope is put round the heap as a guard-cord (*kávathodi*) until the winnowing takes place. The men having thus taken measures to protect *kávatcheyya* (the heap) against the *kúlis*, are at liberty to leave the threshing-floor for a time. In case another heap of paddy has to be threshed the same night, the paddy already threshed is heaped in the east corner of the floor to await winnowing after the other rick has been threshed.

Some of the prevalent superstitions with respect to these *kúlis* may be noticed here. The *kúlis* are supposed to be mischievous, and to favour, or disfavour, the farmer according as they are propitiated by him or not. They will remove paddy from a neighbouring floor to the one favoured by them, from high to lowland, from east to west, and to

\* In a Kandyan picture of a *Saluvaḍana Nilamé* (Master of the Robes) he is handing the Crown in this manner to the king. It is meant to show reverence or respect.

† Tridents are always introduced into the figures drawn by the Sinhalese cultivators, both Kandyan and Low-country, but it does not appear that they understand what it signifies. (C. A. S. Journal, 1883, p. 55.) Neither did Sirr understand what they intended to represent. He says the circles are quartered by a cross, the four points of which are terminated by a "character resembling a written letter M." (*Ceylon and the Cingalese*, Vol. 1, p. 151.) Certainly there is this resemblance in the florid tridents in the diagrams given by Davy, and in the Pasdun Kóralé diagram. (C. A. S. Journal, 1883, p. 79.)

In a Buddhist religious picture in my possession all the gods attendant upon Buddha, except Siva, are represented holding a *trisúla* in one hand and a sword (*kaḍuva*) in the other. The trident is a common emblem at Jaffna.

leeward; but not to windward.\* Accordingly, a man will not thresh on the same day as his neighbour, if the latter's threshing-floor is to the south-west of his.† He is angry if his neighbour, with a threshing-floor thus favourably situated with respect to his, begins to thresh his paddy at the same time as he does. The neighbour, on the other hand, congratulates himself on the prospective assistance of the *kūlis*, who will pilfer the paddy from the other man, and bring it to his threshing-floor; and seizes the opportunity to propitiate them, and so begin his threshing under the most favourable conditions.

If a high festival is going on in the village temple, no threshing is allowed to be carried on on that day in the village.

No empty vessel or basket can be carried past the threshing-floor while the threshing is going on, and there are instances of wayfarers being detained at the floor, if they happen to pass it at such a time. The upsetting of a basket or vessel, or the overturning of a hut (*kudil*)‡ or anything that happens inadvertently, is considered an unlucky omen. Every turn taken by the men engaged in any of these ceremonies should be to the right, not to the left,§ and even the oxen are made to conform to this

\* This is shrewd of the *kūlis*,—they do not like to have the wind against them.

† At the time of harvest in the Jaffna District (February—March) the North-East monsoon is blowing, hence the South-West would be the leeward.

‡ A hut is like an exaggerated umbrella made of palmyra leaves, used for sheltering cattle, stacks, &c.

§ In "A Lady's Cruise in a French Man-of-War," Miss Gordon-Cumming, describing the consecration of a Roman Catholic church in Samoa, says: "I grieve to have to record that, in leading the procession round the foundations of the new church, he (the Bishop) made the turn *widdershins*. I believe that this is contrary to ecclesiastical custom, and, of course, to my Scottish mind it suggested grievous misfortunes in store."—Vol. I., p. 120. To the word *widdershins* the authoress appends the following note: "Or more correctly, in old Celtic parlance, *tuaphol*—that is to say, a turn contrary to the course of the sun, keeping the left hand towards the centre. It was only used when invoking a curse, as opposed to the turn *deisul*, which invoked a blessing on the object round which the turn was made. The superstition is common to all lands in whose early mythology sun-worship held a place." (See "From the Hebrides to the Himalayas," Vol. I., p. 203.)

rule. But it will help to thwart the *kúlis* if the oxen are made to take one or two turns to the left, instead of to the right, when commencing operations.

It is unlucky for men or animals to pass out from the threshing-floor, except at the proper entrance (*kalavásal*) on the east side.

Next comes the winnowing. The winnows to be used are marked with tridents in cow-dung. After the usual *ponkal* to *Pillaiyár*, one or two mats are spread on that side of the threshing-floor which is exposed to the wind (which at this time comes from the North-East), and paddy is poured from the winnows along the windward edge of the mats, so that the chaff flies off to the leeward, leaving the grain in a heap. It is an unlucky omen if one of the winnows upsets, or is blown off by the wind; and if in the act of sifting the winnow strikes against the heap, a trident is at once marked on the place in the heap where the latter was touched by the winnow.

The paddy is formed into an oblong heap of uniform width, and the surface is made as smooth as possible. A line is traced with a corner of the winnow along the ridge of the heap, and tridents are similarly marked at each end of the heap, and in the middle,\* thus:—



The cow-dung (*Pillaiyár*) is then placed on the paddy-heap, and the twisted straw rope is put round the heap as before.† These precautions are necessary until the paddy is measured, as it is supposed, after the measuring, to be secure from the *kúlis*.

Before the paddy is measured, a winnow is plunged into the heap, and filled up well with paddy, which is kept apart to be given to the temple as a thank-offering. This paddy

\* A similar practice is followed by some of the Galle cultivators. (C. A. S. Journal, 1883, p. 55.)

† The Kandyans put a twisted straw rope round the paddy after the winnowing. (*Ibid*, 1880, p. 49.)

is called *misupali*.\* The measuring of the heap is then proceeded with, and the land-owner gives the cultivators or servants their proper shares, and his tithe to the renter. Sometimes the blacksmith, carpenter, barber, dhoby, and tom-tom beater—the *kudimakkal*† employed by the land-owner—are called, and their dues paid to them in kind; and paddy is also dealt out to beggars.‡ After this, at a lucky hour, he has the rest of the paddy removed to his house, and stored in the loft in large ola baskets, which are closed at the tops by being stitched with palmyra olas. The paddy required for seed is kept exposed to the sun for three successive days, and then placed in a corner of the house to cool. On an auspicious day it is stored in ola baskets.

The harvest having thus been concluded, the farmer performs a *ponkal* at a neighbouring temple in honour of Pillaiyār, Indra, and other deities, and lastly in honour of his *kāniyālar*, the ancestors from whom he inherited his lands.

When any of these ceremonies are performed, everything must be done strictly according to ancient precedent; and, as I have said before, any accident, however trivial, is looked upon as a bad omen, and therefore every precaution is taken to prevent the occurrence of one. After any ceremony has been performed, the chief actor in it takes care not to give anything away from his house the same day, such as paddy,

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\* Literally, "grain abundance," a euphemistic word. See my Paper on the Language of the Threshing-floor. It is the *akyāla* or *Deviyanné-vi* of the Singhalese which is offered to the gods, and more especially to the goddess Pattini and to Kataragama Deviyó. (C. A. S. Journal, 1880, p. 50; 1883, p. 58.) It seems also that some of this new rice goes to Buddha, or rather to the *vihāré*. (*Id.*, 1880, p. 50; 1883, p. 56.)

† There is an accurate account of the eighteen *Kudimakkal* by the late Jaffna Kachchéri Mudaliyār, printed with the Administration Report of the Government Agent of the Northern Province for 1883, p. 144 A.

‡ The Kandians observe the same custom. (See Journal, 1880, p. 50, and Journal, 1883, p. 55, extract from Knox.)

oil, salt, or money ; but there is no objection to his receiving such articles.\*

There are many superstitions connected with agriculture, generally among the more primitive Tamil peasantry. For instance, certain days fixed by astrologers or the almanacs are called “worm days” (*puḷunāl*), and anything sown on such days is supposed to be liable to be eaten by worms. On some days the sap is supposed to run up, and therefore on them fruit trees may be planted, while on other days it is supposed to run down, and such days are suitable for the planting of bulbs.†

Various charms‡ are used to prevent the attacks of flies, worms, crabs, and other pests. Olas, sprinkled with saffron-water, and previously charmed by the repetition over them of *mantirams* for hours together, are tied to the plants for this purpose. Sometimes with the same object the cultivator makes a vow of a new earthen pot with which to celebrate a *poṇkal* after the reaping of the crops.

There is still a widely-prevailing belief in the evil-eye (*kannūru*) and the evil-tongue (*nāvūru*).§ The visitor who

\* Superstition and self-interest are here in most convenient agreement.

† Cf. the American song quoted by Mr. Bell :—

“If ye plant yer corn on the growin’ moon,  
And put up the lines for crows,  
You’ll find it will bear, and yer wheat will, too,  
If it’s decent land where’t grows.

“But potatoes now are a different thing,  
They want to grow down, that is plain ;  
And don’t ye see you must plant for that  
When the moon is on the wane.”

(C. A. S. Journal, 1883, p. 68.)

‡ See Note (3).

§ Hence the proverb கல் எறிக்குத் தப்பினாலும் கண் எறிக்குத் தப்பக் கூடாது (*kal erikkut tappinālum kaṇ erikkut tappak kūḍātu*) “Though one may escape the cast of a stone, he cannot escape the glance of an evil-eye.” (Perc., 2216.) “The evil-eye (கண்ணாறு) and the evil-tongue (நாவூறு) are feared very generally. To avert their influence as regards fruits, &c., in a garden, it is common to put up some object of attraction, as a water-pot whitewashed, inverted on a stump, and dotted with black spots, &c. In some enclosures grotesque images are seen.” (*Ibid*) These pots may be seen also in Sinhalese gardens.

travels along the roads about Jaffna will not fail to notice among the tobacco, brinjal, and other crops frequent and more or less elaborate "scare-crows" (*veruli*) of various grotesque shapes. These are not intended to frighten birds, but to be a protection against the evil-eye.\* It is hoped that they will divert the attention of the passer-by, and prevent his making a too close scrutiny of the crop itself—a scrutiny which might have a baneful effect upon it.†

The use of a conventional language by the cultivators I need not here enlarge upon.

## NOTES.

### (1).—ASTROLOGY IN AGRICULTURE.

From the "*Pañchāṅkam*† for the Tārana year 1806 of the *Sālivāhara* (1884-5) calculated by Irakunātaiyar son of Santira-sékaraiyar, of Nallūr, near Jaffna, and printed at the Private Press at Vannainakar (Vannārpaṇnai) Jaffna," I extract the following:—

Several "lucky hours"—generally on different days of the

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\* They serve, however, also to keep away monkeys.

† The late Government Agent of the Northern Province, Mr. Dyke, on one occasion, in 1867, encamped at Kāratiyu among the paddy fields, and rode round and inspected the paddy just ready to be reaped. The crop that harvest was a very good one, giving a rent to Government of over 3,000 rix-dollars, but next year the rent fell to a little over 600 rix-dollars. The people attributed the failure of the crop to Mr. Dyke's inspection of the fields. This was carrying the evil-eye theory rather far, for it was not the crop that was inspected that failed, but the succeeding one. I suppose the former was too far advanced to be affected.

‡ The Indian Almanac derives its name *Pañchāṅkam* (*pañcha* five, *āṅka*, divisions) from its giving the time of commencement and duration of five important things—1st *vāram*, the Saturday; 2nd *titi*, lunar day; 3rd *nakshatram*, the constellation for the day; 4th *yōkam*; 5th *karaṇam*. For the performance of the many ceremonies which his religion enjoins, it is necessary for a Hindú to examine one and all of these five essentials, to determine whether the time is propitious or not." (Paper by Captain Mackenzie on the "*Pañchāṅkam*" in *Indian Antiquary*, Vol. III., p. 137.)

month—are given for each month, during which a particular agricultural operation is carried on, thus :—

1.—*The ploughing festival (Ermankalam)* may be begun (1), on Thursday, the 7th day of the month *Chittirai*\* at 15½ *nālikais*† after dark when the stars *Suvāti* and *Velli*‡ are at the zenith in the sign *Makaram* ;§ (2) on Thursday, the 21st of the same month at 7 o'clock in the morning, when the human shadow is ten feet long, in *Mitunam* ; (3) the same day, 13 *nālikais* after dark, when the moon is setting, in *Makaram*.

2.—*Preparation of the Field*.—There are seventeen occasions—viz., four in April,|| three in May, four in June, three in July, and four in August, on which the fields may be manured and ridges made, &c. The days are Mondays and Thursdays, except that there is one Wednesday in May and three in June, and one Friday in August. The favourable hour is, at night six times, in the forenoon five times, twice in the afternoon, twice at sunset, once at noon, and once at dawn.

\* That is, April 11th to May 11th (31 days in the Tamil month).

† *Nālikai* = Sinhalese *peya* = 24 minutes.

‡ *Venus*.

§ The Tamil names of the signs of the zodiac are—

1 <i>Mēdam</i>	= Aries	7 <i>Tulām</i>	= Libra
2 <i>Idapam</i>	= Taurus	8 <i>Viruchchikam</i>	= Scorpio
3 <i>Mitunam</i>	= Gemini	9 <i>Taṇusu</i>	= Sagittarius
4 <i>Karkkaḍakam</i>	= Cancer	10 <i>Makaram</i>	= Capricornus
5 <i>Chippam</i>	= Leo	11 <i>Kumpam</i>	= Aquarius
6 <i>Kaṇṇi</i>	= Virgo	12 <i>Mīnam</i>	= Pisces

|| Though I use the English names of the months, it must be understood that the months intended begin on the 11th or 12th of the English month, or thereabouts ; thus, in 1884–85,

April	means	April 11th to May 11th.
May	do.	May 12th to June 12th.
June	do.	June 13th to July 14th.
July	do.	July 14th to August 14th.
August	do.	August 15th to September 14th.
September	do.	September 15th to October 14th.
October	do.	October 15th to November 13th.
November	do.	November 14th to December 13th.
December	do.	December 14th to January 11th.
January	do.	January 12th to February 10th.
February	do.	February 11th to March 11th.
March	do.	March 11th to April 11th.

3.—*Sowing*.—Two days in June, four in July, four in August, three in September, four in October, and three in November,—in all twenty times. The favourite days are Wednesday and Friday, then Thursday and Sunday; Monday is chosen once, Tuesday and Saturday never.

4.—*Reaping*.—Twelve days in January, seven in February, and four in March. Every day except Tuesday and Sunday.\* Time,—generally at sunset or night.

5.—*Heaping up the Grain for Threshing*.—January, February, and March in the asterisms† Kártikai, Tiruvátirai, A'yiliyam, Uttiram, Suváti, Kéddai, Uttirādam, Chatayam, Révati, and the *ilakkinams* Mitunam, Karkkadakam, Chikam, Viruchchikam, and Kumpam.

6.—*Threshing*.—Thursday and Friday are the proper days, on account of the saying, “if you thresh on Sunday, the kúlis will carry away one-tenth, on Monday one-eleventh, on Tuesday one-eighth, on Saturday, one-twentieth.”

7.—*Bringing home the grain*.—Wednesday, Thursday, and Saturday, the asterisms Paraṇi, Urókini, Tiruvátirai, Makam,

\* “Sunday, Tuesday, and Saturday are, as a rule, considered unlucky days, Sunday being not quite so bad as the other two.” (*Ind. Ant.*, Vol. III., p. 138.)

† *Nakshattiram* = Sinhalese *nekata*.—These are twenty-seven in number, and are the constellations through which the moon in her monthly course passes. Great importance is attached to them in astrological calculations. They are divided into male, female, and neuter; good, bad, and indifferent; those which look upwards, those which look downwards, and those which look straightforward. Each *nakshattiram* is divided into four parts, called *poda*, and two and a-half *nakshattirams* equal a *rāsi*, or sign of the zodiac.” (*Ibid.*, p. 138.)

The Tamil names of the asterisms are :—

1 Achchuvini	10 Makam	19 Múlam
2 Paraṇi	11 Púram	20 Púrádam
3 Kártikai	12 Uttiram	21 Uttirādam
4 Urókini	13 Attam	22 Tiruvōnam
5 Mirukasiridam	14 Chittirai	23 Aviddam
6 Tiruvátirai	15 Suváti	24 Satayam
7 Punarpúsam	16 Visákam	25 Púradđāti
8 Púsam	17 Aṇusham	26 Uttiradđāti
9 A'yiliyam	18 Kéddai	27 Révati



Attam, Visákam, Tiruvónam, the *ilakkiñams* Idapam, Karkkaḍakam, Chippkam, Viruchchikam, Kumpam, at the rising of Iráku and Kuḷikañ, the grain may be brought home.

8.—*Storing the Paddy in baskets, bins, &c.*—On four occasions in January, seven in February, and four in March—any day except Sunday and Tuesday,—generally at sunset or night.

9.—*Eating the new rice.*—On eleven occasions in January, six in February, and two in March,—generally at night.

10.—*Distributing the Grain.*—Monday, Wednesday, Thursday, and Saturday; the asterisms, Achchuvini, Urókiñi, Mirukasiridam, Punarpúsam, Púsam, Makam, Púram, Uttiram, Attam, Chittirai, Suváti, Visákam, Añusham, Uttirádám, Tiruvónam, Aviddam, Uttiraddati Révati; the lunar days (*titi*) Tutiyaí, Tirutiyaí, Pañchami, Saptami, Tasami, E'kátasi, Tuvátasi, Tirayótasi; the *ilakkiñams* Idapam, Mituñam, Chippkam, Kaññi, Viruchchikam, Tañusu, Kumpam, Miñam; the eighth house being vacant, are the best times for distributing for household purposes the grain stored up in baskets, &c., and for giving and receiving grain. On the above-mentioned lunar days, week days, and asterisms, in

Siphaliese *lagnaya*. The *laknams* are synonymous with the twelve *rási*. (See C. A. S. Journal, 1883, p. 66 note.)

"On Wednesday one-third," omitted from the Almanac.

*Iráku* (Siphaliese, *Ráhu*, *Graha*), *Caput Draconis*, the ascending node which, with *Kétu*, *Cauda Draconis*, the descending node, is feigned to cause eclipses by endeavouring to swallow the sun and moon.

*Kuḷikāñ*, "one of these seven invisible planets said to be the son of Saturn—of special importance in astrological calculations." If it is invisible, it does not seem clear how the agriculturist is to know when it is rising.

Although we have thirty lunar days, yet we have names for sixteen *tithis* only, because the month being divided into two fortnights, fourteen of the names are common to both fortnights. (*Ind. Ant., loc. cit.*) It seems that the Siphaliese have names for fifteen only. (C. A. S. Journal, 1883, p. 64.) The Tamil names are :—

1 Piratamai	7 Saptami	13 Tirayótasi
2 Tutiyaí	8 Ashdamí	14 Saturttasi
3 Tirutiyaí	9 Navami	15 Pourñimai
4 Saturttí	10 Tasami	16 Amávásiyaí
5 Pañchami	11 E'kátasi	
6 Sashdi	12 Tuvátasi	

the *karaṇam*\* Viddi, and the *ilakkiṇams* Médam, Karkkaḍakam, Tulám, and Makaram, are the best times for buying and selling paddy.

Lucky hours are also given for commencing the following agricultural operations, which form a large part of the occupation of a Jaffna peasant :—

- (1) Digging wells or tanks, and making embankments—every month in the year, except September, December, and February.
- (2) Planting young plantain trees—every month.
- (3) Do. young arekanut trees—September to March.
- (4) Do. cocoanuts—every month.
- (5) Do. creepers, &c.—no month specified.
- (6) Do. betel—April, May, September, June.
- (7) Sowing and transplanting brinjals, chillies, &c.—every month.
- (8) Planting yams—no particular month.
- (9) Tethering cattle and making pinfolds in tobacco gardens—August, November.
- (10) Digging tobacco gardens—October to December.
- (11) Sowing and transplanting tobacco—August to March.
- (12) Cutting tobacco plants, putting kuḍils, and drying tobacco leaves in the sun—March to June.
- (13) Buying and selling tobacco—March to July.

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\* Karaṇas are eleven in number, and divided into variable and invariable. They answer successively to half a tithi or lunar-day, Kimstughna being always assigned to the first half of the first tithi, and the variable Karaṇas, succeeding each other regularly through eight repetitions. They are followed by the three remaining invariable Karaṇas which conclude the month; Ehatuspad and Nága appertaining to Amávásyá, or the new moon, and Sakuṇi being appropriated to the latter half of the preceding tithi." (Colebrooke, quoted in *Ind. Ant.*, loc. cit.)

The Tamil names of the Karaṇams are :—

1 Pavam	... i. e., Lion	7 Viddi	... i. e., Cock
2 Pálavam	... " Tiger	8 Sakuṇam	... " Owl
3 Kaulavam	... " Pig	9 Satnrppátam	... " Dog
4 Taitilam	... " Ass	10 Nákovam	... " Snake
5 Karasam	... " Elephant	11 Kimastukkiṇam	... " Worm
6 Vanisam	... " Ox		

- (14) Tying tobacco leaves into bundles—March to June, August to October.
- (15) Planting trees, &c.,—no particular month specified.
- (16) Buying and selling cattle, &c.
- (17) Branding and castrating cattle.

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(2).—CEYLON PLOUGHS.

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As it may be interesting to compare the varieties of ploughs used by the natives of Ceylon in different parts of the country, I annex some sketches of Kandyan and Low-country (Sinhalese) ploughs. It will be noticed that they are none of them of the same pattern as the Jaffna plough. (Plate No. 1.)

The principal plough used by the Kandyans is shown in Plate No. 2. It is called the *baḍavata nagula*. The handle (F) is generally a rude representation of a bird—hence its name *nimun-kurullā*. It is usually made of buffalo horn.

The other Kandyan plough is the *koku nagula* (Plate No. 3), which is used for muddy land. It does not run so smoothly as the *baḍavata nagula*, and is liable to stick in the ground. Turned over sideways, it is sometimes used as a mud-leveller, the cultivator standing on the flat part and holding on by a stick tied to the handle.

The ploughs used by the Sinhalese of the Western Province are something like the *koku nagula* in shape, but generally smaller and lighter. There are two patterns in use in the Western Province (Plates Nos. 4 and 5), known as the *tani-heḍē nagula* ("single-shaped plough"), and the *heḍa-dekē nagula* ("plough of two shapes"). The only difference between them is in the shape of the front of the *vakatta*, and consequently of the iron coulter or share with which it is faced. In the *heḍa-dekē nagula* this, instead of being straight projects half-way down in a curve, to prevent its sinking too deep in the soil. It is, I suppose, on account of this division as it were of the share into two parts, that the plough is known by the curious name "the plough of two shapes." This plough is used more especially for *ōwiṭa* land, and in *kekulaṇ* cultivation.

In the low-country plough the *koravakkotē* is now generally dispensed with, and the shaft rests on the *vakatta*, which is faced

with iron—the iron projects for an inch or two at the foot to form a share, which is often shaped like a cobra's hood. In the Jaffna and Kandyan ploughs the upper end of the share is inserted between the *vahatta* and the *koravak-koté*.

In the Jaffna plough the shaft is rounded—a veritable pole. This is not the case in the Singhalese ploughs. In the latter there is a notch\* for the tying of the rope at the end; in the former this purpose is answered by a horizontal peg passing through the pole. The Singhalese shafts are usually made of *kitul* wood.

The low-country yokes are the same shape as the Jaffna yoke, but instead of pegs at each end, only the one in the centre is used.

The Kandyan yoke is heavier and more elaborate; notches supply the place of the centre peg. In both Kandyan and low-country Singhalese yokes, the ropes attaching the oxen to them pass through holes at the extremities.

### (3).—CHARMS.

#### I.—Against Rats.

ஓம் எலியனர்பிள்ளை புலியனர்வாரூர் பூனையனார் காவல் எலி எல்லாம் கட்டி அப்புறம்போகவே சிவாகா.†

ஓம் எலியனர்பிள்ளை ஆனையனார்காவல் எலிநெற்புலம் விட்டு புறப்புலம்போகவே சிவாகா.

ஓம் எலியனர்பிள்ளை புலியனர்வாரூர் பூனையனார்காவல் எலிஇப்புலம்விட்டு புறப்புலம்போகவே சிவாகா.

ஓம் இந்திரபுரத்தில் எலிப்புலிவாரூர் எலிஇப்புலம்விட்டு அப்புலம்போகவே சிவாகா.

1. O'm! † Mr. § Rat! Mr. Tiger is coming, Mr. Cat is watching. May all the rats go away together to another quarter. || Let it be so! ¶

\* Often two, to provide for the employment of different-sized oxen. The length of the shaft in all the ploughs is from eight to ten feet.

† Properly சுவாகா, an exclamation of mystic import, used in making an oblation to the gods.

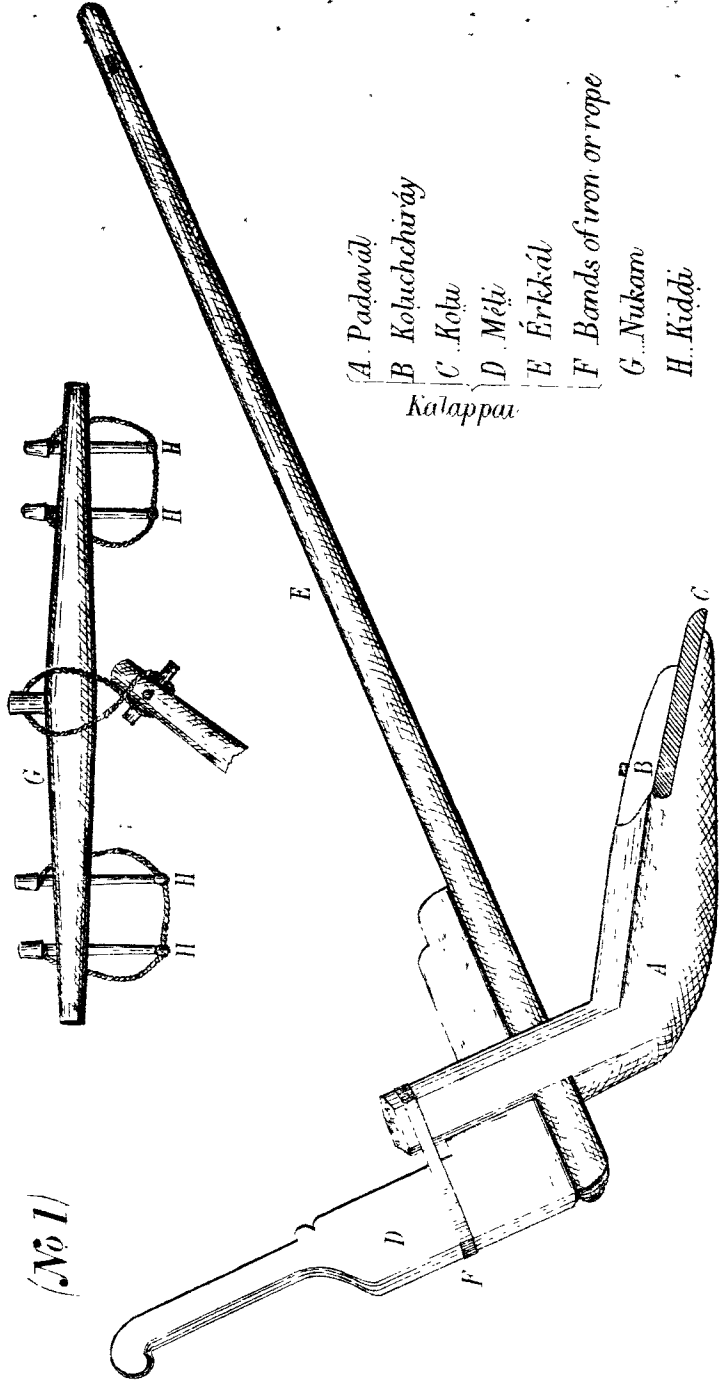
‡ The mystic invocation to the Hindu Triad.

§ These honorifics are hardly translatable.

|| Literally, "to that side," or perhaps புலம் should be translated throughout by "field."

¶ See C. A. S. Journal, 1883, page 76, note.

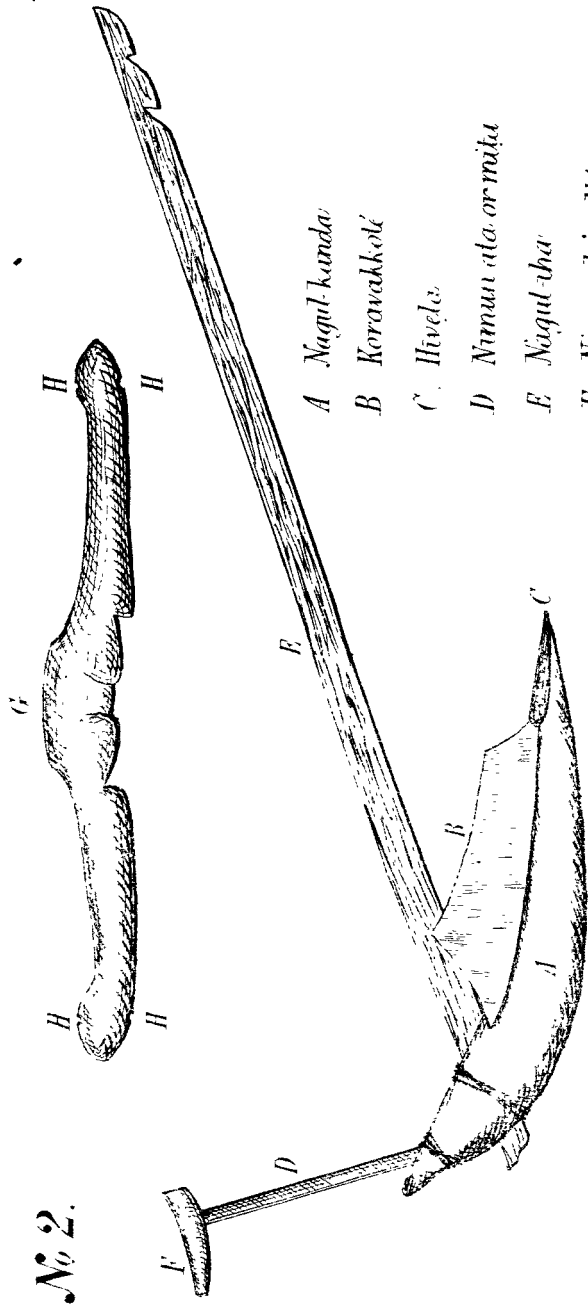
(No 1)



- A. Padavál
  - B. Koluchchiráy
  - C. Kolw
  - D. Mèlu
  - E. Érkál
  - F. Bands of iron or rope
  - G. Nukam
  - H. Kiddi
- Kalappa



No 2.



A Nagul-kanda

B Koravakkolē

C Hivela

D Nimunala or mita

E Nagul-tha

F Nimun-kurullā

G Viyagaha

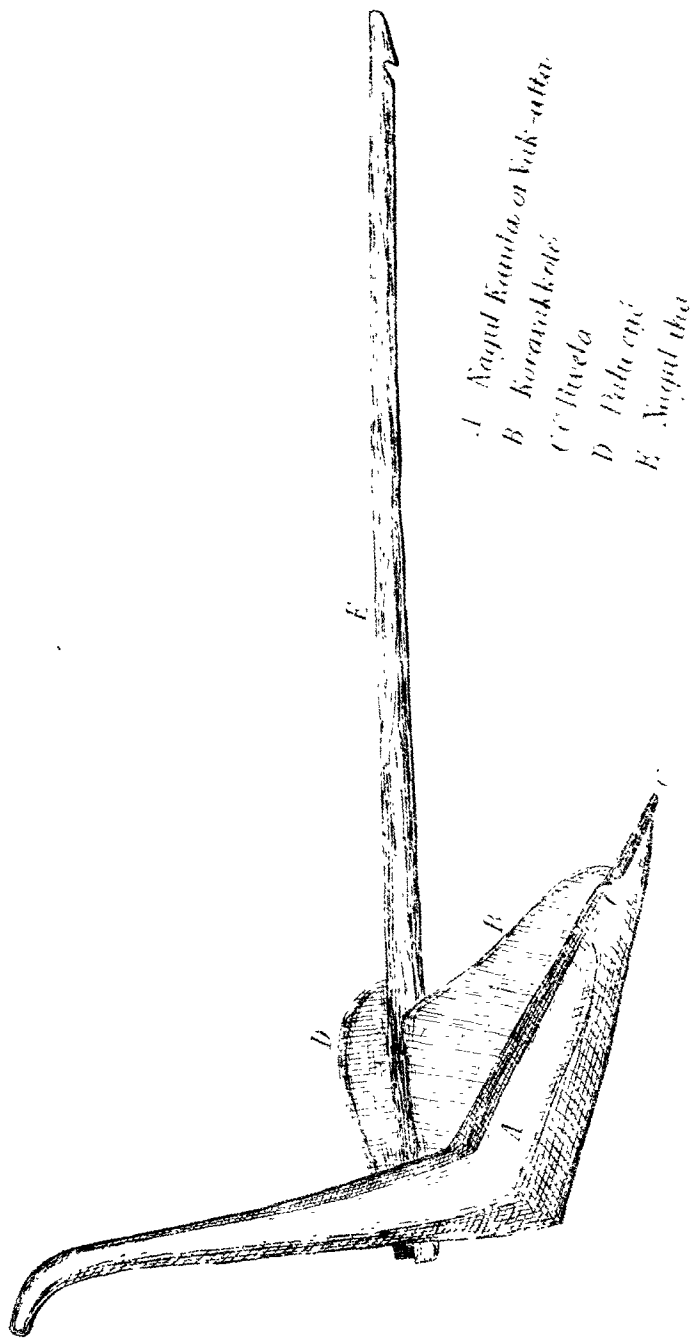
H Holes for the ropes(viya-bāna)

Badawata Nagula (Kandyan)

to pass through to attach the oxen



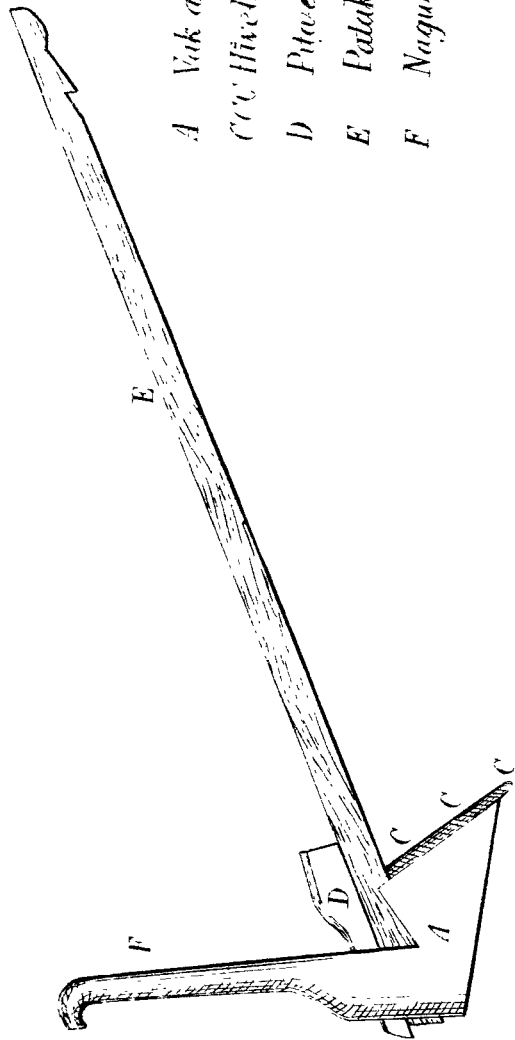




- A. Naqul Kaula or Vok-ulha
- B. Karamakkadi
- C. Havela
- D. Pula eni
- E. Naqul thal

Koku Naqula (Kandyan)





A Vakkatta

CCC Hivela

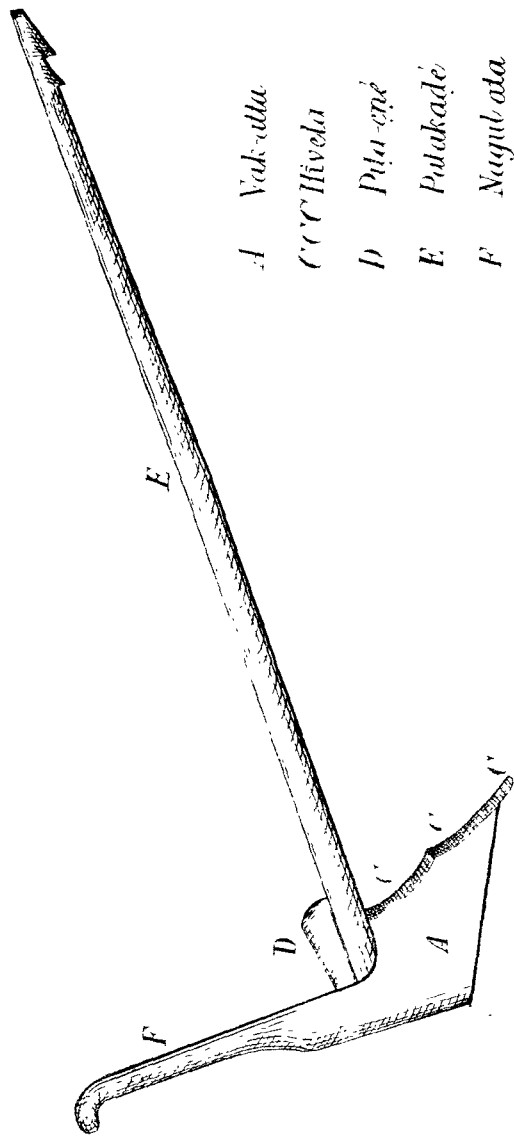
D Pitaenē or Paluene

E Palakadē

F Nagulatta or Nimmunatta

Tamilledē Nagula (Western Province)





A Vak-alla  
C.C.C. Hivela  
D Pita-ene  
E Pulakade  
F Nagul-ota

Heda-deko Nagula (Western Province)



2. *O'm!* Mr. Rat! Mr. Elephant is watching. May the rats quit the paddy field, and go to another quarter. Let it be so!

3. *O'm!* Mr. Rat! Mr. Tiger is coming, Mr. Cat is watching. May the rats leave this and go somewhere else. Let it be so!

4. *O'm!* Mr. Rat-tiger is coming from the city of Indra. May the rats leave this and go somewhere else. Let it be so!

## II.—Against Worms.

ஓம்! விலும்லோகம் விட்டுணுலோகம் நகலோகம் சந்திரலோகம் தேவலோகத்துக்குட்பட்ட புழுக்கள் [புழுபுழு] எல்லாத்துக்கும்தம்பிரானிடத்தே சென்று தம்பிரானருளிச்செய்தபடியால் கள்ளிவனத்தட்சென்று கள்ளிவெட்டிச் சுட்டுப்போடச் சொன்னபடியால் நானும் வாயிலேநெருப்பும் அக்குமாலையுமாய் நின்றேன் குத்தப்புழு மடிச்சுக்கட்டி கொப்புப் புழு சூலை ஈச்சன் கூழைவாலன் குறுங்கழுத்தன் வில்லூன்றி வேர்க்கறையான் கந்துப்புழு தத்துவெட்டியன் எப்பெயர்ப்பட்ட புழுக்கெனெல்லாம் இப்புனம் விட்டு அப்புனம் போகவே சிவாகா

*O'm!* I went before the Supreme, and as he graciously permitted me to go to the milk-hedge\* forest, and cut milk-hedge and burn all the worms that are in Brahma world, Vishnu world, Nága world, Moon world, and the world of the Gods. I myself stood with fire in my mouth and wearing a necklace of sacred beads. Let these, viz., stinging worms, worms which fold, branch worms, branch-eating worms, bob-tailed worms, short-necked worms, worms which bend like a bow, white ants, jointed worms, grasshoppers, and all worms of any name whatever, quit this field and go to another field. Let it be so!

## (4).—REPORT BY THE CHIEF MUTALIYÁR AND IRRIGATION MUTALIYÁR ON THE CUSTOMS, &C., AS REGARDS PADDY CULTIVATION IN BATTICALOA.†

THERE are three kinds of harvest in the paddy cultivation of this District, viz. :—

1. The Munmári;
2. The Kálavellāṇmai; and
3. The Ettálai.

\* *Euphorbia Tirucalli*. Sigh., Nava-handi.

† Administration Report, Government Agent, Eastern Province, 1870, pp. 171-3.

1st.—In the “Muṇṇmāri” there are two different modes of cultivation,—one under the ploughing system, commenced about September, and the other under the trampling system, commenced about January in the following year; but the age of the paddy sown in the former being longer than that used in the latter, the harvest of both takes place simultaneously in April.

2ndly.—The second, or the “Kālavellaṇmai” cultivation, which is termed “Piṇṇmāri” in Trincomalee, is entirely under the trampling system, and is commenced in March, and sometimes in April: its harvest takes place in August.

3rdly.—The third, or the “Ettālai” cultivation, which is also carried on under the trampling system, is commenced in August, and its harvest comes on about the end of September or the beginning of October.

In the cultivation of a field, a portion of the land is set apart for the “Póḍi,” or proprietor, which is called “Muṭṭaḍḍu,” and another to the “Muṇṇilaikkāraṇ,” or the head field-servant, called the “Muṇṇilai vaval”; and the rest is divided between the cultivators, or “Velīyāṇs,” which divisions are called “Velīyāṇ vaval.” As a general rule, about a fifth of the field is taken as “Muṭṭaḍḍu,” but if the field be more than twenty *avaṇams*’ sowing extent, about a fourth is cultivated as “Muṭṭaḍḍu,” and in consideration of the responsibility and supervision of the whole field by the “Muṇṇilaikkāraṇ,” who is the sole manager of the cultivation, the “Muṇṇilai vaval” either equals, or is a little larger than, the “Muṭṭaḍḍu”; and the remainder is divided equally, according to the extent cultivatable by each man, having respect to the facilities for cultivation, the quality of the soil, and the means of irrigation, as well as the expenses of fencing and watching. Care is however taken that each man’s share shall not be less than two *avaṇams*’ extent, nor exceed three *avaṇams*’ extent at most. There are, however, exceptional cases founded on either the fertility or the sterility of the soil, where the Muṇṇilaikkāraṇ has an extra portion, called “Ilavisam” to cultivate.

For instance, in a field of  $20\frac{1}{2}$  *avaṇams*’ extent the divisions and number of cultivators are determined as follows:—

Muṭṭaḍḍu .....	4 <i>avaṇams</i>	} = $20\frac{1}{2}$ <i>avaṇams</i> ;
Muṇṇilai vaval .....	4    ”	
Ilavisam .....	$0\frac{1}{2}$ ”	
Six Velīyāṇ vavals, at 2 <i>avaṇams</i> each	12    ”	



making the whole to be eight “vayals” including the “Muṭṭaḍḍu” and “Muṇṇilai vayals,” and with these six “Veliyáns” or cultivators (and two other coolies for “Muṭṭaḍḍu” and “Muṇṇilai vayals”) the whole field is cultivated. For the sowing are required  $20\frac{1}{2}$  avaṇams’ seed and 16 avaṇams’ maintenance paddy at 2 avaṇams each—equals 36 avaṇams in all; which is liable to a charge of 50 per cent. profit, payable out of the crop. The Moors (except those of Erávúr and Akkaraippaṭṭu) do not charge 50 per cent., because prohibited by their religion, but exact a portion of the cultivator’s share, which amounts to double the quantity of the maintenance paddy.

When no agreement is made for the cultivation of “Muṭṭaḍḍu” for the “Póḍi,” but advances of seed and maintenance paddy are made, 50 per cent. is charged on both the seed and maintenance paddy; and the “Póḍi” is entitled to a proportionate share of the produce, as he would be of the sowing extent of the land.

The “Póḍi” is entitled to the free labour of all the field-servants in the cultivation of the “Muṭṭaḍḍu,” that is, if the cultivators agree to sow a “Muṭṭaḍḍu” for the “Póḍi” to the produce whereof he has exclusive right, but he has to pay a cooly who looks after the “Muṭṭaḍḍu”; and the “Muṇṇilaikkáraṇ,” or the manager and superintendent of the cultivation, is also entitled to a certain degree of free labour which is performed for him in the cultivation of the “Muṇṇilai vayal,” and which free labour is rendered to him partly because of the attention and general superintendence of the cultivation of the field, and partly from fear of the “Muṇṇilaikkáraṇ,” who will make them forfeit the perquisites of the cultivation (which will be seen in the sequel) if they refuse to render him free labour to a certain extent. The amount of this free labour is as follows:—

The field-servant must put up the ridges of the “Muṇṇilai vayal,” sow it and fence it, along with the cooly of the “Muṇṇilai vayal”; the fence-sticks are to be supplied by the field-servants; no fence, by custom of the country, is apportioned for the “Muṭṭaḍḍu” and “Muṇṇilai vayal,” which is divided in common with the fences of the field-servants; cattle for trampling are to be supplied by the “Póḍi” or the “Muṇṇilaikkáraṇs,” unless each field-servant has his own cattle. The usual hire of a yoke of *buffaloes* for trampling is one avaṇam of paddy, and a shilling and sixpence in money, called “Kaikkúli,” if paid in advance; and one and a-half avaṇam of paddy, if paid after the harvest.

The hire for ploughing bullocks is one *avaṇam* if paid in advance, and one and one third *avaṇam*, or forty *marakkals* of paddy at the harvest.

Before commencing cultivation, astrologers are consulted to find out an "E'rnál," or an auspicious day, to commence cultivation; and that being fixed upon (which is generally at nights), the cultivators go and wait at the field till the Pleiades rise or come to the meridian, and then the cultivators plough or trample the land, sow a few seeds, and have a small feast in the open field. After cultivation, the plain is fenced by the joint labours of all the cultivators, and watched at nights until the crop is reaped and stacked.

If the land is not commuted, the tythe goes to the Government renter, but if commuted, the whole produce of the "Muṭṭaḍḍu" (after paying two *avaṇams* to the "Muṭṭaḍḍu" cooly) goes to the "Póḍi." Tythe and seed-paddy, with 50 per cent. profit, are only taken from the produce of "Munṇilai vayal," and those of the "Veḷiyáṇs" are subject to various charges, as in the following instance, viz.:—Suppose the produce of one cultivator's share, three *avaṇams* in extent, yields twenty *avaṇams* of paddy, he will have to pay

2	avaṇams	0	marakkál..	Tythe.
3	"	0	"	... Seed-paddy.
1	"	15	"	... Interest on it.
2	"	0	"	... Maintenance paddy.
1	"	0	"	... Interest on it.
0	"	15	"	... Removal of above.
<hr/>				
10	"	0	"	

2	avaṇams	2	marakkál..	Cattle-hire,
1	"	10	"	... Hire of reaping his share.
0	"	12	"	... Do. Muṭṭaḍḍu.
0	"	15	"	... Do. bird-driver.
0	"	9	"	... Do. Vaḍḍai Vitáṇai, or Superintendent.
0	"	9	"	... Do. removal of Muṭṭaḍḍu.
0	"	2	"	... Do. hunter for driving wild pigs, &c.
0	"	4	"	... Do. charmer of flies, &c.
0	"	2	"	... For temple or mosque, and for the poor.
0	"	5	"	... Arakku and charm for devils.
<hr/>				
16	"	10	"	

which leaves a balance of 3 *avaṇams* 20 *marakkals* to the cultivator.

For threshing, Thursdays are considered the best days to commence, and certain charms and ceremonies are performed to keep off “Pútaṁs,” or devils, from carrying away the fruits of their labour. The charm is called “Arakku,” which consists of the following stuffs shut up in a box, viz., silver, copper, iron, coral, pearl, chank, valampuri (a fruit), chadaimudi (a vegetable), and some arrack in a vial, and buried in the centre of the threshing-floor with margosa leaves, &c., over which the sheaves are heaped and the cattle turned on them for threshing. In addition to these charms and ceremonies, to keep off the devil from stealing the paddy they begin to use a peculiar slang to keep the devils ignorant of what is spoken. For instance, the threshing cattle, instead of being termed “Māḍu” as usual, go by the name “Várikkálan,” the meaning of which is “productive-legged”; the “Marakkál,” or the measure, is termed “kaṇakkaṇ,” meaning “accountant”; the baskets are called “Peruváyaṇ,” or “broad-mouthed,” and every implement has a different name in the threshing-floor. All expressions that have meanings suggestive of decrease or other ill-omened significations are avoided, and the word “multiply” is always substituted. For instance, the expression:—

Drive the bullocks.....	is rendered	Multiply the “Várikkálan.”
Sweep the corn .....	”	Multiply the “Poli.”
Bring the “Marakkál”...	”	Multiply the “Kaṇakkaṇ.”
Fill the basket .....	”	Multiply the “Peruváyaṇ.”
Bring some water.....	”	Multiply some “Vellam.”
Go home for rice... ..	”	Multiply home for “Vellai.”
Call him to take this and deliver it at home.....	”	Multiply him to multiply this and to multiply at home.
&c.,		&c.,

In threshing, cattle are driven with a song, the purport of which is to invoke the deities to give them a good produce.

The perquisites of the field-servants are the following:—At the reaping of the “Vayals,” each field-servant is entitled to eight bundles of the best crop of his “vayal,” by way of “Putir”; and further, four bundles of corn, called “Kuruvimúlai” (bird nook). “Paíyali” (the “paḷlam” of the water-course in the “vayal”), two “Marakkáls” extent of the “vayal,” is sown for the field-servant, to the produce whereof he is solely entitled. Besides, he gets “Aḍichchúḍu” (bottom of the stack that is wet), being sometimes three bundles, “Maṇṇáṇkaḍḍi” (bits of earth), the

off-scouring of the threshing-floor, "Patarkadai" (chaff), and "Kandumári" (paddy between chaff and first-class paddy).

The coolies of the "Mutṭadḍu" and "Muṇṇilai vaval" are entitled to similar perquisites from the "Mutṭadḍu" and "Muṇṇilai vaval," respectively. On the day of reaping, the "Póḍi" attends the field to take an account of the crop, when the cooly of the "Mutṭadḍu" puts up a shed for him covered with sheaves from the "Mutṭadḍu," and when the shed is left unoccupied, the "Mutṭadḍu" cooly becomes entitled to the sheaves with which he thatched the shed.

On the day of commencing the cultivation of the "Mutṭadḍu" and "Muṇṇilai vaval," a feast is given by the "Póḍi" and the "Muṇṇilaikkáran," called the "Póḍi Viruntu" and "Muṇṇilaiviruntu," respectively. But this has died out now. "Tinda Chilavu" (a slight native lunch), called fine feast, is exacted from the "Póḍi" in the following way:—

If the "Póḍi," or sometimes a representative from the "Póḍi's" family, happens to be present at the field on the day that the sheaves are made up and stacked, one of the field-servants slyly approaches the "Póḍi" with a sheaf on the top of his head, and all at a sudden falls down with the sheaf and pretends to make a great noise, as if in agonising pain, when all the people in the field flock up to him, one after the other, and being interrogated "What ails you?" the pretender replies, "I suffer from pains in the loins, oppression in the chest, and colic;" and being asked to recommend the remedy, the pretender prescribes the remedy, and says that nothing less than it will effect a cure. A Moorman asks for cakes and fruits, but a Tamil man asks for cakes, fruits, and a bottle of arrack. "Unless these be brought and tied on my back, a cure will not be effected." When the "Póḍi" promises to procure the remedy, the man gets up, and not till then. This should be given first of all on the day that the threshing of the "Mutṭadḍu" takes place, and cakes are to be prepared at the "Póḍi's" house by the wives of the field-servants, who must provide firewood, water, &c. If the remedy that the pretender wants be refused, or no notice is taken of it by the "Póḍi," all sorts of indignities or provocations are showered upon the "Póḍi" by the field-servants, who make an effigy of straw, called "Pampai," to represent the "Póḍi," which is stuck upon the Mutṭadḍu stack of the crop, and then representations are made of the "Póḍi"

himself eating all the cakes named, by fixing to the mouth of the effigy mud or clay cakes made by the field-servants. Sometimes an ola and a stick are put into the hands of the effigy, to represent the "Pódi" taking an account of the crop reaped. The denial on the part of the "Pódi" is followed by a virtual denial of obedience to the orders of the "Pódi," under the pretence of being sick from the surfeit of the repast given by the "Pódi," which is ironical language.

If the "Pódi" does not give the demanded repast, he, to maintain his respect with the field-servants, must by all means give five marakkáls of paddy to each field-servant; otherwise his stinginess will be thrown in his face in public, and kept up.

After the paddy is removed from the threshing-floor to the Pódi's house, the field-servants must fetch straw from the threshing-floor, thatch the house of the Pódi, and repair the fence of the garden, and then they get their discharge.

E. SOMANADA MUTALIYÁR,  
Chief Mutaliyár.

A. D. ZYLVA,  
Irrigation Mutaliyár.

Batticaloa, 24th February, 1871.

## KASAGAL VIHA'RA.

By E. R. GUNARATNA, ESQ., *Atapattu Mudaliyār.*

THE above is the name of a temple historically famous, but of which very little is known at present. During a trip to the Hambantota District in February last, reference was made to it casually by a friend, and the few particulars gleaned from him were of such interest that a visit was paid to it with the intelligent Mudaliyār of the District.

The vihāra is situated in the village Uḍayāla in the Mārākāḍa Resthouse Division of the Giruwā Pattu, on the minor road from Ranna to Wīrāwila. Some are of opinion that it took its name from the hue of the robes of the large fraternity of monks that once on a time hallowed its precincts, so that even the rocks looked yellow (*kasa-gal*); others, that the name was derived from the bright yellow flowers of the grove of *kiñihiriya*\* trees with which the precincts abound, and which, when in blossom, completely hide the rocks. The latter conjecture seems most likely, as at the time of the visit these pretty flowers in full blossom were particularly striking on a number of trees, evidently the remnants of those which gave their name to this temple.

Our poets frequently refer to the gamboge hue of the *kiñihiriya* flowers, in describing one of the rays that emanated from Buddha's person,† and the tree no doubt was considered ornamental in the parks and pleasure grounds.

\* *Cistus lobatus*, Rock-rose, Wild.

† In the *Kāvyaśekaraya* :—

Sapu peti sadara lesa

Kiñihiriyamal isina lesa.—Verse 111.

"(Golden rays flashed about) as if champaka petals were set, or *kiñihiriya* flowers strewn about."

Veta nika mal maharu, mutu ḍel lakala piyaku

Supul kiñihiri turu, ṣeḍiḇēbalena rantoran yuru.—Verse 61.

"The *kiñihiriya* trees in full blossom, with the nika flowers close by, like a valuable pearl network, resembled golden arches in gay display."

In the *Paravisandēse*, too :—

Sinduwara kesara kiñihiribijupura mandara

Magatara nohera tura tura wala bala mitura.—Verse 54.

A spacious path leads to the temple premises from the road. One first has to enter the pansala, built recently, and quite unattractive. About fifty yards from this is the temple, a small structure, but bearing clear traces of its antiquity in the huge granite slabs that are used for the steps and the foundation stones.

From the following lines of the *Mahāvamsa*, it would seem that this temple was originally built by Mahá Wijaya Báhu, who reigned in 1061 A.D. :—

Bhallátaka viháravho tatheva paragámako

Kásagallavhayo chanda girivhayavihárago—Cap. 60, v. 61.

The present incumbent is Mátara Sobhita Unnásé, a man of fair intelligence and some learning. He stated that it is traditionally stated that the Bó tree that exists here sprung from the second seed of the famous tree at Anurádhapura, and as this temple was then the resort of Arahats, it was conveyed with great pomp and planted here; that the sovereigns who thereafter reigned in the Island were scrupulous in the upkeep of these premises, and spent large sums in embellishing them; that a substantial granite parapet wall, supported by stone pillars of eight and ten feet in height, was built around the temple grounds;\* that within the enclosure there were several edifices that stood on granite pillars, the principal of which was the *Daḷadá Mandiraya*, the repository in which the famous tooth-relic was placed, on a solid granite base, 52 feet by 32 feet, and 3½ feet high.†

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\* There are remains of this wall yet to be seen.

† Though our records are silent, there is no doubt that the internecine wars and the ravages of the Tamils, which occasionally troubled the peaceful state of the Island, must have resulted in the removal of the Daḷadá relic from one place to another, and it must have been at times preserved in the Ruhuna division, when the kings had their relatives stationed there. We read in the *Mahāvamsa*, that in the reign of King Vikrama Báhu, 1111 A.D., on account of his despotism and hostility to the State religion, the monks proceeded with the tooth-relic and the bowl to the Ruhuna Division, and lived in convenient places:—

Dāḥá dhátum varam patta dhātu mādāya Rohaṇam.

Gantrá vásamakappesum phásut ṭhāne taḥiṭ taḥiṭ.—Cap. 61, v. 61.

The above is the short traditional history of this noted temple that the priest kindly supplied, and there was much in the place to substantiate a good deal of it.

The dágaba, about forty feet high, is built on the summit of a rock, which commands a splendid view of the surrounding country.

On questioning the priest for old books and records which would afford a clue to the history of this temple, he produced an interesting document, which, upon close examination, proved to be genuine. It is a letter written by John Gideon Loten, who was the Dutch Governor of Ceylon from 1752 to 1757,\* to the Siamese Priest. Upáli, who was the principal Thera sent by the King of Siam at the request of Kírti Sri Rájasingha, 1753 A.D., to revive the Upasampadá ordination then extinct in Ceylon. A copy of it, with a transcript and translation, is annexed :—

තෙතෙබල ප්‍රාක්‍රම ප්‍රබලරිපු මර්දන එකවත්තු පුද්ගල ප්‍රසිද්ධ ලබ්බකා  
ග්‍ර රජෙසවරු—සාමිතිදරුවන්වහන්සේගේ—උතුම්වු—මහවාසල  
ට සියම්දෙසයෙන් සම්ප්‍රාප්තව සිටින උපාලී මහතෙරුවන්වහන්  
සේට බොහෝසේ දෙවියෝ වැඩසලසා රක්‍ෂාකරදෙන පිතිස පෙ  
න්වා එවන වගකැවිනම්.

මට මදපුකරන හැටියට තවුන්වහන්සේගෙ නමින් දළේ තානා  
පති මහීන්ද්‍රයා උන්ගාන්සේට බාරකරන්ඩ යෙදුනු ලියවිලි පත්‍ර  
ය මට ලැබී කිසවා බැලුනැත තවුන්ගාන්සේ සියම් දේසයෙන් පිට  
ත්වනු තෙක් පටන් ඒ ගමනේදී කුරුවිලියකට ඉඩමක් නැතුව  
සැමදේම හොඳින් සිඬවුනායනවග සහ ත්‍රිකුණාමලෙ සැදිසිවි නි  
ලමක්කාර මහත්තැන් විසින් බොහෝසේ දසා නම්වු උපකාර  
පෙන්වන්ඩත් යෙදුනාය යන්තුවද එයි. දකින්න යෙදී එවෙති  
අති මිත්‍ර දයකවු දන්වා එවිම පිතිස මාගේ මහත් සතුටුවීමේ  
වග දන්වමිනුත්; මාගේ සැම පුළුවන්කමේ පමනට සියළු ප්‍රකාර  
යෙන්ම තවුන්ගාන්සේට ප්‍රසන්නකරවීමට වෙනුව මාගේ හිත් අදී  
ජ්‍යා කැමැත්තේවග සහකාරකරමිනුත් එවෙතිවගවලට අති  
මහත්වු සැටියකින් මම සන්තෝස ප්‍රීතියෙන්ම ඕනෑම නිබන්දය ඒ  
මක්නිසාද කිවොත්—උතුම්වු—මහවාසලට සැමවිසිසා ප්‍රසන්නවු

\* Full particulars of the arrival of Upáli in Ceylon, and the cordial reception accorded him, are narrated at length in the 99th chapter of the *Mahāvamsa*, and in a history of the Upasampada Ordination, in a pamphlet called the *Syāmanikāya Dipānīya*, published in 1880.



වැඩ පතිවුඩවල් කරකියා ඔප්පුකරන හැරියට මාගේ වෙරවැය ම නිතර ඇතුළු තිබුනු නිසාත් තව ඉදිරියටත් ඇතුළු තිබෙන නිසාත් තමාය—ඒ ඇර—සියම්දේසයෙන් ආ තානාපති මහත්තැන් ගේ වැඩසාරකෙනෙක් නැවෙහිට ගෙනත් මට ඩාරකරන හැරියට දුන්නායකියා කියමින් භේවානම් කෙනෙක් එම තානාපති මහත්තැන් මෙනතින් පිටත්වගිය දවසක් දෙදවසකට පස්සේ කඩදාසි පත්‍රයක් මට ඔප්පුකලා එ කියන කඩදාසියෙ පිට වාසගම කිය වන්ඩ පුළුවන් කෙනෙක් මේ මැද සම්බ වෙන්ඩ නැතිසෙයින් මේ සමග එවෙති කඩදාසි පත්‍රයත් පිටත්කර එවනවා සොදෙයිකියා කල්පනාවුනු නිසා එසේ පිටත්කර එව්වා මෙම පත්‍රය, තවුත් නාන්සේ නමට ලියවිතිබෙනවානම් එවිට එම පත්‍රය පොරොත්තු කරගත්ඩ යෙදෙන හැරියටත් නැතුළු වෙන හැරියක් නම් එවිට ඒ කඩදාසි පත්‍රයේ ලියවි තිබෙනවග සුරුක්කමෙන් ලියා එන්ඩ යෙදෙන හැරියට පවතක් නොව මෙම පත්‍රය නැවත පිටත්කර එවන් ඩ යෙදෙන හැරියටත් ඉල්ලා ගිවිසිණි—තවද මම තවුත්වග න්සේ වෙනුවට මහත් නම්බු ඉස්තුතියක් ඇතුළු පසුවෙමින් මෙසේ ලියා පිටත්කලෙ වම් එක්දහස් සත්සිය පනස් හතරත්වු ජුලි මස සතරවෙනි ගුරුදින කොලොන්නමකස්තේලේදිය.

ඒ වගත්,

මෙසේ තවුත්තාන්සේගේ වැඩ පතිවුඩ  
කෙර්මට අදිප්පා මිත්‍රවු ජෙවන් ගිහිමන්  
ලෝතැන් ගොවැණිණිපොරු වමිහ.

Tejō bala prākrama prabala ripu mardana ékacchatra prathula prasiddha Laṅkāgra rājésvarawū utum swāmidaruwanwahanségé utumwū maha wásalaṭa Siyam désayen samprāptava siṭina Upālī maha terunwahanshéṭa bohósé deviyó wēḍa salaswá rakshā karadena pinisa penwá evana waga heṭi nam.

Maṭa oppukarana heṭiyāṭa tamunwahansége namin apé tánāpati Martēn Reyiṇ unnānsēṭa bāra karanda yedunu liyawili patraya maṭa lebi kiyawā beḷu tēna, tamunnānsé Siyam désayen piṭatwanu tek paṭan é gamanēdī kuraccalayakaṭa idamak neṭuwa sēma dāma hondin siddhawunāya yana waga saha Trīkunāmale sēdī siṭi nilamakkāra mahattēn wihin bohósé dayā nambu upakāra penwandat yedunāya yaṇa wagada eyiṇ dakinda yedi, eveni ati mitra dāyakawū danwū evīma pinisa māgégé mahat satuṭu wīmē waga danwaminut māgégé sēma puluwankamé pamanāṭa siyaḷu prakāra. yenma tamunnānsēwa prasanna karawīmaṭa wenuwa māgégé hit adipprā kēmeṭṭé waga sattaka karaminut eveni waga walaṭa ati mahatwū seṭiyakin mama santōsa prīti wendaṇēwa tibenuya émak. nisāda kiwot utumwū maha wásalaṭa sēma wiswāsa prasannawū.

węda paniwuđawal kara kiyá oppukarana heřiyata mágé wera weyama nitara etuwa tibunu nisát tawa iliriyatat etuwa tibena nisát tamáya é era Siyam desayen á tánápati mahattengé węda kára kenek nevehita genat mata bara karana heřiyata duunáya kiyá kiyamin hewánam kenek ema tánápati mahatten metanin piťatwagiya dawasak dedawasakata passé kađadási patrayak mata oppukalá é kiyana kađadásiye piťa wásagama kiyawanda puluwan kenek mé međa sambawenda neři seyin mé samaga eveni kađadási patrayat piťatkara ewanawá sondeyi kiyá kalpanáwunu nisá esé piťat kara ewwá memapatraya tamunuánsé namaťa liyawí tibena wánam ewiťa ema patraya porottu karaganda yedena heřiyatat neřtuwa wena heřiyaknam ewiťa é kađadási patrayé liyawí tibena waga surukkamen liyáenda yedena heřiyata pamanak nowa mema patraya newata piťat kara ewanda yedena heřiyatat illá hiřińńáya tawada mama tamunwabansé wenuwaťa mahat nambu istutiyak etuwa pasuwemin mesé liyá piťat kalé warsha ekdahas satsiya panas hatarakwú Júli masa sataraweni Gurudina Kolonnam Kastélédiya.

E' vagat mesé tamunnánségé węda paniwuđa kerímaťa adipprá mitrawú

JOVAN GIDION LÓŤEN,  
Governnadóru wamha.

### *Translation.*

"May God preserve and prosper the Chief Théra Upáli, who has arrived from Siam at the Great Palace of the Supreme King of Lańká, illustrious and powerful, victorious over enemies, and exercising universal sway !

"I was greatly delighted to learn from your letter that you sent me by Our Ambassador Marten Reyn, that you had a safe voyage, without any mishap, all the way from Siam, and that a courteous reception was accorded you by the Officials at Trincomalee. I am also glad to inform you that I rejoice at this friendly intimation, as I assure you that my wish is to please you in every way to the best of my ability, and that it gladdens me, since I have always used and will use my best efforts, to perform such service as will please the King.

“Further, a lascoreen handed over to me a paper given to him to be delivered over to me by an attendant of the Ambassadors, who arrived from Siam two or three days after the Ambassadors had left. As no one could be got here who could decipher the address on the said letter, having considered it well to despatch it to you, I have done so ; if it is for you you may keep it ; if not, please return it, certifying to me of its contents carefully.

“With my greetings and compliments (to you), this is thus written and despatched on Thursday, the 4th of July, in the year 1754, in the Castle at Colombo.

“JOHAN GIDEON LOTEN.”

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## KA'LI KO'VILA.

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BY ARTHUR JAYAWARDANA, Esq., *Mudaliyár.*

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AT Yátrámulla, in Bentota, traces are still to be seen of the site of a very ancient building. The villagers connect it with the *Káli Kóvila*, a temple dedicated to the she-demon *Káli*, which they have heard their elders tell stood on this place in very ancient times.

This demon, and the story of her conversion to Buddhism, is related at length in the *Dampiya Aturáwa*. It is there stated that she first appeared in this world as a barren woman, and having passed through many successive births in punishment for child-murder, finally attained, under the preaching of Buddha, to the first of the four paths to Nirwána—the path known as “Sówán.” In process of time she came to be invested with supernatural powers, and having, in consideration of the offerings she received of rice, &c., for her maintenance, identified herself entirely with the agricultural interests of the country, she came to be regularly resorted to for intercession by the cultivators before they took a single step in the cultivation of their fields. She is also represented as being specially possessed of the power of predicting the times most suited for dry and wet grain cultivation, the failure or success of harvests, and so on.

In short, she appears to have developed into the tutelary deity of the Singhalese paddy fields, corresponding to the Ceres of Greek mythology. Indeed, the tradition is still current in Yátrámulla, that the grandparents and great-grandparents of the present generation of adults distinctly remembered the site of this kóvila being looked after by two dumb women, who could be seen at early dawn sweeping the place out clean, and, with a lamp burning in a sort of little watch-hut on the site, patiently awaiting the offerings made thereat by goiyiyás on their way to work in their paddy fields.

The site of this temple is within a few yards of the former ferry over the Benta river. At this spot well-marked traces of the foundation of some superstructure in very old cabook, crumbling almost to dust, are met with to support the tradition. The usual pond that is seen in the immediate vicinity of most of the déwálas and temples is clearly traceable here, even though it is now overgrown with jungle, and filled in with earth enough to admit even of a plantation of cocoanut trees on it. I have it also on the authority of the incumbent of one of the viháras in the neighbourhood, that he had himself removed coral-stones from the site of this pond to his vihára for building purposes. Even at the present day a slab of granite, used as the threshold of the chief entrance to the *Bódimalu Vihára*, is admitted to have been removed from the site of this kóvila by Kálávila Terunnansé, a late incumbent of that vihára. It is also said that about thirty years ago, a villager, while removing earth from this site, fell in with a lamp. But I have not been able to trace this lamp to the parties at present in possession of it. The man's descendants disclaim all knowledge. His eldest daughter, however, has a faint recollection of her father having mentioned the discovery of this lamp in the family, but of its subsequent history she is able to say nothing; whether through actual ignorance of the facts, or through fear of confession leading to the confiscation of the article, or to consequences more serious to herself, it is difficult to say. The marked difference, besides, in the appearance of the soil on this supposed site, as compared with the soil all round, is also very suggestive. The soil in almost the whole village is composed of loose sand, much like what might have been thrown up from the river,—indeed if the village was not itself originally the bed of the stream. But on a spot of about fifteen or twenty yards, nearly square, not only is the surface-soil dark-brown in colour, and gravelly, but the deeper you dig the more marked are the traces about the surface of cabook that has already crumbled, and lower down of cabook in course of crumbling; while it is a

well-known fact that the foundation of several houses in the vicinity have been built from the materials dug out of this site.

Of the existence at Bentota of a temple called the *Kāli Kōvīla*, the evidence on record, though not plentiful, is, to my mind, very conclusive.

In the 86th chapter of the *Mahāvamsa* it is stated that Parākrama Báhu II., or, as he is also styled, Kali Kāla Sahitya Sarwajña Paṇḍita, summoned his Prime Minister Déwa Pratirāja, and having represented that the building commenced at the Attanagalla Vihāra by his predecessor Upatissa was in ruins, and that the orchard planted by King Niṣṣaṅka at the Bentota Vihāra was neglected, asked him to undertake the restoration of these works in the king's name. In obedience to this request the Prime Minister proceeds to the Attanagalla Vihāra, erects a three-storied building there, and makes a record of the fact in an inscription on a rock in the temple. He next proceeds to Bentota (*Bhīmatittha* in the original), and builds a bridge, eighty-six cubits long, over the *Kāli* river. He next visits Keselsénawa, and builds a bridge there one hundred wall-plates\* long, then a bridge forty wall-plates long over the Salgama-gaṅga, and another bridge one hundred and fifty cubits long in the Salpiti Kōralé. The Prime Minister returns again to Bentota, and plants a cocoanut garden one *yoduna* long from the Bentota Vihāra to the Kaḷu-gaṅga. This took place in the Buddhist year 1781 (1239-1240 A.D.).

From the above it will be seen that so far back as the middle of the thirteenth century, although the village itself went by the name of Bentota, the river on which it stands, or at least a part of it, was called the *Kāli* river (*Kālinadī* in the Pāli); that is, it took its name from the temple dedicated to that goddess which stood on its banks; for in no other way can we explain the origin of this particular name for this river.

Again, the poet Śrī Rāhula Sthavīro of Totagamuwa, about a century and a half later, makes direct reference to

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\* One wall-plate is equal to seven cubits in length.

this temple in his *Paravisandēsa*, where, in an elegant stanza descriptive of the charms of the nautch girls attached to the temple, he directs the pigeon he was sending with a message to Viṣṇu, at Dondra, to refresh himself with a little rest at the *Kāli Kōvila*, on the other side of the Bentota river, telling the bird, in another stanza, to sleep for the night at the *Wanamāsa Vihāra*, which is about half a mile from the supposed site of the *Kāli Kōvila*.

We have therefore the fact, well-supported, of the existence at Bentota, many centuries back, of a temple known as the *Kāli Kōvila*; and I can see no reason why the site that tradition has fixed upon for it should be rejected. For the fact of its being reached only after Toṭagamuwa's pigeon had crossed the river, and of its being nearer the ferry than the *Wanamāsa Vihāra*, places it somewhere between the ferry and the vihāra; and the site now claimed for the *kōvila* exactly fulfils that requirement.

The etymological meaning of the name "Bentota," a corruption of the Pāli *Bhimatittha*, or "fearful ferry," is also referred by some local paṇḍits to the awe that the existence on its bank of a temple dedicated to a demon is calculated to inspire on the native mind.

But the more obvious explanation, as urged by others, of the river being indebted for this name to a dangerous current or eddy that may have existed in times past, opposes a very serious objection to the acceptance of this hypothesis. It is none the less true, however, that it is only on the Kaḷutara side that the river for a few fathoms from the shore attains a dangerous depth, the remaining portion—more than two-thirds of the entire width of the river—being one long sandbank, not more than knee-deep, for a very great part of the year. And yet the village on the Kaḷutara bank, when etymologically examined, discloses no clue that would go to warn the intending wayfarer of the danger of the stream before him. It is only after he has crossed it, and has almost waded over the sandbank, that he comes upon a village which is supposed to apprise him of the dangers which he has just safely passed,—a coincidence so rare

in the consideration as almost to justify us in rejecting this explanation of the nomenclature of the river.

Another section of paṇḍits, less courageous in their convictions, explain away the name by a reference to a general belief that the river was looked upon at one time as being haunted by a malicious water-sprite.

As, then, the antiquity of the *Kāli Kōvila* seems to be so well established, the excavation of its supposed site cannot fail to be advantageous from an archæological point of view. About fifteen years ago some natives, while in the act of removing gravel from this site, were rewarded with the discovery of an earthen jar containing some old coins. More systematic excavation cannot, therefore, fail to unearth even more valuable treasures. I would therefore suggest that a small sum from the collections now being raised among the Members of the Society for purely archæological purposes be devoted to the exploration of this ancient kōvila, as I feel sure that while a great deal of information of purely archæological interest will be gained, we are likely also to be rewarded with historical information of not less importance.

It is the intention of the people of Bentota to revive the interest in the *Kāli Kōvila* by starting a subscription for rebuilding it. It is also contemplated to inaugurate its completion with a procession, and a fair, after the manner of the Dondra fair; and if it prove a success, it is further intended to hold this fair annually. Of the advantages that will accrue to the people therefrom, the experience gained by the Dondra fair makes it almost superfluous for me to say anything. The facilities such a fair will afford the inhabitants for the sale of local produce cannot be exaggerated; and it will be no small saving to them, if, instead of having to resort to the larger towns, they are enabled to provide themselves with the more expensive of their every-day requirements at their very doors, as they will doubtless be able to do, by the attraction to this fair, if properly advertised, of traders from different parts of the country. The existence, besides, of a shrine in Bentota



itself, in a temple already hallowed by the associations of centuries, will at once do away with the necessity to which suitors at the Gaṇsabháwa are now subjected of having to proceed to the *Kandé Vihára*, in the Pasdun Kóralé, whenever the President in his discretion elects to submit his decision to the ordeal of oath.

The restoration of a heathen temple, as is foreshadowed in this Paper, may perhaps require some explanation in the eyes of those to whose Christian training it may seem an outrage. But Christian missionary effort in the Bentota District, it must be remembered, for the last quarter of a century, or even more, has been attended with absolutely no results, and the people are still strongly wedded to their ancestral beliefs. I have thought it proper, therefore, purely in the material interests of my District, to identify myself with this movement, so as to ensure for it some good practical result. Unless under intelligent guidance, spontaneous undertakings of any kind whatever come to nought among the Singhalese people. And where the weight of authority can, in addition, be thrown into the scale, the undertaking may be so conducted as to be attended with good results to the people. Bentota, besides, can lay claim to five of the most ancient Viháras in the Island—*Bentotā*, *Wanawása*, *Bódimaluna*, *Galapáta*, and *Bennehera*. The building of the *Káli Kóvila* is supposed to be coeval with that of these temples. And as the goddess is also looked upon as a supporter of Buddhism, and as she is popularly credited with the possession of supernatural powers, the restoration and maintenance of a temple in her honour cannot fail to be pleasing to the people.

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## BELIGALA.\*

BY R. W. LEVERS, ESQ., C.C.S.

THAT portion of the old Kandyan Kingdom called the Four Kóralés (*Hatara Kóralé*), which now forms the northern half of the modern District of Kégalla, possesses many sites of interest for the historian and antiquary.

From its geographical position the District was very important as a border land between the Kandyans and the Portuguese and Dutch. Hence it was a matter of policy to conciliate the local chiefs, who were accordingly rewarded with *nindagam*,† by both the hill and maritime Governments; and many of the highest chiefs take title from the Four Kóralés. The Beligal Kóralé is the most western, and in it are situated several places which deserve mention, such as Arandara, Deḍigama, Wattárama, and Menik-kadawara (the “Manicavaré” of Ribeyro); but I propose in this memorandum to submit only my notes upon the curious rock called Beligala.

As the rock from its position and nature is obviously the place to be selected for security in unsettled times, I think it more than probable that the Kóralé, in the centre of which it lies, has taken its name from the stronghold.

The heirs of Dantakumárayá, son-in-law of a king of Dantapura in the Kálinga country, settled in the Kíraweli Pattuwa, 310 A.D., and there remained until the fifteenth century, intermarrying with the royal race (*Rájáwali*). Local tradition ascribes the works at Beligala to a Kálinga monarch. I see no reason to doubt that these princes made use of the rock as a stronghold, and that when the

\* I desire to record my obligations to Mr. J. F. Dickson, President of the Society, and to Mr. J. A. Swettenham, for references which I regret I have not had an opportunity of using when writing.

† *Nindagama*.—“A village which, for the time being, is the entire property of the grantee or temporary chief; if definitively granted by the King, with *sannas*, it becomes *paraveni*.”—(D'Oyly.)

tooth-relic was in danger from the Tamil invasion, it was brought from its hiding place in Kotmalé to Beligala.

We read in the "Mahāwamsa," chapter 81 :—

කිංකරු කලහෙ තසමි පුලන්තිපුරතො පුර

ගහෙකො පතතධාතුව දුට්ඨාධාතුව සත්ථුතො

18. නිකඛිතිකා මහාථේර සබ්බො වාචිස්සරදසො

මායාරට්ඨිං සමාගමෙ තස්ස කොත්ථමලාවලෙ

19. පදෙසමිති පනෙකසමිං බෙමට්ඨානමිති සාදර

කකා භූමිගතං ධාතුවසන්තං නිදහිංසුතො

20. තතො තෙසු මහාථේර කෙවි වාචිස්සරදසො

ලංකාරකං ගවෙසන්තා සාසනට්ඨිතිකාරණං

21. උලලඞ්ඞිකා සමුලලොල කලලොලමිති මහණ්ණට්ඨිං

අගමං පසු වොලාදි රට්ඨිං යෙ කරුණකර

22. තෙ සබ්බො'පි මහාථේර රුජ චිජ්ජමානු සො

පෙසෙකාන මහාමවෙව අච්ඡාපෙසි තතො පුත

23. ආගතො තෙ මහාථේරෙ චඤ්ඤා පරිපුට්ඨිසො

පතිට්ඨාති කුහිං දුට්ඨා පතතධාතුවසංඉති

24. අසුකසමිති ධාතො'ති වුතො තෙති නරඨිපො

අහු සමිපුණ්ණ සබ්බො පචට්ඨණ්ණසපිතිසා

25. පුරකකකා මහාථේරගණන්තං ස මහිපති

අගමි සහ සෙනාය තව කොත්ථමලාවලං

26. කාරපෙකා මහාපුජං පබ්බතසමා සමන්තො

දකඛිවන්තමනොදුට්ඨා\*පතතධාතුවසං තභිං

27. ලහන්තො විස චකාදි රතනංවා මහාතිඨිං

පඤ්ඤානො'විස නිබ්බාණං තදු පමුදිනාසයො

28. තකාතුවස මාදුය මකාතනිසමිපදෙ

උස්සවෙන මහනෙතින ගාමා ගාමං පුර පුරං

29. ආනෙකා සුජතාරඛදස්සනිසමුත්තං

ජමුදෙදුණිපුරං රමමං ආනෙසි ධරණිස්සරෙ

අථ ධාතුවනමෙතෙසං මහාපුජවිඨිං සුඨි

දිනෙදිනෙ පටිතොනොති රුජ ඵලමවිනාසි

31. අනාගතමිති කාලසමිං ජුතෙ රුජන්තොරෙ පත

ඵනෙසං මුඛිධාතුවං පරසන්තුති සබ්බථා

32. න භවෙසා යථා පිලා තථා දුග්ගතරං පිරං

බෙමට්ඨානන්තු සකකමිං කාරසිස්සනතිවිතරිස

\* වක්ඛිවතො.

† පසොනතු.

33. විනාදෙවෙහි ආකාශෙ චිලලසෙලං සමනතතො  
යථාචෙරිමනුසෙසහි භුවිගන්තුං නසකක්කතෙ
34. පාකාර ගොපුරදීහි තථා කකා සුරතකිතං  
තස්ස මුඛනි සෙලස්ස දුඨාධාතුඝරංවරං
35. දෙවලොකාගතං දෙවවිමානංවමනොරමං  
කාරෙකා තං සමනතාව නානා පාසාද මච්චං
36. රතනිට්ඨානද්වාරිකාන පටිකක්කමන සුඤ්ඤං  
සඛකාරමච කාරෙකා වාපිපොකඛරණිසුතං
37. තස්මිං ධාතුඝරෙ දුඨාපග්ගධාතුවපං සුඤ්ඤං  
උස්සවෙන මහනෙතන පතිට්ඨාපෙසි සාදරං
38. ධාතුරකඛානිසුතතානං ථෙරතං පිරසිලිතං  
සඛකාරමච තං දන්තා දුතවට්ටපට්ඨසි
39. දිවසෙ දිවසෙ සමිමා පවතතිදුමුප්පායමං  
වචන්තාපසි ධාතුතං පුජ්විධිමනුස්සවං

ඒ ඛබරසෙහි අනිකක් කිම පෙරතුව පොළොන්නරු  
වෙන් ගාස්තාග්ගුගේ පාත්‍රධාතුව හා දන්තාධාතුව ගෙණ  
වාහිකරුදී සියලු මහා සභිවරයෝ නික්ම මායාරටට අවුත්  
එහි කොත්මලය නම් පව්වෙහි එක්පියසෙක්හි නිර්භයවූ  
ශානතෙක්හි සාදරවූවෝ ඒ ධාතුසුග්ගමය නිධානකළෝ,  
ඉක්කිත්තෙන් ඔවුන් අතුරෙන් වාහිකරුදී සමි මහාසභි  
රතෙනෙක් ගාස්තාග්ගුගේ කාරණවූ ලඬිකාරකාව සොය  
මින් අනිසෙයින් කම්පිතවූ රළුමාලා ඇති මහාසමුද්‍රයද තර  
ණය කොට පසි සොළි ආදී රට ගියහුද, කරුණුවට ආක  
රවූ ඒවිජයධාතු නරෙඤ්ජනෙම මහාමාතෘගත් යවා ඒසියලු  
වනන්දුම නාවන ඒරටින් (මෙහි) කැඳවූයේය. හෙතෙ  
මේ ආවාටු ඒ මහතෙරුන් වැඳ දන්තාධාතු පාත්‍රධාතුව  
කොතැන තිබෙන්නේදැයි විචාලේය. අසවල් නැනගසි  
උත්තරගත්සෙලා වදල කල්හි නරෙඤ්ජනෙම පව්වෙහි  
පිහියෙන් සම්පූර්ණවූ සභාග ඇතිවූයේය. ඒ මිහිපති  
තෙම ඒ මහතෙර සමුගයා පෙරවූ කොට ඒ කොත්මලපව්  
වටද සෙන් සමග වැඩියේය. පච්ඡාය ගාත්පස මහසුද  
කරවා සතුටුසිත් ඇත්තේ දංජටා පාත්‍ර ධාතු සුග්ගමය එහි  
දුටුයේය. එකල්හි පාපීවිකරනෙමේ චක්‍රත්තාදී රතන  
ගත්තෝ මහා නිධානයක් ලබන්නා මෙන්ද නිවාණගත  
පැවතෙන්නා මෙන්ද සතුටු වූ සිත් ඇත්තේ මකාතුනරෙ  
ඤ්ජන සමාන සම්පත් ඇත්තේ ඒ ධාතුසුග්ගමය ගෙණ  
මහත් සැණ කෙළියෙන් සුකතව ගමන් ගමට පුරයෙන්

සුරුට ගෙනවුත් සර්පනසා විසින් ආරබ්බ දැනිය මගො  
ත්සව ඇත්තාවූ රමාවූ දැනදෙනී සුරුව ගෙනගියේය.

පඬිතවූ රජතෙමේ මේ බාහුත්වකන්සෙලාව මගත්වූසුන්  
විධියදවසක් දවසක් පාසා පවත්වන්නේ ඉක්බිත්තෙන්  
මෙසේ සිතුවේය. “සඵප්පකාරයෙන් අනාගත කාලයෙහි  
අනානරෙසුයෙක් වූකල මේ බුබු බාහුත්ව පර සතුරන්  
ගෙන් යම් සේ පිඩානොවන්නිද එපරිද්දෙන් අනිශ්චිත  
දුගීමඤ්ඤවූ නිවිසාස ස්ථානයක් සකසා කරවන්නෙමි” යි  
සිතා යමිසේ අගස්හි දෙවියන් විනා පොළවෙහි පසමිතුරු  
මනිසුන් විසින් යනු නොගැනී වේද එපරිද්දෙන්ම බෙලි  
ගල ශාන්තසිත් පවරු දෙරටු ආදියෙන් සුරක්ෂිත කොට ඒ  
ගල මත්තෙහි උතුම්වූ දංශ්ට්‍රාබාහුමඤ්ඤයක් දෙවිලොවත්  
ආවාටු දෙව්විමනක් මෙන් මනරම් කොට කරවා, ඒ ශාන්ත  
පසද නානාවිධ ප්‍රසාද මණ්ඩපාත්විතවූ රාත්‍රියාන දිවාසා  
න ප්‍රතික්‍රමණශාලාවෙන් ගොහනවූ වැව්පොකුණින්පුනත  
වූ සඬිසාරමයක් කරවා පඬිතවූ රජතෙමේ ඒ බාහුමත්දි  
රයෙහි දංශ්ට්‍රා පාත්‍ර බාහුසුත්මය මගත්වූ සැණකෙළියෙන්  
ආදරසහිතව පිහිටවූසේක. බාහු රක්ෂාවෙහි නිපුණතවූ  
සරිර ශිලිවූ සඵවිරයන්ට ඒසඬිසාරමයදදි දන්වැටද තැබිබ  
වූසේය. දවසක් දවසක් පාසා බාහුත්වකන්සෙලාව උතුම්  
වූ සුන්විධි මගොත්සවය මනාකොට පවත්වනු පිණිස වෘ  
ත්සාවා කරවූසේය.

### Translation.

Not to speak of anything else in connection with the said battle, Vágisvara, and all the other elderly priests, removed beforehand from Połonnáruwa, taking the tooth-relic and bowl-relic of the Teacher, came to Máya country, and respectfully deposited them in a safe place at certain spot on the Kotmalé mountain. Thereafter, some of the priests, Vágisvara, &c., seeking the protection of Lañká, with a view to secure the establishment of the religion, crossed over the great sea greatly agitated by huge waves, and went to Soli, Pándi, and other countries. The above-mentioned King Vijaya Báhu, a mine of mercy, sent his ministers, and brought them all back from the said countries. He bowed to the priests who returned, and inquired where the two relics could be found. On being informed that they were in such and such a place, the body of the lord of men was filled with five-fold joy. The king, preceded by the great assemblage of priests, went

to the Kotmalé mountain, accompanied by his forces. He caused great offerings to be made about the mountain, and with a gladdened heart, saw the relic and the bowl there; then the lord of the earth being pleased in mind, as if he had obtained either precious treasures such as *chakraratna*, &c., or a great hidden treasure, or as if he was about to attain Nirwāṇa,—being possessed of wealth equal to that of King Mandhātu,—took the two relics, and, with great festivities, carrying them from village to village and from city to city, brought them to the delightful city of Dambadeniya, where good people had commenced splendid decorations and festivities. The learned king, after having daily made great offerings to these relics, thought “I will carefully prepare a permanent and safe place very difficult of access, in such wise that hereafter when other kings come (here) these relics may not suffer at the hands of foreign enemies.” Having thus thought, he caused to be built a splendid relic house on the top of Beligala, as beautiful as a divine mansion come down from heaven, having first fortified it around in such a way that no earthly enemies could reach it, but only celestial beings. All round it, the learned king caused a monastery to be built—with beautiful tanks, ponds, ambulance-halls, diurnal and nocturnal resting-places, which had many palaces and courts about them: he then respectfully deposited the two relics in the relic-house with great festivities. Upon priests firm in faith and zealous in the protection of the relic, he bestowed the monastery, and established a plan of alms-giving, and made regulations for the careful observance of a system of daily offerings to the relics.

The “*Rájaratnakára*” has the same account, but makes no mention of taking the relic to Dambadeniya.

From the existing remains I have no doubt that this description is substantially correct.

I take the height of the rock to be about 800 or 1,000 feet. It is situated about two miles north of the 42nd mile on the Kandy-road. Inaccessible on all sides, except on the north-east, where the path is steep and narrow, it may have been fairly considered impregnable.

The name would appear to have arisen from a fancied resemblance in the shape of the rock to a *beli*\* fruit. The

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\* *Ægle marmelos*, or wood-apple.

analogy of nomenclature of rocks in the District, such as *Alagala*, *Batalagala*, *Urakanda*, &c., make this probable ; but tradition has a story that a Bráhmín, travelling with a shoot of the *bó* tree, rested beside a *beli* tree in this village, and placed the sacred shoot on a branch of the *beli* tree, and went to eat his rice ; when he came to remove the bowl it was found that the shoot had grown down through the bowl and beside the tree to the ground, and was firmly rooted there.

There is now neither *beli* nor *bó* tree on the rock.

The path to the summit leads out of the courtyard of the dwelling of the old Kórála who lives at the foot of the rock, and who purchased the arable land on the summit from the Crown in 1862. Steps are cut in the bare rock somewhat after the fashion of those on the path to the Peak.

Half-way up, and beside the path, there is a cave, about eighteen yards deep by five yards wide, which tradition calls a *muragé*, or “guard-house.” Higher up are the remains of a stone rampart placed after the fashion of those at Sígiri, and a heap of broken pillars and steps, which appear to have been a gateway. Beyond this there is a flat space about fifty yards by twenty, and by this the path went round the summit to the south side, where the King’s Palace was situated.

With some difficulty I ascended directly the north platform of the Daladá Máligáwa, and I annex a rough sketch showing the positions of the places mentioned. The summit, I think, is about eight or ten acres in extent, but it may be more.

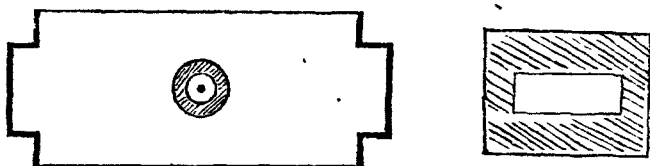
On this site there still remains a quantity of pillars, and stones which appear to have been cornices with a plain moulding, thus :—



A number of pillars have been taken down by the Kórála, along a “shoot” made of *kitul* tree trunks, to form basement of granaries, thresholds, and steps. But as the pillars

seem devoid of carving or artistic merit, there is not much to regret in the vandalism. Here remain *in situ* two carved trunks of elephants, such as usually crown the summit of a flight of steps, and a stone *pátra*, or "bowl," one and a half foot in diameter.

There is also a curious monolith six and a half feet long, three feet wide, and having at each end a tenon to fit a mortice, thus :—

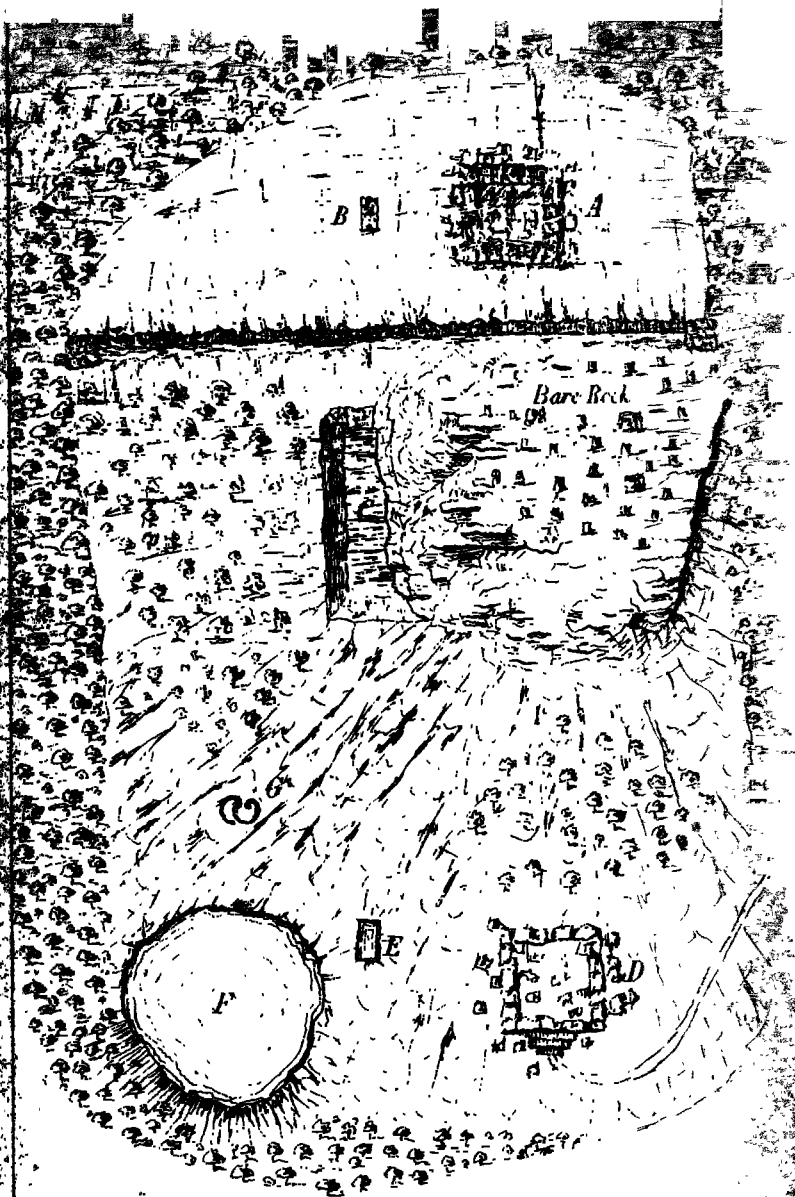


In the centre is a nicely-carved boss, or omphalos, in relief. This may have been a sidepost of a door, but it seems unnecessarily broad for the purpose, though there are some broader than this at Anurádhapura.

South of this platform we are met by a deep but narrow ravine, which has been banked up at each end as a reservoir for water. It is now dry. Passing over the bund we find the summit of the rock bare of earth, and bowl-shaped, and pierced all over with holes, some square, but nearly all oblong, four inches by two inches, and three inches deep. They seem to have been cut without regard to any plan or in line, and are very close together—not more than two yards apart, and sometimes less. I think these are the holes made to support wooden pillars sustaining a level platform on the top of the rock. West of this rock, and deep below it, lies a natural depression, which has been formed into a tank or *pokuna* twenty yards by eight yards, having a retaining wall on the west side. This no longer holds water.

Descending from this rock on the south side, we reach a large flat space now overgrown by jungle, and here the Palace must have stood. But with the exception of some mounds of brick and rubbish, and some pillars and steps, even the ruins have perished, or have been covered up.





A Site of Dalada Māhigāwa

B Massive door frame?

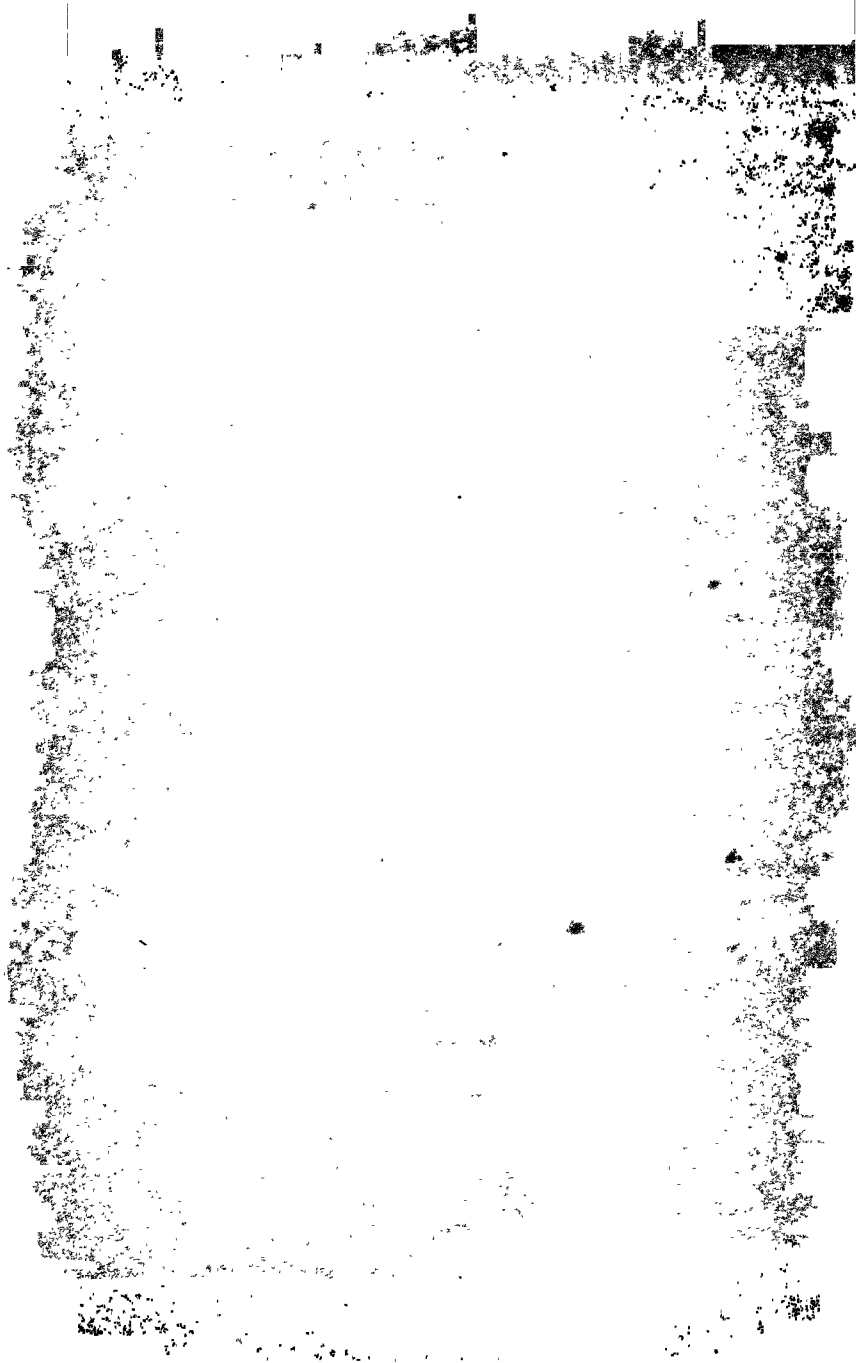
C Tank

D King's Palace

E Small pond cut in rock

F Large pond with bund

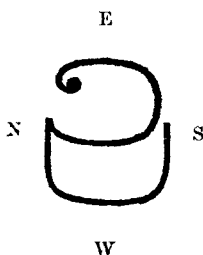
G Symbol or letter? cut in rock



On the south-east the rock falls away bare of earth by several platforms to the belt of jungle which surrounds the summit above the cliffs. Here we find two ponds or *pokunu*: one cut in the rock of oblong shape, twenty-five feet by ten feet by six feet; the other lower down, and circular in shape, formed by a large bund, on which large trees grow. This is about twenty yards in diameter. Both these hold water still.

On the north-east side there is said to be a large cave, but the difficulty of descending to its entrance, and want of time, prevented me from making any exploration.

It is curious that no inscriptions are to be found. I was shown a sign, mark, or letter, six inches by three inches, cut in the rock near the small pond, thus :—



I thought at first that it was the sign *Sri*, and it somewhat resembles it from my sketch, but the cut sign was not like *Sri*.

I was shown a species of grass, or "hill-paddy," which looks like a small kind of *el-vi*, growing among the jungle on the top of the rock, and is said to be peculiar to the place. I hope to obtain an opinion from Dr. H. Trimen and Mr. W. Ferguson.

At the foot of the rock, on the east, there remains a bund, or *wé-kanda*, about twenty feet high, through a breach in which the stream flows, the bed of the tank having been converted into paddy fields. This work, as well as an ancient Vihára close by, now falling into ruin, is ascribed to King Kálinga Báhu.

We have no information as to the destruction of the buildings on the Beligala, but I think we may safely ascribe them to the Portuguese, whose religious zeal would not tolerate even a deserted temple of the tooth-relic.

I have little doubt that excavation made here would disclose the foundations of the buildings and possibly carved moonstones (*sandakadapahan*); and would be interesting as forming one of the many links of evidence as to the accuracy of the "Mahāvamsa" chronicle.

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#### NOTE.\*

THE principality of Beligala appears in the *Kadaiṃpot*, or old "Boundary-books" of Ceylon, among the districts of Māyā division. That an important temple early stood on, or near, the rock may be gathered from Beligala being included among the thirteen great temples where *bō* trees were planted by Chūlābhaya Rājā.† It is strange that a place of such religious note and natural strength of position should be so briefly noticed in Sinhalese and Pāli works. As a fact there would appear to be no detailed mention of Beligala until the reign of Wijaya Báhu III. (1240-1267 A.D.). This sovereign brought the relic from Kotmalé‡ (where it had been kept concealed during the twenty years of foreign usurpation that ensued on the invasion of the "Damiḷas" under Mágha), first to Dambadeniya, his royal capital, and thence to Beligala. He placed it on this rock that it might be safe for the future, and it rested undisturbed there for some thirty years. (*Vide* extract No. ii.)

The Daḷadá-relic was removed from Poḷonnāruwa to Kotmalé by Wágīṣwara and other dignitaries of the Buddhist Church, and though the year of its removal to Kotmalé is not recorded, the last reference to its being in Poḷonnāruwa occurs in the reign of Kīrti Niṣṣaṅka (1192-1201 A.D.), who built a temple in which the tooth-relic was placed. (*Vide* extract No. i.)

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\* The authorities briefly referred to (p 74) by Mr. Ievers are here given *in extenso*, and supplemented by additional extracts bearing on the history of Beligala.—B., *Hon. Sec.*

† See *Suḷu Bodhivaṇsa*.

‡ See *Mah.*, chap. 81, vv. 25-30.

No known record indicates the exact period at which Beligala was first enriched with the palaces, temples, and *dāgabas*, inclosed by huge ramparts, ruins of which still attest its former splendour. But it is reasonable to assign the credit to Wijaya Báhu III. in the absence of other evidence, on the strength of the information to be derived from the “*Rájaratnākara*.” (*Vide* extract No. ii.)

It is said that the son and successor of Wijaya Báhu III., Kalikála Sáhitya Paṇḍita Parákrama Báhu III. (1267–1301 A.D.), improved the buildings on Beligala, repairing the old ones, and adding a new *piriveṇa*, which was known by the name of *Buwaneka Báhu piriveṇa*, after its constructor. (*Vide* extracts Nos. vi. and viii.)

He subsequently brought back the relics from Beligala to his capital “*Jambudróni*” (*Dambadeniya*), where he placed them in a *mandiraya* erected for the purpose near his palace. (*Vide* extracts Nos. v. and vii.) In the “*Rájaratnākara*” (*vide* extract No. iii.) it is said that he secured the relics in a tooth-relic house named *Wijayasundarārāmaya*, constructed by him near his palace. But the “*Mahāvamsa*” and the “*Pújāwaliya*” state that the *Wijayasundarārāmaya* was built by his father Wijaya Báhu III., and that new buildings were added to it by Parákrama Báhu III. (1314–1319 A.D.), in one of which the relics were placed after they had been brought from Beligala. (*Vide* extracts Nos. iv., v., and vii.)

From *Dambadeniya* the relics had been carried to *Yápahu* by *Bhuvaneka Báhu I.* (1303–1314 A.D.), and had passed into the hands of the *Pāṇḍians*, from whom they were finally recovered by *Parákrama Báhu III.* Their subsequent history, though full of interest, need not here be recorded.

#### EXTRACTS.

##### (i).—*Rájaratnākara*.

කාලිංගයෙන් ආ කීර්ති නිසංක නමි රජ පොළොන්නරුවේ රුවන්වැලි දාගැබ බිඳවා කොත්පලිඳවා දළදා මළුවෙහි ශෛලමය දළදා ගෙය සැට පැයකින් කරවා එහිම වටදගෙයකරවා බලසෙන් සමඟ සමන්ලගොස් බුදුන්ගේ ශ්‍රීපාදය වැද ලක්දිව සිසාරා නමින් නමින් ආරම්භ වූ මහලමිකරවා දඹුළු වෙහෙර තෙසැටක් මහපිළුම රත්පතින් වසා රත්තිරි දඹුල්ලයයි නම්කරා බොහෝ සාසනෝපකාරකෙළේය.

#### Translation.

The King *Kīrti Niṣṣaṅka*, who came from *Kāliṅga*, built the *Ruwanweli Dāgeba* at *Polonnaruwa*, and added a spire to it, and

caused the granite house of the sacred tooth-relic to be built within the premises of the *Daladd-maluwa*, and had it finished in sixty peyas (24 hours), and there itself he had the *Wataddageya* (circular relic-house) erected. He made a pilgrimage to Samanala (Adam's Peak) with his forces, and paid adoration to the holy foot of Buddha. He caused orchards to be planted and *ambalam* (rest-houses) to be erected in his own name throughout the Island of Lañká. He had sixty-three images in Dambulla Vihára covered with gold plating, and gave it the name "Raggiri Dambulla," and much favoured the Buddhist Church.

(ii.)—*Rájaratnákara*ya.

දෙමළ පරජිතයෙහි පොළොන්නරුවෙන් දළදා පාත්‍ර ධාතුන් වහන්සේ ගෙණ \* මහගල්වල්නැගි වන්දනා ගිරිදුග්ග පල්ලයායෙන් දුග්ගාමු කොත්මල ගොස් එහිත් රැකලියනොගි තුමගන නිධානගතකොට සොලී පාතිරයට ගිය ස්ථිර ගණයා (කාලිංග විජය ඩාහුනම් මහරජ) මාසාරයට (දඹදෙනියට) ගෙන්වා දළදා පාත්‍ර ධාතුන් නොතට බව අසා අති සන්තෝෂව එකෙණෙහි මහසග ගණයා මහසෙනග ගෙණ මහත්වූ පුජෝත්සවයෙන් කොත්මල ගොස් දළදා පාත්‍ර ධාතුන්වහන්සේ ගෙණ සක්විති රාජ්ජය ලද්දක්මෙන් උදරවූ සන්තෝෂයෙන් ගම ගම මහත්වූ පුජකරවමින් වඩාගෙණවූත් † මතු පරජිතයෙක නොතක්නාසේ දළදා පාත්‍ර ධාතුන්වහන්සේට ස්ථානයක් කරවම සිසා බෙලිගල සිසාරා පවිරු පදනම් වාසලින් පුරස්ථිතකොට ආකාශයෙන්වූත් මනුෂ්‍ය කෙනෙකුත් වැද්ද නොහැකියේ ඉතා පුරස්ථිතකොට පථිත මුද්‍රනෙහි දෙවිලොවින් බට දිව්‍ය විමානයක්සේ අසවානවූ දළදා ගෙය නංවා රත්තන් පුළුපා මහපා වංකුමණ පැත්තොකුණු ආදියෙන් පුක්කවූ සංසාරාමකරවා මහත්වූ මංගල්‍යයෙන් දළදා පාත්‍ර ධාතුන්වහන්සේ ගෙටවඩා ධාතු ආරක්ෂාවෙහි නිපුණත්ව ප්‍රතිස්ථාපනයට සංසාරාමය පිළිගත්වා දැනවැන්නි තබාදී දවස්දහස පුජා පෙළහර කරණසේ නියෝගකොට—සනාදි.

*Translation.*

At the defeat sustained from the Tamils (the priests)† took the tooth-relic and the bowl-relic from Polonnaruwa and crossed over to Kotmalé, impenetrable by reason of inaccessible

\* *Mah.*, chap. 81, v. 17. වාගිගවරදි සිසථ ස්ථිරයෝ, මහාමා නාගත් එරටට යවා ගෙන්වා.

† *Mah.*, දඹදෙනියට වඩාගෙණවූත්, දවසක් දවසක් පාසා පුජා පවත්නේ, &c.

‡ *Mah.*, chap. 81, v. 17. The high priest Wágiswara and the other priests.

forests, mountains, and streams of water, passing through vast forests and over huge rocks, and being unable to protect it even there, buried it under ground, and betook themselves to the Soli and Pāṇḍi kingdoms. The king named Kālinga Wijaya Báhu invited them to return to Máya Region, and having learnt that the tooth-relic and the bowl-relic had not been destroyed, he was exceedingly joyful, and instantly set out and went to Kotmalé, attended by a great company of monks and his forces, making many offerings and festivities, and took the tooth-relic and the bowl-relic, and was overjoyed as if he had obtained the *Chakkravartī* (universal kingdom), brought it [down to Dambadeniya, where it was worshipped daily\*], causing many offerings to be made in each village. Then the king thinking "I will build a palace for the tooth-relic and the bowl-relic, that they may not be destroyed in a (future) conquest," made a stronghold by raising ramparts, masonry works, and gates around Beligala, making it very secure, so that no human being could enter it, unless through the air (sky); constructed an incomparable tooth-relic house (*Daḍḍa-geya*) like a divine mansion descended from heaven on the top of the mountain. And he caused to be built splendid monasteries for the priests, furnished with great and small golden tile buildings, walks and water tanks, and with great pomp conveyed the tooth-relic and the bowl-relic into the palace, and dedicated the monasteries to dignitaries engaged in the protection of the sacred relics, and settled a system of almsgiving for them, and ordered daily offerings and processions to be made, &c.

(iii.)—*Rájaratnakráya*.

නැවත බෙලිගල වැඩහුන් දළදා පාත්‍රධානත්වයෙන් ගෙන්වා තමන් වාසනවනයට නුදුරුතැන විජයසූරියරාමනම්බු දළදා ගෙයකදී කරවා එහි අතහි අසනයකදී කරවා දළදාවන්ගේ වැඩහුන්ගේ මිණිරුවන වැඩු තුණුරුවන්හි පැහැදි බුදුරුවන් උදෙසා වටරුවන් සැදි අතහි රුවන්හි අතුරුතැනි විසිතුරු මිණිරුවන් කරනුවත් ඒවා පන්දහසක් සතරණින් පස්ලක්ෂයක් අගනා සතරන්කරනුවත් කරවා ඒ වසා පිඳි තිස්දහසකින් වඩුදෙරියන් කරනුවත්කරවා මෙසේ පුරෝක්තියකට මේ රජ දවස්පතා පන්සිල්ලා පොතොස අටසිල් සමාදන්ව මහ සාර පොතොසේ මහසභාව මහදන්දි එද රාත්‍රි බණ ඇසීමද කලතෙල් එලිතිතෙල් උරු

\* *Mah.*, chap. 81, v. 17.

ලංකෙල් කපුරුතුයි මෙසේ පහත් සතරක් දෙළොස් හවිරුද්දක්  
 නෙකබකොට පවත්වා—සනාදි.

*Translation.*

Again, the great king (Pandita Parākrama Báhu) took the tooth-relic and the bowl-relic from Beligala, where they rested, and caused a tooth-relic mansion to be erected close to his palace, and called it *Wijayasundarārāmaya*, and had constructed there a throne of great value. This king, rejoicing in the three gems (Buddha, his law and church), constructed for the gem of Buddha a beautiful jewelled casket set round continuously with precious stones; and covering this casket he constructed another casket of massive gold, with five thousand pieces of massive gold, worth five laks; and covering this casket he constructed a third casket of two carpenter cubits, with thirty thousand pieces of silver. He made such offerings and festivities as these; and on the four quarter-days of the month he gave much alms to the great priesthood, and in those days caused *bana* to be preached at night, and observed the five precepts every day, and the eight precepts on *póya* days. He had kept burning incessantly for twelve years four lamps of sesamum oil, cow ghee, civet fat, camphor, &c.

(iv.)—*Mahāwaṇsa*, chap. 81, p. 252, vv. 51, 52.

51. පතීනං සකනාමෙන ලොකෙ විජයසුඤ්ජරං  
 ආරාමං සංඝිකං කතා අද්ද සංඝස්ස භූපති  
 52. භික්ඛුවාසාමණේරවා සෙ සවා පිටකතතස්ස  
 උග්ග භානති සද්ද වාදුගගනං භූබ්වතු සබ්බදා

මිහිපතිනෙමෙ සමස්ස නාමයෙන් ලොකයෙහි ප්‍රසිද්ධ වු විජය  
 සුඤ්ජරනම් ආරාමයක් කරවා සංඝිකකොට සංඝස්සට දුන්නේය.

*Translation.*

The Lord of the Earth (Wijaya Báhu III.) caused the *árāma* (monastical ground) known throughout the world by his own name *Wijayasundarārāma* to be formed, and granted the same to the Buddhist priesthood.



(v.)—*Mahāvamsa*, chap. 82, p. 325, vv. 5-12.

5. මමෙ'වාහං කරිස්සාමි ලුඛිකිනිං\* න පරස්සිති  
මදදෙන පරසතතුතං අහිමානමබ්බති සො
6. පඨමං මුනිනො දුඨාධාතුපුරං විධාග සො  
පච්ඡා දම්මසුඛාය ගම්ඤ්ජාමිති විනාහි
7. මහෙන මහතා සත්ථං තස්මා බිලලමහිධර  
දුඨාධාතුං සමානෙසි ජමුඤ්ජාණි පුරුතතමං  
සාදරං තිසු වෙලාසු විනාහිතෙ විනාහිතෙ බණ්ණ  
වඤ්ඤං දන්තධාතුමෙවජනො අනීති විහගං†
9. අත්තනො ගවනසෙසව සන්තිකෙ ධරණිපති  
දන්තධාතුකරං රමං කාරපෙසි මහගසිකං
10. ආසනං තස්ස මජ්ඣමිති කාරපෙසා මහාරගං  
මහගසිකෙන තං රජා ඡාදෙස'ස්සරණෙන සො
11. මහතා මණිනා එකං ආධාරඤ්ජාතධාතුයා  
කාරසිති තතො තස්සාධාරකමස්සන භූපති
12. කාරපෙසි විවිතොති මහගසෙති මණිනි'පි  
මනොහරං මහනතං සො වරං මණිකරඛකං

සේනෙමේ “මම ලඛිකාඛිගතාව මා අයත්කරන්නෙමි අනිකෙ  
කුට අයත් නොකෙරෙමි” යි පරශනුන් මැඩීමෙහි අඛිමන්  
බැන්දේය. සේ නෙමේ “පළමුවෙන් සඵල දංශ්ට්‍රාධාතු පුර්ව  
කොට පසුව දුටුව යුඛියට යන්නෙමි” යි සිතා මහත්වූ පුර්ව ස  
මග ඒ දුඨාධාතුත්වගන්සේ බිලලනමි පඵතයෙන් ජමුඤ්ජාණිනමි  
පුරපුරයට වැඩමවූයේය.

මිහිපල්ලෙනෙම තුන්වේලෙහි සිතු සිතු කෙණෙහි ආදරසහිතව  
වදින්නට මාගෙ ආලයක් ඇතැයි සිතමින් තමන් මඤ්ජරය සමීප  
යෙහිම රමාවූ දන්තධාතු මඤ්ජරයක්කරවූයේය. ඒ රජකෙමේ ඒ  
(මඤ්ජරය) මැද මාහැඟි අස්තක්කරවා එය මහලු ඇතිරියෙකින් ප්‍රති  
විජනනකරවූයේය. මහිපතිනෙම මහාමාණිකායකින් දන්තධාතු  
වට එක් ආධාරයක් කරවා ඉන්පසු සේනෙමේ නැවතත් විවිත්‍රවූ  
මාණිකායෙක් ඊට ආධාරවූ මනහර උතුම්වූ මහත් මණිකරඛවක්  
කරවූයේය.

#### Translation.

He (Paṇḍita Parākrama Báhu III.) saying, “I shall get the fairy  
of Laṅkā under me, and shall not allow her to attach herself to  
anybody else,” formed a haughty resolution of crushing foreign

enemies. He, with intention first to make offerings to the tooth-relic (of Buddha), and then to go to the Dravidian war, brought the relic in great state from the rock Billa to his capital Jambud drógi.

The Protector of the Earth, with the desire reverently to worship the relic at all times when he might wish to do so during the three portions of the day, caused a beautiful tooth-relic house (*mandiraya*) to be erected in close proximity to his own palace. In the middle of the house an elegant throne was placed, and covered with a very costly cloth. He made a shrine studded with gems for the relic, which was afterwards placed in a more beautifully ornamented shrine studded with finer gems.

(vi.)—*Mahāvamsa*, chap. 85, vv. 59-62.

අත්තනො සුවරපෙන රුජ තනනාමනො'පි සො  
විලලසෙලවිහාරමි හුවනෙකභුරවිතං

60. පරිවෙණව පාසාදමඬපාදිවිභුසිතං  
කාරෙඬා නගරෙ තසම්. සිරවඩ්ඪිනනාමනෙ

61. චුත්තනනමෙන සබ්බෙහි පුජවත්ථිහි සාදරං  
වත්ථිත්තං භගාපුජං සත්තාහානි පවත්තයි

ඒ රජකෙමේ (පණ්ඩිත පරාක්රමබාහු) සියනමන්ම තමන් සුවරපුලවා බෙලිගල්වෙගෙර වුවනෙකබාහුනම්පු පාසාද මණ්ඩපාදියෙන් ගෙවියාපු පිරිවෙණක් කරවා ඒ ශ්‍රීවඩ්ඪිනනම් පුරයෙහි කී ක්‍රමයෙන්.....සත්දවසක් භුක්තුවන්ට මහාපුජ පැවැත්වීය.

#### Translation.

That king (Pandita Parākrama Báhu) having got his heir-apparent to cause the erection in his own name of a *pirivena* (monastery), called *Buwanekabáhu*, on the site of the Beligal vihára, which is embellished with *prásáda* (inner temples), *maṇḍapa* (open buildings with pulpits), &c., made great offerings to the three gems (Buddha, his doctrine, and his priests) during seven days, as he had done at Śrīwardhanapura, as before related.

(vii.)—*Pūjāwāliya*.

තවද පිටරජු කැරවු විරසපුතුරුගම සිසාරා සාරමස මහාපුරුලවා එහි තුන්මසල් අලුත් දළදාගෙය දිව්‍යවිමානයක්ගේ කරවා

විවිධ කම්මානසෙන් අසමානකොට නිමවා මහපෙරහරින් දළදා වඩා ශ්‍රීවතීන්ද්‍රයෙහි කළපරිද්දෙන්ම මහ පූජකළහ.

*Translation.*

Moreover, he (Paṇḍita Parākkrama Báhu III.) having in four months' time caused great ramparts to be erected round the *Wijaya-sundarārāma* formed by the king his father, and having improved its new three-storied tooth-relic house, so as to make it resemble the abode of a deity, and having finished and embellished it with unequalled paintings, brought the Dalaḍā relic thither in a great procession, and made great offerings to it as he had done at Śrīwardhanapura.

(viii.)—*Pūjāwaliya.*

තවද භුවනෙකබාහුනම් මල්පුරපුරු ලවා බෙලියල්ලායෙහි ඔහු නමින්ම පිරිවෙණක් හා රජමහා විහාරයක් කරවා ශ්‍රීවතීන්ද්‍රයෙහි කී පරිද්දෙන්ම සන්ද්‍රවසක් මහත්වූ තුණුරුවන් පූජකළහ.

*Translation.*

He caused his younger brother Bhuwanaika Báhu, the heir-apparent, to construct in his own name, within the precincts of the palace on Beligala, a monastery (*pirivena*) and a royal temple (*rāja-mahā vihāra*), and he made offerings (there) to the three great gems during seven days, as he had done at Śrīwardhanapura, as before related.

(ix.)—*Attanagaluwaṇsa*, chap. 11, sec. 3.

3. තණා පුඤ්ඤ ජයමහාබෝධිපුත්තෙකු නිසා සකල පුරුෂදිපාධිපතිනා දිනකර කුලනිලසකන බම්මාසොක නර්මෙකු පෙසිනානං අතනා සමානගොතනානං. රජ පුතානානං නතනපනතනාදිපරම්පරගතසා විජයමලා නරධිපස්ස ඔරසපුතනා විජයබාහු නර්මෙකුනාම රජ සුවිඤ්ඤාතසංඛ්‍යාසමයනාගොතනා සමාවිනාසුනිතිපථො සම්පතනබලවාගතො ජද්දදෙණි. නාම පුරවරං මාපෙකා තත්ථ වසනොතා මහතා බලකායෙන කරසකලපච්චිකා විජයොමලසංඛ්‍යාසදේසනො භගවතොදකං. බාහුක පිරිසකං පතනාතවරම් ආභාරාපෙකා සුරසදනසදිසම'තිවිගො වමානං. විමානං. මාපෙකා තත්ථං තං. බාහුසුගලං නිවෙසෙකා මහතා උපහාරවිධිනා සාදරමුපසිභගොතො භගවතො චතුරසිතිබමකකිසසසානි තතනෙකෙ'ව කතාපණ්ණි සම්පුරෙකා සුගතසාසනෙ මහගතං. පුඤ්ඤ පදනං. ජනසකොතං.

සටහිය දවස සියලු දස දහසක් යොදන් දඹදිවට නායකවූ සුසංඝි වංශයට තිලකාගරණයක් වැනිවූ ධර්මාශෝක නම් රජතුමා විසින් තමනට මිත්‍රවූ දෙවනපෑතිස් රජකට ශ්‍රී මහා බොධිත්වහන්සේ වඩා ගෞරවන දවස් කැටුව එවනලද තමන්හා සමානවූ ගොත්‍රඥාති රජතුමා වරුන්ගේ දරු මුහුණු පරමාර්ථයෙන් පැවත ආවූ විජය මල්ලනම් රජතුමා තනමාගට ඔරස පුත්‍රවූ විජයබාහු නම් මහරජතෙම විශේෂයෙන් දන්තලද සියලු සමයානාර ඇත්තේ නිරන්තරයෙන් සිටියවූ ඥාන ශක්තියෙන් පුරුදුකරණලද ලෝක නීති ධර්මනීති සංඛ්‍යාත නීතිමාතෘයන් ඇත්තේ සමාධිවූ චතුරංගිනි සේනාව ඇත්තේ දඹදෙණි නම් නුවරක් කරවා එහි වාසය කරන්නේ මහත්වූ සිව්වර්ග සෙනනින් ජයගන්වාලද පරසතුරන් ඇත්තේ කොත්මලයෙහි නිධානකළදලද පාත්‍රධාතුන් වහන්සේ ගෙන්වාගෙන දිව්‍ය විමානසක්කා සමානවූ විශේෂයෙන් බබලන්නාවූ දලද ගෙයක් කරවා එහි දලද පාත්‍රධාතුන් වහන්සේ වඩා මහත්වූ පූජාසහකාර කිරීමෙන් ආදර සමභාවතා කරන්නේ භාග්‍යවත්වූ සම්මාදයන් වහන්සේගේ සුවාසුදහසක් ධර්මසාක්කියට එපමණවූම කම්මාපණයෙන් පූජාකොට බුදු සස්තෙහි මහත්වූ කුශල චරිතයන් කරන්නේ

### Translation.

In by-gone times (there was) a king named Wijaya Báhu, the legitimate son of Wijaya Malla, descendant of the sons and grandsons\* of the princes of a family equal to Dharmmásóka, who accompanied the glorious *mahábódhi* on the day when it was sent to his friend the King Devenipétissa by (the said) King Dharmmásóka, who is like a *tilaka* ornament of the solar race, and the Emperor of the whole Dambadiva of 10,000 yoduns in extent. He (Wijaya Báhu) was acquainted with the different kinds of religious systems; he by the strength of his own intellect acquired a familiar knowledge of political science and the customs and manners of mankind; he had a powerful four-fold army. He built a city called Dambadeni, and resided there; and by means of his four-fold forces overcame (his) enemies, and caused to be brought from Kotmalaya the venerable tooth-relic of Buddha and his almsbowl-relic; there he caused to be built a highly splendid edifice, like unto a mansion of the gods;

\* Pali: "Grandsons and great grandsons."

deposited therein those two relics, and, with great endowments, affectionately maintained the same. He offered unto the 84,000 *dhammakkhanda* of Buddha, an equal number of *kahápaṇa*, and performed highly meritorious acts in conformity with Buddhism.

(x.)

මෙලෙසින් සිරිලක්දිව සසුන් නටකල්හි ජයමහබෝ වඩා  
ආ සිරිසහබෝ වංසයෙන් නොනැසී පැවත ආ විජයබාහුනම්  
රජතුමෙක් මායා රජය අත්ගෙණ, ඔලු මොලු බලු මුලක්  
ගෙණ දෙමලු පිරිස් පොලොන්නරු වරු ලුහු බඳවා මුතු  
මිණි ගිනින සිවුරහබල ඇණි පැනි (?) ලකනන මුදුන් මිණි  
දඹ දෙණි පුරවරෙහි රජ කෙරෙමින් මහරජ දෙමලු විසවු  
ලෙන් පරදෙසනිස පවර තෙර මහ තෙරැන්වහන්සේ ඇතු  
ළුව මහසහ ගෙන්වා දළඳු පාත්‍ර ධාතුන්වහන්සේ නිධාන  
ගත් කොත්මලයේ වැඩවුන් නියාව අසා තෙරැන්වහන්සේ  
හා සමග පුදකෙරෙමින් නොලස්ව කොත්මල ගොස් දළඳු  
පත්‍ර ධාතුන්වහන්සේ බෙලි ගලට වඩා ගෙණවුන් සිරිබර  
පුරපුරෙන් බට පුරවිමනක් මෙන් බදුවු තුන්මාලිගාවද සංඝා  
රාමකරවා මහපුජා සත්කාරයෙන් දළඳු පාත්‍රධාතුන්වහන්සේ  
ගෙට වඩා කළමනා සියලු වෘක්ඛ කරවා ආ සහ සමග කැර  
මළු කම් පුදකරවා බණපොත් ලියවා සුඤ්ඤ වීජය සුඤ්ඤ  
රාමනම් මහ පායක්කරවා අපාය දුරුකොට දවස දහස්  
ගණන් සහගට සිව් පසය පවත්වා ලෝසසුන් වැඩ පිණිස  
අතුරු කරවා දහමින් රජ කෙරෙමින් පරලෝකියපසු, ඔහු  
පුත් පැරකුම් විකුම් ඇති පැරකුම්බානම් රජතුමෙක් දසරජ  
දහමින් රජ පැමිණ දළඳු පාත්‍රධාතුන්වහන්සේ දඹදෙණි  
නුවරට ගෙන්වා ගෙණ ඇතුළු රාජාණ්ඩුවෙහි මාහැකි දළඳු  
ගෙයක් කරවා එහි වඩා දළඳු ස්ථානට අනනිවු රුවන් කර  
බුවක්ද එය වසා සිටිනාසේ පන්දහසක රත්රන්හිත් සතරන්  
කරබුවක්ද, එය වසා සිටිනාසේ තිස් දහසකින් වඩුරියන්  
රිදි කරබුවක්ද කරවා දඹදෙණි නුවරසිට සමුද්‍රයට ශ්‍රීවඞ්භ  
නම් පුරය දක්වා මහවල් හැර තනා කළුපැලිපියා සුදුවැ  
ලෙලන් තවර තැන තැන තොරණ පුත් කලස රඹ තුරු  
අතුරු නොව දෙපසෙහි සලසා යොයෙක් පුද පෙරහරින්  
දළඳු පාත්‍රධාතුන්වහන්සේ සියනමින් කරවූ පිරිවෙණට වඩා  
පුද වෙසෙස් පවත්වමින් රත් රුවන් මුතුමැණික් ඇ පවුරු  
යවා තමලිංකපුර සිටි දසදික්ති පතල ධම්මකීර්ති ඇති ධම්ම කී  
ර්ති නම් මහතෙර කෙණේතුන්වහන්සේ හා මහ සංඝයාවහ  
න්සේ ගෙන්වා පලමු දෙමලු විසවුල්හි හිනන නිකායවූ මහ

සහ සමඟ කරවා නෙවලා දහම් නොවලා උගන්වා අටවරෙක් මඬුමක් පුද කරවා තෙර මාතෙර අයාතැන් ආදී පදවි පමුණුවා කතිකාවක් ලියවා කපුසෙහි පට නටන් (?) එකදු කැට වියවා කෙළින් සිවුරු අසුවක් කරවා පිරිකර සමඟ එමදුම අතුරුවා මුළුලොව යස පතුරුවා ඉකුත්සඳ ඒ රජු පුත්විජය බාහු නම් තර පවර රජ පැමිණි දඹ දෙණි නුවරින් මහ පෙරහරින් දළදා පාත්‍ර ධාතූන්වහන්සේ පොලොන්නරුවෙහි නුවරට වඩා ගෙණ ගොස් මහ පුද කෙරෙමින්තේ දහස් දහ විසද එක් දහස් සසියයක් පමණ සහ රැස්කරවා දහස් නොව මාතැනි මළු කම් පුජාවක් කරවා මහ සභිකයාවහන්සේට මහදන් පවත්වා දෙලොව වැඩ සාධා ඉකුත් පසු මහු මල් ලෝකෙක බාහු භුවනේක බාහු නම් රජෙක් සුඤ්ඤාගිරිනම් යාපව නුවර ඇපා මාපා ඇමතිගණ පිරිවර තුන් රජය එක් සත් කර රජසිරි විදිමින් මළු කම් පුදකරවා බණපොත් ලියවා දළදාවහන්සේට බොහෝ පුජා පවත්වා විපුලවි කුසල් රැස්කෙරෙමින් ලෝසසුන් වැඩකැර සුරසිරි රැස්වී. ඒ රජතුමාගේ රජු රහරයෙහි (?) පාඩු පස්බෑ නිරිදුගෙන් බලපිරිස් (ලැබ ?) අරි සත්විති නම් ඇමතියෙක් ලක්දිව බැස ලෝසසුන් නසා දළදාවහන්සේ ගෙණ ගොස් කුලසේකර නමු පඩිනිරිදුට පාවා දුන්නේය. එකල විජයබාහු නිරිදුපුත් පෙරඹ නම් රජෙක් ලක්දිව රජපැමිණ රට ගොස් පඩිනිරිදුත් පහදවා දළදා සාමිත් වඩා ගෙණවුත් පොලොන්නරු පැමිණ රජ කරණසඳ, භුවනේක බාහු නිරිදු පින් ශ්‍රී නිවාස බාහු අවිනිය බාහු විතිය භුවනේක බාහුනම් රුණේරාමයෙක් රජ සිරි පැමිණ දළදා වහන්සේ විමසා එපවත් අසා තමන් බෙලෙන් නොබා ගොස් එපැරකුම් විකුමාදිය ලදින් (?) දළදා වහන්සේ සියපුරට වඩා ගෙණ අපමණවූ පුදකෙරෙමින් මහසභිකයා වහන්සේට සිවුපසයෙන් සතතයෙන් උපසංඝාත කෙරෙමින් සසුන් වැඩපිණිස නව මහ මළුකමක් කරවා අතුරු කරවා තෙර මාතෙර අයා තැන් මානිම් කරවා සසුන් වැඩ සාධා සහ මොක් සුවපතා කෙළින් සිවුරු අටපිරිකර දන් දෙමින් තුණුරුවන් විෂයෙහි මහසත්කාර කෙරෙමින් සුරපුරට පැමිණිසේය.

#### Translation.

During the decline of the (Buddhist) religion, as aforesaid, in the illustrious Laṅkā, a mighty Prince, Wijaya Báhu by name,—a lineal descendant of the race of Siri Saṅgabó, who brought the great and victorious *bó* tree,—took possession of the kingdom of

Máyá division. Armed with a strong body of warriors, he surrounded Połonnáruwa and drove out the Tamils.

He ruled in the great city of Dambadeniya, which is the crest-jewel of the Lańká lady, richly adorned with pearls and precious stones, and possessed of a four-fold army and powerful forces. He brought back the great priests who had gone to foreign countries during the wars with the Tamils, and, having heard that the tooth-relic and bowl-relic were buried in Kotmalé, went thither without delay with the priests in great procession, and brought them to Beligala. Then he caused to be built a monastery and a three-storied palace, which is like unto a divine mansion fallen from the blissful celestial regions, and caused the relics to be brought into the house with great honour and many offerings; enacted all the necessary regulations; reconciled the priests who returned; held an ordination; caused *bańa*-books to be written; and a large and beautiful palace, *Wijayasundaráráma* by name, to be built; avoided hell; daily presented one thousand priests with the four requisities; encouraged learning for the good of the Church and state, and reigned in the practice of justice. On his demise, his son, a great Prince, named Pėrakumbá (Parákrama Báhu), of mighty valour, attained sovereignty, being endowed with the ten royal virtues. He brought the tooth-relic and the bowl-relic to the city of Dambadeniya; caused a costly tooth-relic house to be built within the inner royal compound; deposited them therein; made a priceless gem-studded shrine for the tooth-relic, and, in order to cover it, made a casket of solid gold with five thousand (pieces of coin), and to cover this a silver casket of a carpenter's cubit (worth) thirty thousand (pieces of coin). He cleared the jungle from Dambadeniya to the prosperous city Sríwardhanapura; made a road, removed the black sand and spread it with white sand, erected triumphal arches on each side, placed pots filled with scented water and plantain trees in continuous row, and, with many offerings and great pomp, brought the tooth-relic and the bowl-relic to the monastery called after his own name. He sent presents of gold, precious stones, pearls, &c., and brought back from Tamalīgama, the priest Dharmmakírti, famed for austerities, whose name had spread in the ten directions, and the other priests; reconciled the priests who had become schismatics during the former wars with the Tamils; freely instructed them in the Tripiṭaka doctrines, held ordination eight times, created such grades as *Tera*, *Maha Tera*, *Ayáṭen*;

wrote a regulation book, in one day spun and wove robes, and offered eighty *kaṭhina* robes, together with the other priestly requisites, and spread his fame throughout the world. His successor was Wijaya Báhu, who brought the relics from Dambadeniya to Poḷonnaruwa. He made great offerings, spending thousands of coins, assembled about 1,600 priests, held a grand ordination festival at Dahastota, and kept up a system of alms-giving to the great priesthood, and, on his death, which took place after he had done good as regards both the worlds, his younger brother, Bhuvaneka Báhu, the sole arm of the world, attended by his ministers of every grade, made the beautiful rock Yápaw his seat of Government, and enjoyed royal prosperity, having reduced the three-fold Laṅká under one banner; he held an ordination festival; caused *baṇa*-books to be written; made great offerings to the tooth-relic; became renowned, and, acquiring merit, did good to his subjects and to the cause of the Buddhist religion, and attained heavenly bliss.

During his reign, a minister, Arisakwiti by name, came to Ceylon with the powerful army of the five Páṇḍi brother Princes; destroyed the Church and State; carried away the tooth-relic and gave it to a Páṇḍi King called Kulasékara. Then Peramba, a son of King Wijaya Báhu, having become King of Ceylon, went over to the (Páṇḍi) country, conciliated its King, brought back the relic and deposited it at Poḷonnaruwa.

A second Bhuvaneka Báhu, of matchless arm, son of King Bhuvaneka Báhu, whose arm was the abode of the goddess of property, came to the throne, made inquiries about the tooth-relic, and having ascertained the fact, fearlessly went out, ..... brought it back to his own city, and regularly made great offerings to the relic and to the priests with the four priestly requisites; he caused nine (?) ordinations to be held in the interests of the religion, patronised learning, created such grades as *Tera*, *Má Tera*, *Ayáten*, *Má Himi*, promoted the cause of the religion, and in the hope of attaining heaven and final release, he bestowed *kaṭhina* robes and the eight requisites, highly honoured the three gems, and went to heaven.

(xi.)—*Kaḍaim-pota*.

දෙවිසි වැනිව කිසතලද බෙලිගල රාජ්‍යනම් බෙලි ගිවුල්  
ආදියෙහිද ගල්ගුහා ආදියෙහිද මුතුහා පබඳි හා සත්රුවන්  
පහලුවු හෙයින් බෙලිපල කෙටු ගල්වැම් සතරක් සතර



කොණ කඩවසමට තිබූ හෙයින් පෙර රජතුට බෙලි එලයක් පුරවසාදී ප්‍රවේණි සැලැස්මට එක්තරා කෙලඹි පුත්‍රයෙක් බිම ගත් හෙයින්ද බෙලිගල් පාසට ඉඳුරැඳිග ගල්පළින ජිද්‍රා වක බෙලි රුකක් පිහිටි හෙයින්ද සෑම මල්වතු පිහිටි හෙයින්ද රජුන්ට බෙලිමල් පසිඳුනා හෙයින්ද බෙලිගල් රජු සසි නම ලද බෙලිගල් පළිනයට බටහිර දෙණිපතක මල් වහනක් සැදූ හෙයින් මල් දෙණිය නම් පියසෙක් ඇත.

### Translation.

The twenty-second (division) is known as the principality of Beligala. It was so called, because pearls, corals, and the seven treasures\* were found in *beli*,† *girul*,‡ and other trees, and in its rock caves (*galguhá*) &c., because of four stone monoliths, which stood as boundary marks at the four corners (of the rock), with a *beli*-fruit carved on each; because a certain rich man obtained the land in perpetuity by giving a *beli* fruit full of treasure to a former King; because a *beli* tree grew in a crevice of the rock on the east of Beligal palace; and because there were situated all the flower gardens from which *beli* flowers were culled for the King.

As a flower garden was laid out on a low land (*deni pata*) to the west of Beligala rock, there is a tract called *Maldeniya*.

\* Seven treasures, *i. e.* gold, silver, pearls, gems, diamonds, cat's-eyes, and coral.

† *Egle marmelos*.

‡ *Feronia elephantum*, or elephant apple.

## AṆ-KELIYA.

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BY C. J. R. LE MESURIER, ESQ., C.C.S., F.G.S., F.A.S.LON., F.C.I.

(*Read 4th October, 1884.*)

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THERE is a short description of this Singhalese National game in Mr. Leopold Ludovici's Paper on "The Sports and Games of the Singhalese" (C. A. S. Journal, 1873),\* and a more detailed account of it may not be without interest. Mr. Ludovici, moreover, describes the game as it is played with elk or deer horns, a very tame affair when compared with the *aṇ-ēdīma* of horns made out of the roots of trees. The tug which precedes the swinging of the *henakanda*, and the art used in the arrangement of the ropes about the horns before they are hooked into one another,—two of the most important and curious features of the game,—are not described by him; while the amount of strength that is required to break an ordinary deer horn is not to be compared to that which is exerted, and often exerted in vain, to break the large and strong roots that are used in the true game. I witnessed the game once while on circuit in Uḍapalāta in the Kandy District of the Central Province, and on the third or fourth day two horns were adjusted, which not the united strength of almost all the men and boys in the village, and that not by any means a small one, could break, and which I afterwards learnt never were broken, on that occasion at least.

The *aṇ-keliya*, as its name implies, is a game (*keliya*) played with horns (*aṇ*). It is also called *aṇ-ēdīma* "horn-pulling", and *aṇ-keli-pūjāwa* "the offering of the horn game." It was, and is for the most part still, a purely religious game, sacred to the goddess Pattini, and is usually

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\* Note (1) *d*.

performed on the occasion of some epidemic ascribed to her interference. Though seldom witnessed now, it was formerly the one great national game of the Sinhalese, and was performed in many places on a scale of great magnificence, and in the presence of thousands of spectators.

I have been unable to trace out the true origin of the game, though its mythological one, as believed in Uḍapalāta at any rate, is as follows:—The goddess Pattini was out one day with her husband Pālanga, gathering *sapu*\* flowers. To enable them to reach the flowers, they had long hooked sticks, and while they were stretching out together, their two sticks caught in each other in the tree, and they could not extricate them. While they were considering what they should do, the three sons of Mahā Vishṇu came by, and on being appealed to by the goddess, they good-naturedly took hold of the ends of the two sticks, and with “a long pull, a strong pull, and a pull altogether,” broke the crook of the husband’s stick, and so liberated them both. The goddess was so pleased with the performance that she suggested a game after the model of what she had just seen. So the game of *aṇ-keliya* was inaugurated, and whenever it is necessary to appease the goddess, the game of which she is said to be so fond, is performed to propitiate her and to rid the country of the particular scourge, which she is considered in her anger to have brought upon it.†

The game is played as follows:—A flat piece of ground (*aṇ-pitiya*) having been selected,—the esplanade in Kandy is said to have been once a favourite place,—the trunk of a large tree (*aṇ-gaha*) is planted in the centre, (unless there is a large enough tree growing there already) and strong coils of jungle creepers called *pérehe* are loosely wound round its base. About four or five yards in front of this tree an oblong hole is dug, 6 or 7 feet long, by 3 or 3½ feet broad, and from 4 to 5 feet deep. The exact distance from the tree depends on the description of horns to be used in the game. The sides of this hole are lined with cocoanut

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\* *Michelia champakā*.

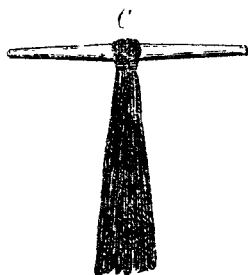
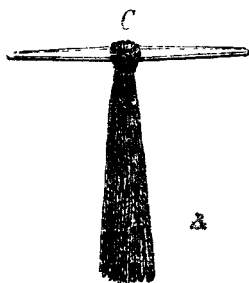
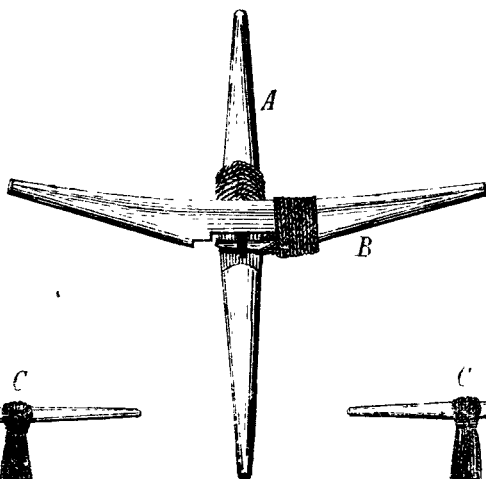
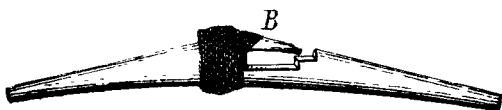
† Note (2).

stumps, and inside it is erected upside down a log of a cocoanut tree, about 24 feet long, with the roots shaved so as to have a heavy top. The post is called the *henakanda* or the *waligaha*. The hole at its base is large enough to allow of the post having a considerable amount of "play" backwards and forwards, and the heavy top is to add to the leverage and the strain, as will be described hereafter, on the horns. As in the case of the *an-gaha*, strong bands of creepers are coiled loosely round the base, a short distance above the level of the ground, and two long and strong ropes or jungle creepers are tied to the top; these ropes are called *walivēl*, and are intended to be held by the persons taking part in the game, about fifteen yards off. On opposite sides of the *an-gaha* two sheds are put up to keep the horns, with a platform erected in each.

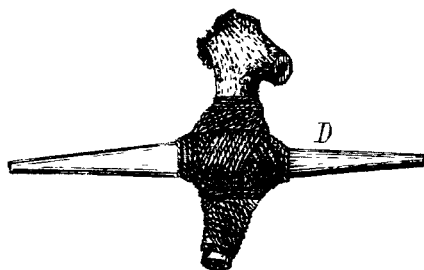
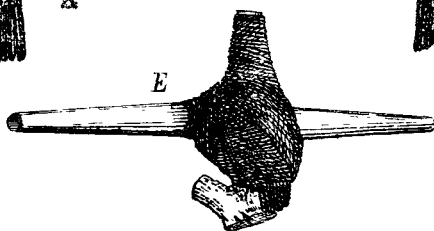
In some places deer horns are used. The brow antler is shortened to about two inches, and the branch to about six, and at the end of the latter a strong piece of wood is tied crosswise. Two of these of equal size are a pair, and are fitted against each other in the game. Horns such as these are, however, only used when the game is played on a small scale, and more for amusement than as a religious ceremony, or where the root horns are not procurable. There is not so much detail in this description of the game, and certainly nothing like the enthusiasm in it that *an-keliya* proper calls forth. In *an-keliya* proper many kinds of roots are in use, the most important being those of the *andara*,\* *petan*,† and *ettériya*‡ trees. The greatest care is taken in selecting and preparing these, for the slightest flaw or split in the horn would seal its fate in the game. The *Yatipila*, or "under-side," horns must be curved, though not to such a sharp angle as a deer horn, while the *Udupila*, or "upper-side," horns are nearly straight. When required for use they are tied to the centre of long and stout pieces of wood prepared for the purpose, the length and girth of which depend on the size of the horns, though a

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\* *Dichrostachys cinerea*. † *Bauhinia tomentosa*. ‡ *Murraya exotica*.



2





horn six inches in girth would require a support of seven or eight feet long, and about one and a-half feet round. These supports are called *aṇ-môla*, and the process of trying on the horn is always performed by an expert, and is one which requires the greatest care. The thicker end of the horn is tied to the *aṇ-môla* with ropes made out of the *belipattā\** tree, and the ropes must be arranged so as not to let the horn slip during the tug, for no re-arrangement is afterwards allowed. The position, too, in which the horns are tied to the *aṇ-môl* is of paramount importance, for, as the whole strain is to fall on the horn, the position and manner in which it is attached to its support must necessarily add to or decrease its power of bearing the strain. The *aṇ-môl* are cut away a little so as to allow the opposing horn and *aṇ-môla* to fit closely to each other in the contest. †

The only other requisites are two coils of rope containing a specified number of coils, with a stick attached in such a way as to admit of its twisting the coils tightly when necessary. These are called the *vāram* and their size and strength depend on those of the horns.

When all is ready the *aṇ-môl* and the *vāram* are carried in a procession to the *aṇ-piṭiya*, the captain (*vattāḍiyā*) of each side bearing the *aṇ-môl*. At the *aṇ-piṭiya* they are put on the platform in the sheds (*aṇ-madu*) prepared for them where they are sprinkled with scented water, and some rosin is burnt under them. They are then taken to the *aṇ-gaha*, and the horns are carefully measured against each other. They must be as nearly as possible of the same size, or the game will be postponed until two of equal size are produced. The Kapurāla, or minister of Pattini, is then called in, and he invokes the aid of the goddess. During the invocation the captains take the horns round the *aṇ-gaha* followed by the Kapurāla,

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\* *Hibiscus tiliaceus*.

† See Plate: A B are *Udupila* and *Yatipila* wooden "horns"; C C, *madu*, attached to sticks (*riṭi*); D E, elk "horns."

and the tom-tom beaters. When it is over, the *Uḍupila* horn is taken back to the shed, and the coil of ropes belonging to the *Yaṭipila* horn is arranged by an expert over and under the *Yaṭipila* horn, in such a manner as is best calculated to support it, the loose ends of the coil being held in the meantime by the *Yaṭipila* adherents, who sit round in a ring and pull, press in, or twist the coils as directed by the expert. The coils belonging to the *Yaṭipila* having been arranged, the *Uḍupila* expert steps forward and arranges his coil over the ropes already laid in the manner he thinks will assist his horn, and increase the strain on the other, the loose ends of the coil being held and manipulated as before by the *Uḍupila* men. When he has finished, the *Uḍupila* horn is brought up and artfully adjusted through the coils of the ropes on to the other, and directly this is done, the two sides stand up, the ropes are pulled and twisted tightly into their places, and the ends of the coils are pulled by each party in different directions, with the object, if possible, of breaking one of the horns. If in about half an hour of this tugging neither of the horns has given way, the coils round the *Yaṭipila* are tied round those of the creepers at the base of the *aṇ-gaha*, and similarly the *Uḍupila wārama* to those round the *henakanda*. Both parties then lay hold indiscriminately of the ropes tied to the top of the *henakanda*, and singing a refrain in praise of their own particular horn the while, pull with long jerks or swings, until one of the horns break off or is cracked. While the tug continues, the *aṇ-mól* are carefully held in their places by one or more (according to their size) of each party.\* The leverage afforded by the length of the post, its heavy top, and the "play" it has at the base, puts an enormous strain on the horns, and as a rule they break soon enough, but occasionally they last for days, and are sometimes not broken after all.

A few words on the meaning of the words *Uḍupila* and *Yaṭipila*, and what the names imply. The *Yaṭipila* is the

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\* When the *aṇ-mól* are very large, sometimes as many as ten or twelve persons are required to hold each.



horn whose point is fixed vertically, so as to curve upwards from below and from under the *Udupila*, which is placed horizontally over and across the middle of the curve of the *Yatipila*, and at right angles to it. The two parties represented by the horns belong to either side by descent, and not by selection or choice, it being considered that every Singhalese family belongs from ancient time to one or the other side. It sometimes happens that members of the same family belong to different sides, but this is very rare, and indeed, to prevent its possibility, it is said that inter-marriages between families of different sides were forbidden in times past. It is rarer still to find any person who has voluntarily abandoned one side for the other, and when this is done, it is owing to very bitter family quarrels. Thus every Singhalese who attends at an *aṇ-keliya*, has a close interest in the game, and knows his place in the field.

To return, directly a horn cracks or is broken, it is extricated from its ropes and its *aṇ-môla*, and a rush is made for the broken pieces (*tôdu*) ; the *aṇ-môla* is left against the *aṇ-gaha*, and the captain of the losing side having satisfied himself that the winning horn is intact, admits that he has lost. As soon as the admission is made, a rope is tied between the *aṇ-gaha* and the *henakanda*, and the losing party are made to stand on one side of it, while the winners, one or two of whom carry the pieces of the broken horn, dance round them, hoot at them, revile them, and make themselves as disagreeable as they can without actually assaulting them. In some places indecent expressions and contemptuous reference to absent persons are forbidden ; but, as a rule, there is little or no restraint on the language that may be, and is, used.

The losers are bound to submit in silence ; but occasionally some one of them is stung beyond endurance by the taunts of his opponents, and retorts, and then there is a general fight. Should one of the winners in the whirl of the dance, or carried away by his feelings, touch one of the losing side, if he is not at once handed over to be soundly thrashed by them, a quarrel ensues, and a free-fight is the result. These quarrels, though they seldom happen, have

frequently very serious results, but, strange to say, legal proceedings are very rarely if ever instituted for the actual assault. It seems to be considered an offence *contra bonos mores*, or an insult to the goddess, to bring a case for anything that has occurred during *aṇ-keliya*, so that, whatever accidents may happen there, the courts hear nothing of them.

When the winners are tired of dancing round and insulting their opponents, the latter are set at liberty, and the winning horn is taken in procession to a *Déwálé*, or some other place specially prepared for its reception, where it remains until the following day, and is then brought back to the *aṇ-pitiya*. The losers of the day before come prepared with another horn, which may be as much as one-fourth larger than its adversary, and the game is proceeded with as before, the previous losers being, however, as a preliminary, subjected to a repetition of yesterday's insults. If the old horn breaks, its adherents are repaid their unpleasantness of the day before, with interest; but, if it is again victorious, the losers are insulted as before; so the game proceeds until it is found impossible to break a horn within a certain pre-arranged time, or until the *Uḍupila* wins twice, or the *Yatipila* three times successively, when the game is brought to a close.\*

The horns that have been victorious on several occasions are prized very highly by their possessors, and the names given to them are often very curious. I annex a few:—

*Pandakuná* = "the rotten tailed:" the larger end of this horn is particularly rotten. *Benarája* = "the hollow king:" the horn has a hollow in its thicker end. *Kal-issa* = "the prawn:" this horn once slipped out of its *aṇ-móla* during the tug. *Ginipelikoṭa* = "the short fire-brand:" it was accidentally found with some partly burnt firewood. *Gorokgaspáluma* = "the destroyer of the *goraka* trees:" this horn was once used, and was victorious when the *aṇ-gaha* was a *goraka* tree, and came down during the struggle.

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\* It is believed that *Pattini* is better pleased when the *Uḍupila* horn (which represents her husband's stick in the *sapu* tree) is broken.

## NOTES.\*

(1)

Previous notices of the Sinhalese *an-keliya* are here brought together to further illustrate this semi-religious game :—

(a)

*A Play or a Sacrifice.*—There is another sport, which generally all people used with much delight, being, as they called it, a sacrifice to one of their gods, to wit, Potting Dio [Pattini Deviyó.] And the benefit of it is, that it frees the country from grief and diseases. For the beastliness of the exercise they never celebrated it near any town, nor in sight of women, but in a remote place. The manner of the game is thus. They have two crooked sticks like elbows, one hooked into the other, and so with contrivances they pull with ropes, until the one break the other; some siding with one stick and some with the other; but never is money laid on either side. Upon the breaking of the stick, that party that hath won doth not a little rejoyce. Which rejoycing is exprest by dancing and singing, and uttering such sordid beastly expressions, together with postures of their bodies, as I omit to write them, as being their shame in acting, and would be mine in rehearsing. For he is at that time most renowned that behaves himself most shamelessly and beast-like.

This filthy solemnity was formerly much in use among them; and even the King himself hath spent time in it, but now lately he hath absolutely forbid len it under penalty of a forfeiture of money. So that now the practice hereof is quite left off.

But though it is thus gone into disuse, yet, out of the great delight the people had in it, they of Gompala [Gampola] would revive it again; and did. Which coming to the King's ear, he sent one of his noblemen to take a fine from them for it. The nobleman knew the people would not come to pay a fine, and therefore was fain to go to work by a stratagem. Pitching, therefore, his tents by a pond, he gave orders to call all the people to his assistance to catch fish for the King's use. Which they were very ready to do, hoping to have the refuse fish for themselves. And when they were all thus assembled together with their tools and necessary instruments for that purpose, the nobleman charged them all in the King's name, according to the countries fashion, which was by pulling off his cap, and falling down upon the ground three times, that not a man of them should budge till they had paid such a sum of money, which was so much a piece, for reviving that play that the King had forbid. Which they were forced to do before they departed from the pond side. And the money was carried into the King's exchequer.—Knox, *Ceilon*, 1681, pp. 98, 99.

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\* Added with Mr. Le Mesurier's approval —B., *Hon. Sec.*

(b)

*Ceremony of "Pulling of Horns"* (March 1, 1830).—The ceremony of "Pulling Horns" is now taking place in this village, and I went this evening to see it. In passing through the village I was surprised to see so very few people in their houses, but when I got near the place I found they were all there. A place in the jungle is cleared, in the middle of which a deep hollow is dug. In this hole is put a cocoa-nut tree, about ten or twelve feet high, which has been rooted up for the purpose, with its root upwards. The people of the village divide themselves into two parties, called the "Upper Party" (*uḍa pila*) and the "Lower Party" (*yaṭi pila*), and each party has a large branch of a tree with the bark peeled off, notched in the middle, and another piece of wood very strong fastened tight across it, so as to resemble a hook. In some places the horns of the elk are used. When they have linked the two together they are fastened to the cocoa-nut tree by very strong topes or creeping plants (*wel*), and each party pulls with all their strength, at the same time making a tremendous noise, till one of the horns break. The broken horn is put into a little cadjan bungalow built on one side, and the other is carried in procession on a man's shoulder, wrapped in white cloth, together with the ropes with which it was fastened, round the cocoa-nut tree about a dozen times, under a canopy supported by four men. They then stop at a tree, in the middle of which is placed a cocoa-nut shell used as a lamp, and putting the victorious, that is, the unbroken horn, in it, they repeat some verses in Singhalese, the object of which is to invoke the goddess Pattini to take away the "great sickness" (the small-pox) which is now prevalent among them. Having concluded the verse, they worship the "horn," with their hands clasped and raised to their foreheads, in the same manner as they worship Buddha at the temples. They continue afterwards to go round the cocoa-nut tree as before, dancing and singing and blowing the conques, and beating the tom-toms; and then the conquered party sit down in the ground, and being separated from the other by a rope, they suffer themselves to have all the abuse which the Singhalese language supplies heaped upon them. This, however, though spoken with apparent earnestness, consists merely in words which are repeated, or rather sung, by the head of the party, the rest joining in it by way of chorus.—SELKIRK, *Recollections of Ceylon*, 1844, pp. 398-9.

(c)

*Ceremony to drive away Small-pox* (May 2, 1838).—A few nights ago I went to the *an-piṭiya*, or place where the ceremony of "pulling the horns" takes place. (See March 1, 1830, *supra*.) In the midst of a large open space of ground a high pole is erected, generally an areka-nut tree, with the bunch of leaves at the top cut off. From the top of this pole, ropes, made of parts of the cocoa-nut leaf, are extended to the four corners of an enclosed place. A burning lamp is fixed on the top, and there are

several other lamps in other places. A large hole is dug in the ground, in which is placed the lower part of a dug-up cocoa-nut tree, about ten feet long, with the roots upwards. Between this and a large tree about twelve yards distant, are fastened two large horns, and the thick and tough jungle-creepers, with which they are bound together, are fastened to the tree on one side, and to the stump of the cocoa-tree on the other. On each side are from sixty to one hundred men, trying with all their might to break the horn. If the horn of either party breaks, that party is conquered, and submits patiently to a great deal of abuse from the other party. The conquering party, after the performance of some ceremony at the tree, carry their horn to a small *mađuwa* prepared for it at another part of the village, in great triumph, and at the end of a certain number of days the Kapuwás, or devil-priests, are called, and a grand ceremony takes place. The people firmly believe that "pulling horns" is the only way to get rid of the small-pox, which they call the "great disease." And they say, too, that when this disease is prevalent in the country, the gods in the other world are in the habit of pulling horns at night to stop it. In proof of this a man told me a few days ago that his father was once travelling at night, and on his way he heard at a short distance a noise such as is made at the pulling of horns.\* And when he came to the place he found nobody, and he was sure the noise could only proceed from the gods. The poor man, however, was so frightened, that he went home and died soon after.

The great ceremony usual when the "pulling of horns" is ended took place to-night. In a distant part of the village of Cotta, the people had erected three *mađu*, one of which was very large. It was filled with women and children. In one of the two smaller ones was the devil-priest, and in the other were many things that he makes use of in his ceremonies. There were two tom-tom-beaters and large crowds of people. The Kapuwá was dressed very fantastically, and had six or eight little bells on each leg. He first danced with a lighted torch in each hand, then with a bunch of areka-flowers, then with a pitcher of water, and at last with a broken chatty, in which was burning charcoal. He put himself into all sorts of attitudes, with each of these in his hands, and neither burnt his long beard, which he seemed in great danger of doing, from carrying, as he did, the two lighted torches, the one on one shoulder and the other on the other, nor spilled the water, nor shed the hot embers. All the time he was dancing he continued to throw handfuls of powdered *dummala*, or resin, into the torches, which went off in a sudden blaze like gunpowder. All this was done at the beat of tom-tom, accompanied with singing, by the men beating them. I remained to witness it till twelve o'clock, and the dancing was still going on and

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\* The noise made on this occasion is very great, and may be heard to a great distance. It always reminded me of I. Kings, xviii., 27.

would continue till sunrise. At 8 P.M., at 12, and at 4 A.M., plates of rice and seven different sorts of curry are placed in small covered *maduwas*, made for the purpose, as offerings to the devil.—*Id.*, pp. 505-8.

(d)

Among the religious games the first in the *aṇ-ēdima*, or “Pulling of Horns,” the idea of the merry-thought of European superstition developed on a gigantic scale. It is not a game in celebration of a victory, nor in commemoration of any great national event, like the games of classic Greece and Rome, but rather in propitiation of some offended deity; and whether sickness has visited the people, murrain attacked the cattle, insects and grubs settled on the young rice fields, or a protracted drought threatened calamity to man and beast, the alarmed Sigghalese peasant know of no more efficacious remedy than an appeal to Vishnu or Śiva, Pattini-deviyó, Katarágam-deviyó, or Basnairá-deviyó, through the medium of an *aṇ-ēdima*. The village elders, as soon as they awake to a sense of the impending danger, wait in solemn deputation on the Kapurála, or priest of the district *kóvula*, or temple, carrying presents with them for the seer, (very much after the manner of Saul when he waited on Samuel to learn the name of the particular deity that ought to be appeased,) and generally to concert measures for the due and proper celebration of the games. The Kapurála promises to obtain the desired information, but as this must be done at a lucky hour, on an auspicious day, and after sundry ablutions and purifications, he dismisses his visitors with a promise to communicate with them on a subsequent day. He next proceeds to consult the oracle, and fixes a day for the celebration of the game, taking care, however, that it should be sufficiently removed to allow of the real crisis of the danger to be passed. The day fixed upon is communicated to the elders, who invite the villagers interested, by distribution of betel leaves; and preparations for the celebration commence in earnest. The villagers next divide into two parties or teams, the upper and the lower. This distinction is merely topographical, the villages lying towards the head of a valley or stream being the upper and those further down being the lower.\* Each party next chooses its captain or champion, who brings with him the stout branch of an elk horn with the frontlet stang on. This horn is held in proportionate veneration according to the number of victories it may have achieved, and there are some handed down from father to son—for the championship is hereditary—that have come

“O’er a’ the ills o’ life victorious”

for a hundred years. The place appropriated for the game is called the *aṇ-piṭiya*, an open place in some central situation, and generally under

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\* Not so; the *Uḍupila* and *Yaṭipila* are hereditary distinctions.—B., *Hon. Sec.*

the shade of an over-spreading *bó* tree, thus making the tree sacred to Buddha participate in a purely Hindú ceremony. At one end of the *an-pitiya*

“Stands there a stump six feet high, the ruins of a tree,

“Yet unrotted by rain and tempests’ force.”

The stump selected is generally that of a cocoanut tree put loosely into a deep hole, with the root-end up, and is called the *henakanda*, or “thunderbolt.” A hole large enough for a man’s arm to pass is cut or burnt through this upper end. The respective teams are now ready with stout ropes made of buffalo-hide and strong jungle creepers, when the Kapurála opens the game, proclaiming, like Pelides at the funeral pyre of Patroclus,

“Come ye that list this prize to win, and ye this bout decide.”

The men of the upper team now pass a stout buffalo-hide rope through the hole in the *henakanda* and firmly make fast to its end the elk horn of their champion. The horn of the lower team is similarly got ready and tied to the nearest tree; the *henakanda* is now leaned forward, and the two champions hook the horns one into the other, and lash them together with cords. The two champions grasp the horns in their hands to prevent their turning or slipping, and the word is given to pull. Both teams now unite and haul at the rope passed through *henakanda*, while some half a dozen men of both parties lay hold of the *henakanda* and sway it up and down, as the rope in the hands of the pullers is tightened or relaxed. The two champions hold on to the horns like grim death, and are swayed hither and thither with every motion of the rope. The contest lasts for hours, the snapping of a rope only serving to prolong it with a fresh splice, until one of the horns yields, and the pullers go rolling and sprawling on the ground.\*

All the time the mighty tug has been going on, the Kapurála is engaged at a small booth constructed of white olas under the *bó* tree, chanting the sacred hymns appropriate to the occasion, jingling the *halamba*, or consecrated armlets, and burning incense to the accompaniment of tom-tom, fife, and cymbal. After the contest has been decided the whole assembly go in procession through the villages that participated in the ceremony, the Kapurála leading with a chant, the champion carrying the victorious horn in a basket on his hand, and every one joining in the “*hóyiyá*” chorus at the proper stops. By the time the procession returns to the ground, a feast, consisting of rice boiled in

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\* In this, as well as in the striking of cocoa-nuts (*poropol gehima*), it is considered a bad omen should the horn or cocoa-nut of the upper team break. such an accident is looked upon as the consequence of the continual displeasure of the offended deity. Hence it is not unusual to concede the victory to the upper team by opposing a weaker horn.

cocoa-nut milk, vegetable curries (for flesh of any kind is forbidden), tire, and honey is laid out on green plantain leaves. The feasting over, they all rise at a sign from the Kapurála, and give one united shout "*hóyyá*," and then disperse. The Kapurála receives the customary presents, and the victorious elk horn is again laid up in "lavender," if a liberal sprinkling of oil of resin may be so called, until some other threatened danger brings it out.—L. LUDOVICI, *C. A. S. Journ.*, 1873, pp. 20-24.

## (e)

"*Aṇ-keliya*," or "*Pulling of Horns*." March 3, 1883.—Witnessed this superstitious game of the Sinhalese to-day, at Kaḷubóvila in the Salpiti Kóralé, Western Province. Small-pox had been prevailing in the villages round for some time, and the wiseacres, as usual in case of such epidemics, had decided to worst the particular demon or demons responsible, by invoking the aid of *Pattini-deviyó*, the patroness of the sport, with *aṇ-keli-pújáva*.

[It is customary with the Sinhalese, when any malignant type of disease attacks man or beast, to meet and consider what form of ceremony, *aṇ-keliya*, *porapol gehima*, &c., the remedy had best take. The aid of the Kapurála, or lay priest of a Déválé, is called in to name time and place. Should *aṇ-keliya* be decided upon, the villagers, attended by a Kapurála (sometimes by two, one for each side), proceed to the spot selected (*aṇ-piṭiya*; *aṇ-piṭṭaniya*) at the hour fixed, after the necessary purification of themselves. The ground has already been sanctified by the erection of a post adorned with cocoanut flowers (*kap hiṭavanarā*) and two horns selected by the Kapurála, and handed over to the *aṇ-waṭṭāḍiyá*, or captain, of either side. A shed is put up, ornamented with various flowers and tender cocoanut leaves, which the Kapurála hallows by prayer accompanied by the sprinkling of saffron-water, the waving of incense, and jangling of the sacred *deyiran*, or bangles. Meanwhile, the foot of a tree (*aṇ-gaha*) is cleared, and a narrow pit dug to receive the cocoanut stump (*henakanda*; *waligaha*), and lined with planks. Through the upper part of this cocoanut stump (which is inserted in the pit with the shaved root upwards) a hole is bored and a stout rope passed: strong nooses of *kirindi*\* or *kaḷu* creeper of a single link or more are also made round the lower part of the *aṇ-gaha* and the *henakanda*.]

The game had been running on for a week or two, and fortune had steadily inclined to the *Yaṭipila* (lit. "Under-party") side, the special *protégés* of the goddess Pattini, as the *Uḍupila* (lit. "Upper-party") are of her husband, Pálagga. The *aṇ-piṭiya*, or arena selected, was in the jurgle, but not far from habitations. On arrival (4 P.M.) found the

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\* *Rourea santaloides*, W. and A.



*Yatipila* party busily preparing for the struggle by cutting the *kón\** socket (into which the horn itself was let), so as to allow the two horns to meet closely. Here the "horns" consist of two pieces of hard, well-seasoned wood, *tarana†* and *andara‡* respectively,—six to eight inches in length and one and a half or two inches thick,—tapering slightly towards their points. These had been fitted into the sockets, and bound down fast with the tough bark of a shrub (*beli paṭṭa§*), to add to their strength.

Meanwhile the *Kapurála* was performing an initiatory service in the shed (*maḍuwa*) common to both parties. At the side of the tree (*aṇ-gaha*) and cocoanut stump (*henakanda*) to which the horns were to be attached prior to the actual "pulling," stood the *mal-pela*, or small cadjan-roofed shed for flowers and other offerings of either party. In these were kept, till wanted, the horns and bark strands (*madu*) used for tying up the horns when finally adjusted across each other. Festoons of young cocoanut leaves connected the three sheds together, being carried across high poles, at the top of which rag torches were fixed—a proof that all were prepared to carry on the stern, if bloodless, fray "till utter darkness closed her wing." From time to time the *Kapurála* might be heard muttering some incantations in the *maḍuwa*, where he was assisted by a *Uḍupila* and *Yatipila* boy. On a shelf in the *maḍuwa* were ranged chatties, in which the money offerings (*paṇḍuru*) of both sides were placed, a chank, and an old horn (hero of many a gallant fight) carefully wrapped in white cloth and decked with flowers: *paṇḍuru* were noticed, too, hung to the roof of each *mal-pela* inside.

When the *Yatipila* horn socket had been shaped so as to satisfy the very scrupulous ideas of both sides, the *Yatipila* party brought their *madu* (five skeins of *beli paṭṭa*) and placed them to the best advantage round their horn,—a most important part of the business, and closely watched by the *Uḍupila* faction, it being quite possible so to arrange the strings as to put the "enemy" at a serious disadvantage in the ensuing "tug of war." Much time was wasted, *more Indico*, in the adjusting of the *madu*, strong language being freely bandied with friends and foes alike. When the *Yatipila* party had at length finished placing their *madu* to their own satisfaction, it seemed as if the *Uḍupila* men would decline the contest on the score of some fancied unfair arrangement of the strings. Undoubtedly, they had been laid with great skill, skein by skein,—nay, strand by strand,—and beaten down by careful hands, so as to leave no weak point for the opponents to profit by. Ultimately the *Uḍupila* party consented to take their chance and try

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\* *Schleichera trijuga*, or Ceylon oak, Willd.

† *Debera corymbosa*, Willd.

‡ *Dichrostachys cinerea*.

§ *Hibiscus tiliaceus*.

conclusions. Their *madu* were then brought and similarly arranged over those of the *Yaṭipila*. Next the *Uḍupila* horn itself was carried in semi-procession from their own *mal-pela*—the more zealous of the party adoring it *en route*—and inserted through the *madu* across the *Yaṭipila* horn at right-angles.

*Yaṭipila* having won at the last two “pulls” the *Uḍupila* side was allowed on this occasion an *andara* horn as against one of *tarana*, a supposed weaker wood. Throughout the whole process of arranging the *madu* and the horns, only eighteen men were permitted to take part—eight of *Uḍupila*, ten of *Yaṭipila*.

Immediately the horns were fairly hooked together a mighty struggle ensued between the eighteen champions in their endeavour to twist their own *madu* more quickly and tightly than their opponents. Here and there the seething mass of men was borne writhing and swaying.

“They tug, they strain! down, down, they go!”

till the sweat poured down apace, and utterly exhausted, both parties mutually agreed to say “Hold, enough”—but not until many a flesh-wound had been gained in the senseless “scrimmage.”

As neither horn had snapped in this preliminary trial of strength, they were brought to the *Yaṭipila* tree (*aṅ-gaha*), and the *Yaṭipila madu* bound to the creeper noose (*péressa*) which encircled the trunk near the bottom. The *henakanda*, or *Uḍupila* stump, was then swung over in its narrow pit so as to approach the *Yaṭipila* tree as closely as possible; and when about two yards off to its *péressa*, or double-link noose, was joined the *Uḍupila madu*. All being now ready for the real tug, the *henakanda* was slowly pushed over to the further end of the pit, thus effectually tightening up the nooses, *madu* and horns, between the *aṅ-gaha* and *waligaha*. Thereupon all present, irrespective of party, seized the rope attached to the other side of the *henakanda*, dragging it towards them by repeated jerks,\* leaving only the eighteen picked men to steady the horns, one of the *Uḍupila* champions standing on the *Yaṭipila* socket and keeping the *Uḍupila* socket perpendicular. Sometimes days elapse before either horn snaps—occasionally they cannot be broken at all. In this instance the ominous click was heard within ten minutes of the “pulling.” The horns were at once unloosed, and the *andara*, or *Uḍupila* horn, found to be broken. A scene followed baffling description. The victorious *Yaṭipila* party rushed madly about, shouting for joy, and shaking the broken pieces of the horn in the faces of their humbled opponents—looking in the growing darkness like veritable demons, as they dashed wildly from place to place. The triumphant horn itself was carried by a few of its admirers thrice round the *maḍuwa*, where the *Kapurála* recited further incantations.

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\* The noise of the *henakanda* striking the end of the pit in each pull or jerk is called *waliṭetenavá*, and may be heard at a great distance.

After a short interval a rope was stretched from the *aṇ-gaha*, and the *Uḍupila* party all made to stand on one side of it, whilst their *Yatipila* conquerors contemned them by raising an abusive refrain couched in terms of which the less said the better. It commenced thus, one man at a time giving vent to his impromptu sarcasm and abuse, the rest striking in after each line with "*hōyiyó*":—

*Hondada, puté,*  
*Hōyiyó!*  
*Aṇ-keṭiyá,*  
*Hōyiyó!*

"Good, my boy, was'nt it,  
 Ha! ha!  
 Your pulling the horns,  
 Ha! ha!"

[The evident relish with which the foulest expressions, coined *extempore* by the *Yatipila* "*coryphæus*," would appear to be appreciated by his fellows, leaves on the mind no enhanced respect for the Singhalese villager in his lighter mood. To the credit of the vanquished be it said, they usually submit to the incessant volley of "*Billingsgate*" with perfect, if sullen, silence, worthy of a better cause.]\*

As I quitted the wierd scene now lit by the dim torches, the "fun" (save the mark!) began to wax fast and furious, and would probably be carried on for hours.

[From the day of commencing the ceremonies attending *aṇ-keṭiya*, the villagers should cleanse themselves, and their houses, and refrain from eating prohibited flesh, in order to keep free of all uncleanness (*kili*). After the lapse of some days, and when one or two horns have been broken, arrangements are made for the *pēli*, or procession round the villages. The Kapurāla and Kaṭṭāḍiyā inform the people of the days fixed for the procession, who, as a rule, then send necessary requirements, as provisions, cloth, money, &c., to the *aṇ-piṭiya*, for their use. On the procession day the inmates of each house bathe, anoint their heads, and get together money (to be offered to the sacred *deyiran* box), earthen pots adorned with cocoanut flowers, and saffron-water for sprinkling. Those accompanying the procession provide themselves with tambourins, tom-toms, trumpets, and all kinds of Singhalese music.

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\* A story is told of a Mudaliyār and his servant, passing together near an *aṇ-piṭiyak*, the latter holding a talipot leaf umbrella over his master's head. Suddenly the cry "*hōyiyó*" arose from the victorious side, to which the servant belonged, the Mudaliyār being of the vanquished party. Thereupon the servant began to dance for joy behind the Mudaliyār, ever and anon shouting "*hōyiyó*," and tapping the great man's head with the talipot leaf. The Mudaliyār, naturally surprised and angry, turned upon him with "How now, fellow!" (" *Mokada, bola!* "), to which the servant replied, "See, sir, we have won!" (" *Ané, Hāmu-duruvané, api dinuvá.* ") Without another word the Mudaliyār passed on, shamed.

Some of these players and dancers precede, whilst others follow, the victorious "horn," which, wrapped in white cloth, incensed and sprinkled with saffron-water, is carried on the head of the Kaṭṭāḍiyā, dressed in spotless white, under a white canopy, attended by the Kapurālas with *deyiran* on their heads. The people, as they march with lighted torches and censers, give vent to loud "hurrahs," at the same time extolling the virtues of the goddess Pattini, and of Iṣwara, Viṣṇu, and Kandakumāra. Every house of the victorious side is visited, and on its inmates blessings invoked with the *deyiran*: in return, these offer refreshments of milk, rice, jaggery, coffee, &c. All the houses and gardens should be well cleaned, and the former whitewashed for the reception of the Kapurāla and the others conducting the procession; otherwise they will not be entered, and thus lose the benefit of the general exorcism. This procession is continued for seven days, at the end of which a grand feast is given to the people at the *aṇ-piṭṭaniya*\*.—H. C. P. BELL.

## (2)

The mythical history of *Pattini Deviyó*, whose aid the Sinhalese so readily invoke to rid them not only of *maha leḍa*, "the great sickness," or small-pox, but of every form of epidemic

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\* Compare the Tamil *velvé* at Trincomalie (as described in the "North Christian Herald," for March, 1879), which forms the concluding part of the *grámasānti* ("village propitiation") ceremony "to perfect what was lacking in the former." It is so arranged that the services of the temple (Kónásar) or their benefits became available for every house and part of the town. *Kumbam* were carried round from every temporary shrine along all the streets, accompanied by every sort of native music, and decorated in truly oriental style. An *álavaṭṭam* made of leaves and clothes, a flag, an umbrella, and the large sacrificial knife by which the goats had been killed, were carried round and exhibited at every house. The owners of the houses were expected to decorate their gates with leaves and plantain trees, and place outside a *nirai-kuḍam*, or a pot of water on a white cloth, decorated with palm and mango leaves, on a table under which was placed a betel stand containing betel leaves, arecanuts, and grain, burning lamp, and smoking incense. The *kumbam* were carried on the heads of men who professed to be under diabolical influence, and who, smeared with sacred dung, danced through the streets to the sound of tom-toms, uttering cries and groans which were taken to be the voices of evil spirits. At every house before which they stopped water was poured over them and a young cocoanut was given them to drink, so that it is not surprising to hear that next day two of them were struck down by heat apoplexy.

disease, is contained in a collection of thirty-five "books," styled *Pan-tis-kólmuré*, only to be found complete in the hands of a few of her lay priests. Among the episodes of the goddess' life on earth is related the occurrence which originated the national game *aṅ-keḲiya*. It may be read, *inter alia*, in a small Singhalese pamphlet, under the title *AṅkeḲi-upata*, or *Pattini-máláva*. This poem contains seventy-seven four-line stanzas, and some additional verses, written in simple colloquial style.

## Aṅ-KEḲĪ-UPATA.

Stanzas 1, 2, 3, 4, relate the goddess' birth in "the mango grove" of King Pāṇḍi, whose eyes she put out in the presence of Indra (*Sakra Deva*). Thence she proceeds to the city of Madurá to meet Prince Pálayga, and be married to him. Stanzas 5, 6, and 7: Prelude to description of *aṅ-keḲiya*.

## 8

සොලී රටෙන් බැස පාලග කුමරි	ඳු
මාසාරජයේ පත්තිනි දෙවි	ඳු
වලල ඇත්ත ආවසි සිත් පුරු	ඳු
සරණ මගුල් කර පාවා දෙවි	ඳු

## 9

පාලග කුමරුන් පත්තිනි දෙවි	යෝ
උසතට වඩිමින් කෙළකෙළ සිව්	යෝ
එතනට සපුමල් කුසුමක් ඇරී	යෝ
මෙවෙති උපාකර පත්තිනි දෙවි	යෝ

## 10

මෙමල දකින්නට සිමිසද නොසෙ	දු
මෙමල දකින්නට විලස සෙමු	දු
එදා ගොසින් විල් අසල නොවේ	දු
උදා එමල් විමසා අපි සෙමු	දු

## 8

From *Solī* country came Prince Pálayga ;  
*Máyá* King's daughter the goddess Pattini  
 Came, as her wont, to buy bangles ;  
 By the gods they were wedded,

## 9

As Prince Pálayga and goddess Pattini  
 Were sporting in the orchard,  
 A *sapu*\* flower to bud caused Pattini ;  
 A playful trick she planned.

\* *Michelia champaka*.

## 10

"How, love, am I to see this flower?  
 Shall we go to the tank to find it?  
 Went we not near the tank that day?  
 Let us go to seek it in the morning."

After due offerings to the gods to ensure a successful quest (11, 12),

## 13

ගොසින් බැසපුවයි මාතෙල් විල	ටා
බතන කොවෙයි සිමි තවයන් එපි	ටා
ගොසින් බැසපුවයි නාමල් විල	ටා
බතන කොවෙයි සිමි තවයන් එපි	ටා

Wending their way a tank of water lilies they reached,  
 "This is not the spot, love! let us go on;"  
 Next a grove of *ná* trees they entered.  
 "This is not the spot, love! let us go on."

Thence to groves of *vetukeyiyá* \* and *dunukeyiyá* † fruitlessly (14), till at length, within a *champak* grove, Pálanga sees a flower reflected in a pond (15). Essaying to climb the tree (16), god Viṣva-karma aids by bringing a golden ladder (17). In vain Pálanga scans the boughs, north, east, west, and south for the flower (18, 19), but sees it at last out of reach on the topmost bough (20). They both lament their ill-luck, until Pálanga, with divine eyes, discovers a sandalwood hooked (sapling) (21). Again Viṣva-karma assists, providing a golden arekanut cutter with which to cut the hooks (22).

## 23

කෙකි දෙක ඇද ගසමුලට වඩි	න්	නේ
එරන් එ ඉණ්මග ගතට තබ	න්	නේ
පාලග ඉස්සර ගතට වඩි	න්	නේ
පත්තිනි බිමසිට කෙකි උඩ දු	න්	නේ

## 24

දෙවනුව පත්තිනි ගතට වඩි	න්	නේ
පාලග උඩකද බලාවඩි	න්	නේ
පත්තිනි සරි කද බලා වඩි	න්	නේ
දෙන්නම කෙකි දෙක මලට පොව	න්	නේ

## 25

සැකුදෙවිදු මේ මවින බල	න්	නේ
මලෙන් වැරදි කෙකි දෙක ඇවිලේ	න්	නේ
කෙකි ඇදලා අත්දෙක රතුමෙ	න්	නේ
බැරිය කුසාලා බිමට බසි	න්	නේ

\* *Pandanus odoratissimus*, or screw pine.

† *P. humilis*.

## 26

නුවරට ගමනුන් පිටත්ව ය	න්	නේ
අහනුන් දහසක් එක් කඩ	න්	නේ
පිරිමින් දහසක් එක් කරග	න්	නේ
දෙවනුව දෙවියන් ගොසින් දැකී	න්	නේ

## 27

අහනුද පත්තිනි යටිපිල සිටි	න්	නේ
පිරිමිද පාලග උඩුපිල සිටි	න්	නේ
දෙපිලට සිට කෙකි දෙකද අදි	න්	නේ
පාලග කුමරුගෙ කෙක්ක බිඳේ	න්	නේ

## 28

හිශොසි කියා යටිපිල සමුද	වා	
කියා නටති අන්කෙලි වාර	වා	
කියති ඉතින් කුල්වාරන් බෝ	වා	
ඉදිති බලා සිත ලැජ්ජා බෝ	වා	

## 23

To the foot of the tree the hooks they took,  
And deftly placed the golden ladder ;  
Pálagga is first to mount the tree,  
To him Pattini hands the hooks.

## 24

Then goddess Pattini climbed the tree,  
To a higher bough ascended Pálagga,  
On a lower bough remained Pattini ;  
With their hooks both touched the flower.

## 25

God Śakra beheld this wondrous act ;  
Missing the flower the two hooks caught ;  
Pulling at the hooks their hands grew red ;  
Unable to part them, both descended.

## 26

Then to the city they returned ;  
(To pull the hooks) a thousand maids  
And a thousand men were summoned ;  
Again Pálagga and Pattini went to see the gods.

## 27

All the maids with Pattini were on the lower side (*Yatipila*),  
All the men with Pálagga were on the upper side (*Uḍupila*) ;  
Ranging (themselves) they pulled the two hooks ;  
Prince Pálagga's hook it was that broke.

## 28

The *Yaṭipila* assemblage, crying "*hiyoyi*,"  
 Danced, reciting horn-pulling songs  
 As they sang their scornful ditties ;  
 (The *Uḍupila* party) stood silent in their shame.

Enraged at his defeat *Pālappa* cries "Cut down and bring me hither hooks from all places where hooks may be had" (29). Collecting 7,000 oxen and loading them with seven *amunam* of arekanuts, he sent men to bring *andara*\* wood (30). Traversing the hill-country (*Uḍaraṭa*), they rested in *Hévdheṭa* and *Haṅguranketa*; thence through *Maturata* to "the city," and on through *Tunkinda* to *Kaḍawata*; passing *Wellawāya* and *Kurugama* by winding paths they crossed the ferry at *Yadulangamuva*, and spread their gunny bags (of arekanuts) in *Uṣaṅgoḍa* (32). Skirting "the two ponds" they went through "the city" to *Kataragama* (temple); there they made offerings and started afresh the next morning (33). Arriving at *Katagamuva* in *Māvathakaḍa*, and passing over "the tank built of gods," they beheld the villages *Mirāvilā* and *Sitrāvilā*, where they rested after crossing the *Kirindi-ganga* (34). Proceeding, they traversed the great salt pans of *Koholankaḍa*, crossed the *Walawé-ganga* to *Mágama*; thence through *Dolos-giruva* and *Mātoṭa* (*Mátara*) to *Devundara* (*Dondra*), where they opened their bags afresh (35).

Learning that they had come from *Māyā-ṛaṭa* in search of *andara* wood, the natives provided a thousand *andara* sticks in exchange for the seven *amunam* of dried arekanuts (36, 37). Stanzas 38 and 39 describe the return route, through *Mātoṭa*, across the *Walawé-ganga* to *Mágama*, and past *Buttala* and *Palatupāna* to *Andun-oruva* and *Kēbilitta*; thence on through *Kavudāva*, *Mārāva*, *Mūdavapun*, and *Bāhārē*, till they struck *Dambagalla* and the *Koṭabōva* road, where they rested awhile. At length they reach *Wellassa*, and emptied out the thousand *andara* sticks on the ground.

## 41

විස්ම කරුම අං කනුට සද	ලා
සැකුදෙව්දු රඹ කොරණ මවා	ලා
කල්වලු පොල්වලු වට බන්ද	ලා
පොල්මල් රැක්මල් බැඳ පිහිටා	ලා

## 42

අහඹේ ඉර හඳ පහන් ලබා	ලා
පොළවේ මිහිකන කලස්දර	ලා
සකොසින් සැම දෙව් දිවස් බලා	ලා
මෙලෙසින් කෙළියට ආසිරි දී	ලා

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\* *Dichrostachys cinerea*.



## 43

නාගලොවෙන් සේරැස්ද ගෙණේ	න්	නේ
රැසිවරසින්කෙන් වෙඵ්වද දු	න්	නේ
කදකුමරැන්කෙන් රිකිල්ල දු	න්	නේ
පන්මක මුලලා අඟ බැදග	න්	නේ

## 44

අන් කෙළියට රන් මන්ද එපා		දු
එම විගසට රන්මන්ද කොසින්		දු
රන්මදු ගන්තට හසිය එපා		දු
ර්ට උපායක් කියනු කොසේ		දු

## 45

ර්කකුල් රෙඩියාගෙන් හ	න්	නේ
එලහන් මිහන් වරද ගෙණේ	න්	නේ
බබසට වක්කර මදු ගලක	න්	නේ
සියක් පොටක් මදු අං වර දු	න්	නේ

## 41

God Viṣmakarma made the horn-pulling post ;  
The arch of plantains, God *Ṣakra* raised,  
With bunches of palmyrah and cocoanut fruit,  
Entwined with flowers of cocoanut and *ruk*.\*

## 42

Brightly shone sun and moon that tide,  
Earth's goddess bore *kalas†* in her hand,  
All the gods with divine eyes beholding,  
With gladness bestowed blessings on the sport.

## 43

From the Nāga world *péres‡* were brought,  
*Veluva§* was given by the Risis,  
Strong *rikilla||* by Kandakumarū ;  
To a *patmaka* root the hooks were joined.

## 44

“ For horn-pulling sport is not *raṇ-manda* needed ?  
Where at this time can we find *raṇ-manda* ?  
When obtained it must be strong,  
Oh ! for some plan (by which to obtain it).”

\* *Myristica Horsfieldia*, Bl.

† A pot with cocoanut flower inserted, on which a light burns.

‡ Double-link noose.

§ Lit., “ bandage ”: creeper, &c., for tying the horns.

|| The cross sticks of “ horns ”, fastened to the nooses.

45

The low-caste *Roḍiyá* was called ;  
 Ox and buffalo hide thongs were brought,  
 And twisted into *madu* of a fathom length ;  
 A hundred *madu* coils were given for horn-pulling thongs.

The price of the *madu* settled (46)

47

සැමදෙව් පාලග උඩුපිල සිට	ලා
පත්තිනි මහිකන යව්පිල සිට	ලා
එක කහ අත්තන් සුරන වඩා	ලා
අන්දර දහසම බිඳිම කියා	ලා

48

දහස් ගණන් අං බිඳ වාදය වෙ	වි	වි
වෙතස්වෙලා සිට ලැජ්ජ වෙ	වි	වි
තසින්ඩ පාලග ලැජ්ජ වෙ	වි	වි
දිවස් බලා පත්තිනි දුක්වෙ	වි	වි

49

මාගේ හිමිසඳ උරණ කොට	න්	නේ
මාගේ නෙදබල පෑම බොල	න්	නේ
දෙපිලට සර්ගේ දිනුන් කිය	න්	නේ
කියා පත්ති දෙව් වරද මුද	න්	නේ

47

All the gods with *Pálagga* were on the upper side,  
 Earth's goddess and *Pattini* were on the lower side ;  
 Taking a saffron root in her right hand,  
 "I will break the thousand *andara* hooks " cried (*Pattini*).

48

Breaking thousands of hooks the contest grew (hot),  
 And (*Pálagga*) standing aloof was shamed,  
 Even to death was he shamed,  
 And *Pattini* by her divine power aware, felt pity.

49

"O! my love, be not angry ;  
 My majestic power I displayed,  
 Both parties were alike victorious,"  
 With gentle words she pacified him.

After thus pulling horns at *Wellassa*, and breaking 100,000, two only remained ; these they bore to *Bintenna* (50) Stanza 51 ; *Muyiyangana*, the city of three gold spires, known as *Baraṇes*, to rid it of curses. Crossing the *Mahaveli-ganga*, and surmounting "the hill of stone steps," with joy they beheld the lights of *Dumbara* (52); then passing the two

*Denuwara* they reached *Senkadagala* (Kandy), and, dispelling all ills there (53) stood upon the horn-pulling meadow (*aṇ-piṭiya*).

54

අංපිටියක් සරසා	ලා
සත් දවසක් අං කෙළ	ලා
පෙරහැර පැන් වක්කර	ලා
මෙලෙසින් උවදුරු ඇර	ලා

A meadow they decorated for pulling the horns,  
And pulled horns for seven days,  
Then sprinkled (the country) with *Perahera pen*,\*  
By these means dispelling diseases.

Thus were all evils driven to the great ocean (55).

56

මාකබලා බැඳගත් එක එ	ලේ	ලේ
ගාණ සඳුන් පිනිදිය එක එ	ලේ	ලේ
කැල්ල කාන කරලාගත් බෙ	ලේ	ලේ
උවදුරු ඇර යෙයි මෙම මුළු	ලේ	ලේ

57

ආලවඩන සුසිරු අංකෙළි	යේ
කහලි නැනුව අන් කෙළියොන් සරි	යේ
සත් පන්තිනි දෙවි උවදුරු ඇරි	යේ
ලෙඩක් ඉතින් කොතිබෙයි ගමහරි	යේ

56

Duly the horns are measured and tied;  
Daubing (their bodies) with lines of sandal wood unguent,  
And putting *tella* and *tána* ornaments round their necks,  
They marched through the village driving away diseases.

57

Ah! delightful horn-pulling sport, fraught with blessing,  
It is meet to pull horns guilelessly;  
Goddess Sat-Pattini banished all ill;  
Henceforth will no sickness rage in the village.

59

වෙසක් මහට පූජා ඇරග	න්	න්
ඇහැලි මහට පෙරහැර කරප	න්	න්
මැදින් දිනට අං කෙළිය කෙළි	න්	න්
මෙලෙසින් උවදුරු ලොව ඇරය	න්	න්

"In *Vesak* month receive offerings,  
 In *Ēsaḷa* make processions,  
 In *Meḍindina* hold *aṇ-keliya*;  
 Thus will all diseases quit the world."

The remaining Stanzas (60-77) relate in incoherent fashion Pattini's birth and certain incidents connected with the origin of *aṇ-keliya*.\*

The extra verses would seem to cover an alternative version of the former half (Stanzas 1-54) of "*Aṇkeḷi upata*." They commence—

ඉරට කිලුට ඇද්ද මෙ	සේ
සඳට කිලුට ඇද්ද මෙ	සේ
සප්පන් ඉඳිම මල් කෙළීම	ට
අපට කිලුට ඇද්ද මෙ	සේ

Is the (mighty) sun unclean?  
 Is the (gentle) moon unclean?  
 Are we also (held) unclean  
 To pluck the fragrant sandal flower?

They then proceed to describe the efforts of Pattini and Pálugga to pluck the flower. The gods provide a cord and staff of gold; Pattini spares six of her waist-ropes in succession (for a rope ladder); Pálugga mounts the tree, and on the topmost bough descends "the fiery *champak* flower" (*gini sapu mal*):—

මාදිය කලසක් විලස	ට
සත්වියකක් කැවිට ඇති ව	ට
දහසක් කැකුළු ඇ	ති
පෙති දහසක් ඉසිරන	ති
බිඹරුකාද රොන්තනි	ති
දෙබරුකාද බිඹුකෙලි	ති

"Like a huge water-pot,  
 With stalk of seven cubits,  
 Countless petals surrounding thousand buds,  
 There the bee sucks and wasp and hornet sport."

Sandal wood hooks and a gold arekanut-cutter are miraculously forthcoming, and, in striving to reach the flower, the two hooks catch. Unable to unloose them, Pattini and Pálugga weep "till their eyes are red." The god of the sky then sends a thousand of his ministering spirits and the goddess of earth a thousand of her train, to aid in pulling the hooks asunder. Pálugga's hook is broken, and, in wrath, he proceeds in search of horns through the lands of *Holi*, *Kalinga*, *Telinga*, *Kási*, *Bangáli* as far as *Andara dēsa*, where he at last obtains a thousand horns. Placing these on the backs of a thousand oxen, he recrossed the sea to

\* These stanzas have probably been interpolated into the original poem. and add nothing to its interest.

*Wellassa*, and there “pulled horns,” and collecting the broken pieces into a heap, named that place *Augoḍa*. With nine remaining hooks he reached *Navagamura*, and again “pulled horns”; finally, with but two hooks, he came to *Péradeniya*, and pulled them at *An-pitiya*.

So far the legendary origin of *an-keliya*, which clearly connects it with the continent of India, whence it may have been imported into Ceylon—possibly under some form unsuited till modified to the nature of the people—with the rest of Hindú rites and ceremonies at present overlying and marring the simpler Buddhism of the Island. For it is not perhaps unreasonable to recognise in the two “horns” *udupila* and *yatipila*, and the ceremonial attending their “pulling,” the Singhalese development (albeit unknown to themselves) of that mysterious worship of the emblems of Nature, which from early times has formed an important element in the Hindú cult. The forms in which the *linga* or male nature, the type of *Síva*, the Regenerator, is represented in mystical connection with the *yóni* or *bhaga*, the female power. *Śíva*’s *sakti* or energy, *Párvatí*, are as countless as the names of those gods, and may well have come to assume on Ceylon soil the disguise of united opposing “horns.” The struggle of the votaries of “*Pálanga*” and “*Pattini*” (? *Mahá Deva* and *Bhaváni*) on the *an-pitiya*, to be witnessed almost any day in one district or other of the Island, recalls a legend related in the *Servarasa*.

“When *Sati*, after the close of her existence as the daughter of *Dakṣa*, sprang again to life in the character of *Párvatí*, or mountain-born, she was reunited in marriage to *Mahá Deva*. This divine pair had once a dispute on the comparative influence of sexes in producing animated beings; and each resolved, by mutual agreement, to create apart a new race of men. The race produced by *Mahá Deva* was very numerous, and devoted themselves exclusively to the worship of the male deity; but their intellects were dull, their bodies feeble, their limbs distorted, and their complexions of different hues. *Párvatí* had at the same time created a multitude of human beings, who adored the female power only; and they were all well-shaped, with sweet aspects and fine complexions. A furious contest ensued between the two races, and the *Liggajas* were defeated in battle. But *Mahá Deva*, enraged against the *Yónijas*, would have destroyed them with the fire of his eye, if *Párvatí* had not interposed and appeased him: but he would spare them only on condition that they should instantly quit the country, to return no more. And from the *Yóni*, which they adored as the sole cause of their existence, they were named *Yavanas*.” \*

The *añ-keli-pūjāwa* is not complete without the *pēli*, or torch-light procession round the infected villages,—a relic of the primeval worship of Agni, the fire-god, cleansing and hallowing, which has passed into the superstitious observance of widely separated countries, and is not unknown even in Christian England,—witness the Easter fires, those of St. John's Day, Michaelmas, Martinmas, and Christmas. The Midsummer or St. John's Day fires, which were kindled at the season of the summer solstice, were of three kinds : first, bonfires ; second, procession with burning brands round the fields ; third, wheels blazing and set rolling. The bonfires were lighted for the purpose of scaring away the dragons that poison the waters with the slime that fell from them at that hot season, and therefore bones and all sorts of filth were thrown into the fire that the smoke might be the fouler and more offensive to the dragons. "Need fires" especially have retained their heathen character unaltered, and are for the most part not confined to particular days.

They used to be lighted on the occasion of epidemics occurring among cattle, and the custom is still observed here and there to this day. Wherever it can be traced among people of German or Scandinavian descent, the fire is always kindled by the friction of a wooden axle in the nave of a waggon wheel, or in holes bored in one or two posts. In either case the axle or roller is worked with a rope, which is wound round it, and pulled to and fro with the greatest possible speed by two opposite groups of able-bodied men.\*

The axle working in the nave is equally symbolic of Nature's creative energies, and the two forms of worship existed side by side in England, certainly up to the thirteenth century. Kemble ("The Saxons in England") quotes from the Chronicle of Lanercost for 1268 A.D. how "certain bestial persons, monks in garb but not in mind, taught the country people to extract fire from wood by friction, and to set up a 'simulacrum Priapi' as a means of preserving their cattle from an epidemic pneumonia.†"—B. *Hon. Sec.*

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\* Kelly, *Indo-European Folk-lore*, p. 48.

† *Id.*, p. 50.

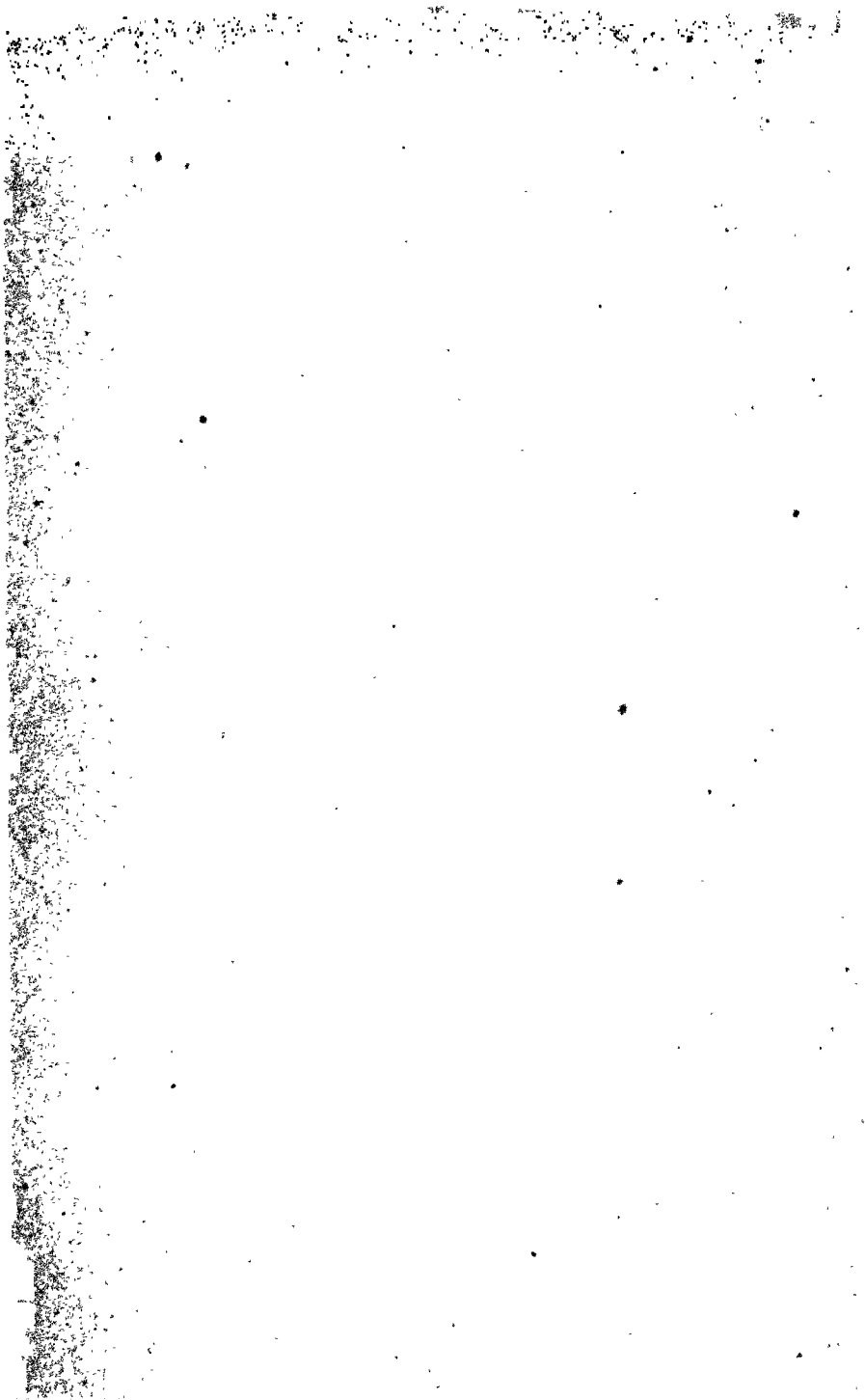
**ROYAL ASIATIC SOCIETY.**

**(CEYLON BRANCH.)**

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**PROCEEDINGS,**

**1883.**





# OFFICE BEARERS, 1883.

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December 15, 1882.



# PROCEEDINGS.—1883.

## COMMITTEE MEETING.

*January 25, 1883.*

Present :

The Hon. W. H. Ravenscroft, President, in the Chair.

T. Berwick, Esq.

W. Blair, Esq.

W. Ferguson, Esq.

Ph. Freüdenberg, Esq.

J. L. Vanderstraaten,

Esq., M.D.

H. C. P. Bell, Esq., Hon. Secretary.

1.—Read and confirmed Minutes of last Meeting.

2.—The Hon. Secretary stated that he found himself unable to carry on the work of the Society satisfactorily, owing to a considerable increase in his official duties since the commencement of the year. He therefore trusted that some other Member of the Society resident in Colombo might be induced to accept the Secretaryship. Ultimately, at the request of the Committee, Mr. Bell consented to retain the Secretaryship temporarily, on the understanding that the Committee would take steps to secure the services of a successor at an early date.

3.—*Decided* to call a General Meeting for the 8th proximo, at which the Hon. J. F. Dickson, M.A., be invited to read his Paper entitled "Notes on Buddhism as the Daily Religion of Buddhists in Ceylon."

## GENERAL MEETING.

*February 8, 1883.*

Present :

The Hon. W. H. Ravenscroft, President, in the Chair.

G. Wall, Esq., Vice-Presdt.

T. Berwick, Esq.

W. Blair, Esq.

J. Carbery, Esq., M.B.

R. Dawson, Esq.

W. Ferguson, Esq., F.L.S.

Ph. Freüdenberg, Esq.

Adrian Hope, Esq.

W. K. James, Esq.

J. D. Mason, Esq.

Rev. E. F. Miller, M.A.

E. F. Perera, Esq.

W. P. Ranasingha, Esq.

H. C. P. Bell, Esq., Hon. Secretary.

1.—The Minutes of the last Annual Meeting were read and confirmed.

2.—The following gentlemen were unanimously elected Members :—

E. B. Hurley, Esq.  
R. W. D. Moir, Esq., C.C.S.  
T. McC. Twigg, Esq., C.C.S.

3.—The Hon. Secretary laid on the table a list of books received since the Annual Meeting, which included some very valuable old Dutch works, (Spilbergen's Voyages, &c.,) containing interesting matter regarding Ceylon, and also Da Cunha's Portuguese works,—the latter the generous gift of the Government of Goa.

4.—The Secretary said that before commencing Mr. Dickson's Paper, he would read an extract from a letter which Mr. D. W. Ferguson had received from Dr. James Burgess, Editor of the *Indian Antiquary*, on the subject of the images in Buddhist Temples, in the hope that some of the Members of the Ceylon Asiatic Society would be able to assist in the matter. The communication was as follows :—

"I am puzzling over the sculptures in the Buddha caves..... In all the shrines there are large figures of Gautama, usually cross-legged, but sometimes with the feet down. On each side stands a tall figure with high richly-ornamented crown, on the front of which is a small cross-legged Buddha or a *dágaba* or some other symbol—a matter always requiring attention. Sometimes each only holds a *chauri* or fly-flap; often the one has a tall lotus plant by his side, the stalk of which he holds in his hand, and the other holds against his thigh, or else over a lotus or other flower, the *Vajra*. Sometimes both are dressed alike, and sometimes the one has many necklaces, bracelets, armlets, &c., and the other none, or a very small deer-skin over his left shoulder. All these points are of importance. Then, along the side walls are arranged (three or four on each side) a number of smaller figures, all distinguished by similar marks—on the headdress, the different flowers and objects they hold, such as a sword, a book, a small flag, &c. All stand in the shrines; but are found seated elsewhere. Now, in some temples in China and Thibet I am told the attendant figures are *Padmapáni* and *Manjusri* with other *Bodhisattwas*; others say *Padmapáni*, *Vajrapáni*, and disciples *A'nanda*, *Sáriputta*, &c.: in some they seem to be all disciples, including mythical ones, however, such as *Samantabhadra* and *Mahasthánaprapta*. In Ceylon I am told they are *Bráhma*, *Vishnu*, and the disciples, but that *A'nanda* and *Kásyapa* do not stand nearest to Buddha as in China, and that there are three Buddhas, all called *Godama* and *Sákyamuni*. (I never trust to a priest unless I know he is a really learned man, for I find not one *Bráhma*n in a thousand knows the little distinctive marks that indicate the images of particular gods.) Now, I don't know what opportunities you have for observation, but if you could either do it yourself, or get some one to visit some respectable temples

—the older the better—and make careful notes of the postures, relative sizes and positions, and all the peculiarities of symbols, positions of hands (and feet, if seated), it would be of the greatest service to me. In Thibet one can (for a few annas) get very good pictures of all the figures from *chitrakāra*, but I don't know that you have anything of the sort in Ceylon. Little sketches of the symbols and *mudras*, however, are better than description often. The more intelligent priests might be asked the names of the figures, and cross-examined on the symbols, and why such and such a personage has such and such symbols, what the symbols of others ought to be, whether they have other than one name each, &c. The materials thus acquired would form a most interesting paper on Bauddha Mythology for the *Antiquary*. Possibly, however, something of the kind exists, but I am not aware of it. Do you think you can aid me in this, or get me aid? A little information soon might be most valuable for what I am now working at."

Mr. Ranasipha said that, in order to attain the desired result, they should have the names of the Vihārés or temples.

Rev. E. F. Miller remarked that as a *pinkama* was shortly coming to Colombo, the opportunity might be taken to get the desired information from the assembled priests.

After some conversation the subject was dropped, on the understanding that Members who were able to do so would afford the required information.

5.—In the unavoidable absence of Mr. J. F. Dickson, the Hon. Secretary read portions of the Paper fixed for the day :—"Notes illustrative of Buddhism as the Daily Religion of the Buddhists of Ceylon, and some account of their Ceremonies before and after Death."

Mr. Dickson prefaces his remarks with an explanation that these notes were originally written as an introduction to an intended edition of portions of the *Jātakas* or Birth Stories, but his public duties had, for some years past, left him no leisure for his Pāli studies, and in the meantime the labours of Professors Fäisboll and Davids had in part supplied the want. He had therefore abandoned the proposed work on the *Jātakas*.

The following is a brief summary of the Paper.

Inclination and great opportunities during a lengthened term of service in Ceylon had led Mr. Dickson to observe very closely the daily religious life of the Buddhists, and in this paper he endeavours to make clear, in an intelligible form, some of the more salient points of the Buddhist religion, as manifested in its daily working. Buddhism, no less than Christianity, the writer remarks, is a religion of love and charity; it preaches, above all things, the duty of charity in its widest and noblest sense. In a Pāli *sūtra* are enumerated the ten modes in which a meritorious act may be performed, viz., (1st) charity, (2nd) piety, (3rd) meditation, (4th) giving of merit, (5th) sharing in the merit of another, (6th) helping the helpless, (7th) showing respect, (8th) preachin

(9th) listening, and (10th) rejection of heresy. These are a list of virtues which many Buddhists may practise more or less in secret, but there are many occasions on which a *pinkama* is publicly performed, and at the present day the word is generally applied to these public performances. The ordinary *pinkamas* are those performed, first, at the commencement of the season which is known as *Was*; second, before death; third, after death; and fourth, when making offerings at a shrine or to the priesthood. Of all the observances throughout the Buddhist year, the most important are those connected with the season of *Was*, of which the author proceeds to give a long and interesting account, from the beginning of the season to the end of it. The *Was* season, or, as some erroneously call it, the Buddhist Lent, commences on the 15th day of the eighth month, i. e. on the full-moon day of the month of June-July. It is customary at this season for the people to invite a certain priest to reside in their village, and, if the invitation is accepted, the villagers arrange amongst themselves how the priest's wants shall be supplied during the period. It is usual for the householders to take the duty in turn, the householder of the day providing all that is required. Mr. Dickson describes very minutely the ceremonies connected with the first day of the *Was* season. After three months have passed the *Was* season comes to an end. This is on the full-moon day of the month of September-October, and the ceremonies connected with this day are also fully detailed. Mr. Dickson then describes the ceremonies next in importance: namely, the *Jivadāna* or *pinkama* performed by a man whose end is approaching, called in Sinhalese *Godāné*; and the *Matakadāné*, the ceremony performed for the release of a soul from purgatory;—concluding his interesting paper with a description of the ceremonies connected with offerings made at a shrine or to the priesthood.

The Secretary remarked that Mr. Dickson's remarks were perhaps confined to the people of the Kandyan districts, but he believed the account was as applicable to the Sinhalese in the low-country.

Mr. Ranasinha said he believed there was very little difference in that respect between the people in the Kandyan and low-country districts: with a few slight variations the ceremonies observed were substantially the same.

The Rev. Mr. Miller enquired whether the word "church" in the paper meant "priesthood." The paper was no doubt extremely interesting and valuable, but he thought the terms "church," "monastery," &c., misapplied.

The Secretary answered that Mr. Dickson had translated *saṅgha* by the "church." The paper was evidently popularized in order to make it intelligible to Western readers.

6. A vote of thanks was unanimously passed to Mr. Dickson for his valuable and interesting paper, and the Meeting concluded with the usual vote of thanks to the Chairman.

# Additions to the Library.

## *Presentations by the Government of Goa.*

- Additamento as Reflexoes sobre o Padroado Portuguez no Oriente pelo mesmo Auctor, 1858.
- Arcebispo De Goa e a congregaça de Propaganda Fide por um Portuguez, 1862.
- Archbishop of Goa and the Congregation de Propaganda Fide by a Portuguese, 1863.
- Archivo Portuguez Oriental, Fasciculo 2º Livro dos Privilegios da Cidade de Goa, 1857.
- Archivo Portuguez Oriental, Fasciculo 3º 1 Parte, 1861.
- Archivo Portuguez Oriental, Fasciculo 3º 2º Parte, 1861.
- Do. do. 5º que contem Dogu-  
mentos varios do Seculo XVI. 1 Parte.
- Archivo Portuguez Oriental, Fasciculo 4º que contem os Concilios de Goa, e o Synodo De Diamner, 1862.
- Archivo Portuguez Oriental, Fasciculo 5º que contem Dogumen-  
tos varios do Seculo XVI., 1865.
- Archivo Portuguez Oriental, Fasciculo 5º que contem os Dogu-  
mentos varios do Seculo XVI. 3 Parte, 1866.
- Archivo Portuguez Oriental, Fasciculo 6º Supplementos, 1876.
- Archivo Portuguez Oriental, Fasciculo 6º que contem Documen-  
tos do Seculo XVII., 1876.
- Archivo Portuguez Oriental, Fasciculo 1º 2º Edicado Accrescen-  
tada com a 2 Parte, 1879.
- Brados a favor das Communidades das Aldeas do Estado da India, 1870.
- Diccionario Portuguez-Concani composto por um Missionario Italiano, 1868.
- Ensaio Historico da Lingua Concani por Joaquim Heliodoro da Cunha Rivara, 1858.
- Grammatica da Lingua Concani composta pelo Padre Thomas Estevedo, 1857.
- Grammatica da Lingua Concani escripta em Portuguez, por um Missionario, 1859.
- Grammatica da Lingua Concani no Dialecto do Norte Italiano, 1858.
- Inscrições de Dio, trasladadas das Proprias em Janeiro de 1859, por J. H. da Cunha Rivara, 1865.
- Jurisdicção Diocesana do Bispado de S. Thome de Meliapor, 1867.
- Ludovici de Sousa, Archiepiscopi Bracharensis de Jure Patronatus. Observações sobre a Historia Natural de Goa feitos no anno de 1784 por Manoel Galvas Da Silva, 1862.
- Os Portuguezes no Oriente feitos Gloriosos Praticados pelos Portuguezes no Oriente por Eduardo A. de sá Nogueira P. de Balsemao.
- Reflexoes sobre o Padroado Portuguez no Oriente applicadas a Proclamação Pastoral do Rev. Fr. Angelico, 1858.

**Viagem de Francisco Pyrard as Indias Orientaes (1601 a 1611)**  
**Vertida do Francez em Portuguez por Joaquim Heliodoro**  
**da Cunha Rivara, 1862.**

*Other Presentations and Purchases.*

**Adventures and Researches among the Andaman Islanders, Dr.**  
**Mouat.**

**Akbarnamah, by Abul-Fazl i Mubarak i állami, edited by Maulawíz**  
**Abd-Ur-Rahím, 1881.**

**Begin ende Voortgang Der Oost-Indische Compagnie, I., II., 1646.**  
**Bengáli Primer in Roman character, by J. F. Browne, B.C.S.**  
**1881.**

**Butterflies of India, Burmah, and Ceylon, Marshall and De**  
**Nicéville, 1882.**

**Harris's Voyages, 2 Vols.**

**Chineesch-Hollandsch Woordenboek, Van het Emoi Dialekt, Door**  
**J. J. C. Francken en C. F. M. De Geigs.**

**Dictionary, Canarese and English, by the Rev. W. Reeve.**

**Elementary Grammar of the Kannadu or Canarese Language,**  
**by Thomas Hodson.**

**First Year's Work on a Coffee Plantation, by T. C. Owen, 1877.**  
**Do. do. by A. L. Cross, 1877.**

**Forrest's Voyage : A\* Voyage to New Guinea and the Moluccas.**

**Catalogus der Numismatische Afdeeling van Het Museum van Het**  
**Bataviaasch Genootschap van Kunsten en Wetenschap-**  
**pen, 1877.**

**Histor Journal, Spilbergen.**

**Histoire de Portugal ; being an Account of the Colonial Ventures**  
**of Portugal in the XIV., XV., and XVI. Centuries, com-**  
**plied from the writings of Jerosme Osorius and others.**  
**Paris, 1556.**

**The Hungarian Language, by Ignatius Linger.**

**Introduction to the Study of Language, by B. Delbruck.**

**Manual of the Revenue Systems and Land Tenures of British**  
**India, Baden-Powell, 1882.**

**Nepalese Buddhist Literature, by R. Mitra.**

**Oriental Studies, by Hugh Nevill, Part II., 1882.**

**Ouchterlony's English and Tamil Dictionary.**

**Panchanga Lita.**

**Risi : a Poem by the author of the Saddarhana Chintaniku.**

**Inscriptions de Piyadāsi, Par E. Senart.**

**Sacred Books of the East, edited by F. Max Müller, Vol. XIV. :**

**Sacred Laws, Part II., Vasishta Baudhayana, George Buhler.**

**Sacred Books of the East, edited by F. Max Müller, Vol. XVIII. :**

**Pahlavi Texts, Part II., E. W. West.**

**Schouten Oost Indische Voyagie, 1676.**

**Schouten Voyage Aux Indes, Tomes I., II.**

**Scriptorum Arabum De Rebus Indicis.**

**Sonnerat Voyage Aux Indes et à la Chine, Tomes I.—IV.**



Suggestions regarding the demarcation and management of the Forests in Kulu, by W. Schlich, PH.D., 1882.

Trübner's Oriental Series: Tibetan Tales, F. A. Van Shiefner and W. R. S. Ralston.

Do. do. Linguistic Essays, Abel.

Do. do. Philosophy of the Upanishads, A. E. Gough.

Do. do. the Sarva Darsana Samgraha, E. B. Cowell, A. E. Gough.

Do. do. the Bhagavad Gītā, translated by John Davies.

Vicissitudes of Aryan Civilization in India, by M. M. Kunte.

*Journals, Periodicals, Reports, &c.*

Calcutta Review, No. XLII., December, 1853.

Catalogus der Numismatische Afdeeling van Het Museum van Het Bataviaasch Genootschap van Kunstewen Wetenschappen, 1877.

Descriptive Catalogue of the Mackensie Collection, Wibsar.

Indian Antiquary, edited by Jas. Burgess, LL.D., June, 1882, to January, 1883.

Journal, Anthropological Institute of Great Britain and Ireland, 1882.

Journal, Asiatic Society of Bengal, Vol. I., Part I., Nos. III. and IV., 1882.

Do. do. Vol. II., Part II., Nos. II., III., VII., VIII., 1882.

Do. North-China Branch of the Royal Asiatic Society, 1882.

Do. Ou Recueil de Mémoires de la Société Asiatique, 1882.

Notulen van de Algemeene en Bestuurs-vergaderingen van Het Bataviaasch Genootschap van Kunsten en Wetenschappen, 1882.

Proceedings of the Academy of Natural Sciences of Philadelphia, 1882.

Proceedings of the Asiatic Society of Bengal, November, 1882, to April, 1883.

Reports, Annual Report and List of Accessions, Indian Museum, Calcutta, 1882.

Do. Archaeological Survey of Southern India, No. 3: The Amarāvati Stūpa.

Do. On Compilation of Catalogue of Sanskrit Manuscripts, 1881-1882.

Do. Smithsonian Miscellaneous Collections, Philadelphia, 1882.

Tijdschrift voor Indische Taal-land-en Volkenkunde Nitgegeven Door Het Bataviaasch Genootschap van Kunsten en Wetenschappen, onder redactie van J. E. Albrecht en D. Gerth van Wijk, 1882.

Transactions of the Japan Branch of the Royal Asiatic Society, Vol. X., Part II., 1882.

Transactions of the Philological Society, 1875-76.

Tropical Agriculturist, November, 1882, to February, 1883,  
Colombo.

*Sinhalese Books.*

Aluchandāsa.

Drawye Guna Darpanaya.

Kalagedi Málaya.

Pánadure Controversy.

Salaslókaya.

Saraivila Sandésaya.

Satti Sangrahaya.

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COMMITTEE MEETING.

June 11, 1883.

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Present :

Rev. E. F. Miller, M.A., in the Chair.

J. Capper, Esq.

W. Ferguson, Esq.

H. C. P. Bell, Esq., Hon. Secretary.

1. Read and confirmed the Minutes of last Meeting.
2. The Hon. Secretary suggested that a General Meeting be convened for the 27th instant, at which he was prepared to read :—

(a) Notes on Images in Buddhist Temples in Ceylon, by Mr. Withasingha, in reply to the letter on the subject from Dr. Burgess, Editor of the *Indian Antiquary*.

(b) Paper on "Ceylon Gipsies," by Mr. J. P. Lewis, M.A.,  
C.C.S.

*Approved.*

3. The Hon. Secretary mooted the question of the unsatisfactory manner in which the new Rules of the Society's Library were being carried out; and stated that until a complete understanding was come to with the Museum Committee as to the extent of the Librarian's duties, it would be impossible to bring the Society's Library into an efficient state.

*Resolved*,—That the Hon. Secretary do personally represent matters to the Society's President (Hon. W. H. Ravenscroft) with the object of having the C. A. S. Library Rules passed by the Museum Committee and engrafted on the existing Rules of the Museum Library.

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GENERAL MEETING.

June 27, 1884.

Present :

Hon. W. H. Ravenscroft, President, in the Chair.

Hon. Sir J. Douglas, Lieutenant-Governor, Vice-Patron.

T. Berwick, Esq.

S. Green, Esq.

W. Blair, Esq.

W. K. James, Esq.

W. Ferguson, Esq.

E. F. Perera, Esq.

W. G. Clements, Esq. \*

W. P. Ranasingha, Esq.

J. L. Vanderstraaten, Esq., M.D.

H. C. P. Bell, Esq., Hon. Secretary.

1. Confirmed Minutes of General Meeting held on February 8th.
2. The following gentlemen were duly elected Members of the Society :—

A. R. Dawson, Esq., C.C.S.

R. H. Sinclair, Esq., C.C.S.

T. G. H. Tothill, Esq., M.D.

K. L. Don Charles.

3. List of books received since last Meeting was laid on the table by the Hon. Secretary.

4. A Paper by J. P. Lewis, C.C.S., on "Ceylon Gipsies," was then read by the Hon. Secretary, the following being a summary:—

The so-called "Gipsies" of Ceylon, known among the Sinhalese as Telingukárayó (Telugus), are met with in most parts of the Island, engaged in the occupations of exhibiting tame cobras or monkeys, and performing jugglery, and from their appearance are not to be distinguished from ordinary Tamil coolies ; so that, in the recent Census report, they appear to have been classed as Tamils. They are however careful to call themselves Telugus, though apparently unable to speak Telugu, Sinhalese and Tamil being used indiscriminately by them. The two classes of snake-charmers and monkey-dancers are, according to their own account, quite distinct, the former being much more numerous; they belong to different castes, and each professes to consider the other's occupation degrading ! The women of the monkey-dancers also practise palmistry. Their religion appears to partake very much of that of the locality in which they appear—sometimes they are Buddhists, sometimes Sivites. They are perfectly illiterate, and have no desire that their children should be educated. A camp of snake-charmers met by the writer in the Southern Province spoke Sinhalese fluently and well, though with a "foreign" accent. They could not speak Telugu, though they said it was their proper language, but spoke Tamil. They asserted "that their ancestors came over in the time of Buddha," and they professed to be Buddhists. These people never settle down, but spend their lives wandering over the Island ;—

their waggon-shaped talipot huts packed up and carried on donkeys' backs. They abhor work of all kinds, but do not appear to be addicted to serious crime. Unlike their brethren in Europe, they are not much given to plunder, though at times having many opportunities; but, occasionally, a crop of kurakkan has been found to have sensibly diminished after their departure from the neighbourhood. They have no idea of time, are their own doctors, and their marriage and burial arrangements are of the simplest kind. Polygamy is sometimes practised, but not polyandry. Their marriage rites consist in eating together on the same mat, the bridegroom placing five strings of beads round the neck of the bride. They appear to have a very limited range of personal names, younger brothers being in some cases called by the same names as the elder, and distinguished from the latter only by the addition of "small," "young," &c., prefixed to their names, and females taking male names with the termination "*akkā*." The snake-charmers profess to be able to catch cobras in the jungle when they please, and to tame them in a few days through their knowledge of "cobra language," and by means of the virtues of certain vegetable substances. The antidotes in question are the seed and pieces of the stem or root of the *nāgadarana* and the root of the *elawarā*.\* The seed of the *nāgadarana* "exactly resembles in shape the head of a cobra, showing the eyes, expanded hood, and fangs, while the stem is not unlike the body of the snake with its scales and peculiar markings. It is probably owing to these resemblances that the plant is credited with mysterious powers as a snake antidote. When these substances are carried on the person, no cobra, it is asserted, will attack their possessor, for, as long as it is in their proximity, the reptile is powerless for harm." An experiment was made with the object of ascertaining what grounds there were for this assertion. A piece of *elawarā* was held near the head of a cobra which was sitting up in an attitude of attack. "The snake certainly seemed to become suddenly cowed, and it subsided gradually into its basket. The same result did not follow subsequently when a twig picked up at random from the spot was substituted for the supposed antidote."† The gipsies hold to the belief that there are castes among cobras as amongst men, one of a fierce nature only recently caught being said to be the fisher caste, whilst others were vellallas! A family of the monkey-dancers made a living for some time by catching numbers of the Indian kingfisher, the feathers of which they sold to Moormen of Beliatta Bazaar, near Tangalla. These feathers appear to be in great request in China.\* "The bird is caught by means of a net, close

\* The *nāgadarana*, according to Mr. Fergusson, is the *Martyna diandra*, a plant very much like the gingelly or sesamum; Tamil name, *nāgatāḷi*. The *warā* is the *Calotropis gigantea*, the *mular* of Bengal; Tamil, *erukku*. *Elawarā* is one of the varieties.

† See Tennent's Natural History of Ceylon.

to which is placed a captive kingfisher to serve as a decoy. The net being so fine as to be practically invisible, the wild bird flies against it in attempting to join the decoy. The net collapses, falling over the former bird, which is thereupon captured before it can free itself." Another method of catching birds whose feathers are not of much value is by an ingenious device of coconut midribs smeared with jak-gum. With the people described above are not to be confounded a class of wandering Moormen called *A'ndis*, who fix their head quarters in some town or village and lodge in houses.

Mr. Lewis had sent with his Paper a seed of the *nágadarana*, and portions of the stem of that plant, and of the *elawará*, and also a "snake-stone," which were inspected with much interest as alleged antidotes against snake-bites.

In answer to a query by the Hon. Secretary as to the employment of the *elawará* by native *Vedardás* in cases of hydrophobia, Dr. Vanderstraaten stated that he was unaware of its use, it being a deadly poison.†

As regards the Telugu origin claimed for themselves by these Gipsies, Mr. Bell observed that this was supported by the fact that the Wanjári, Lambáni, Wadári, and Vaidya (snake-charmers), wandering castes of the Dekkan in India, according to Mr. Sinclair's account of them in the *Indian Antiquary*, speak Telugu and would seem to lay claim to Telugu descent.

Mr. W. P. Ranasinha said he had obtained information regarding the "Gipsies" which led him to believe they were really Tamil coolies, speaking but little Sinhalese.

Mr. E. F. Perera called attention to the fact of some of the Rodiyás leading a nomadic life and practising palmistry. He also questioned the statement as to snake-charmers and monkey-dancers not associating, as he had often met them together.

Mr. W. K. James confirmed this last fact.

The President thought that the origin of these "Gipsies" must be determined by their language, and trusted that Members interested would endeavour to procure as full a vocabulary of the Gipsy camp talk as possible.

5. Before the Meeting closed the Hon. Sir John Douglas expressed on behalf of the Society their sense of the loss they had sustained by the death of Col. A. B. Fyers, R.E., their late President.

6. Votes of thanks were then given to the writer of the Paper and the Chairman, and the Meeting closed.

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\* In a communication with reference to this subject from a resident in the Straits Settlements, which subsequently appeared in the "*Ceylon Observer*" it was stated that the Chinese make pictures of these and other feathers. Scenes from historical plays are thus represented; houses, trees, dresses, &c., being all of kingfishers' and blue-jags' feathers of different shades. The faces are done in ivory or enamel, and horses and weapons in other feathers.

† See Journal R. A. S., C.B., 1865-6, p. 157. On the other hand, see pp. 166, 169, 171, 176, 179, where the *wará* is given as an ingredient in several native

### Additions to Library.

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- Archæological Collections in the Indian Museum, Part I., by L. Anderson, M.D., Calcutta, 1883.
- Address delivered before the C. M. S. for Africa and the East, by Rev. C. Buchanan, D.D., London, 1814.
- Ancient Inscriptions in Ceylon, by Dr. E. Müller, two Vols., London, 1883.
- Archæological Survey of Western India, Vols. IV. and V., by J. Burgess, LL.D., F.R.G.S., London, 1883.
- Archæological Survey of India: Reports, Vol. XV, Bihar, and Bengal, Calcutta, 1882.
- Ayâramga Sutta of the Cvetembara Jains, by H. Jacobi, London, 1882.
- Anjuttara Nikâya, by Rev. R. Morris, M.A., LL.D., London, 1883.
- Annual Report of the Commissioners of Agriculture for the year 1880, Washington, 1881.
- Account of the success of two Danish Missionaries in Malabar, London, 1718.
- Abrege de l'Histoire Générale Des Voyages (14 Vols.), Paris, 1780.
- British Government and the Idolatrous Systems of Religion prevalent in the Island of Ceylon, by Rev. B. Boake, Colombo.
- Bibliotheca Indica, N. S. No. 483, Calcutta, 1882.
- Bibliotheca Indica, N. S. No. 486, 7, 8, 9, 90, Calcutta, 1883.
- British Government and the Idolatry of Ceylon, by Rev. R. S. Hardy, Colombo, 1839.
- Bijdragen Tot de Taal-Land en Volkenkunde van Nederlandsch-Indie (4 copies), by M. Nijhoff, 1831-2.
- Buddhavamsa and the Cariyâ Pitaka, by Rev. R. Morris, M.A., LL.D., London, 1882.
- Churchill's Collection of Voyages and Travels, with a General Preface, giving an account of the progress of Navigation from its first beginning, London, 1746. (6 Vols.)
- Clavis Biblica, or a Compendium of Scriptural Knowledge, by A. Clarke, LL.D. London, 1880.
- Catalogue of the Chinese Translation of the Buddhist Tripitaka, by B. Nanjio, Oxford, 1883.
- Ceylon and the Government of Lord Torrington (2 copies), by J. Madden, London, 1851.
- Case of Thomas Clarke, M.D., Cornhill, 1812.
- Case of J. W. Hutchisson.
- Concise Grammar of the Malagasy Language, by G. W. Parker London, 1883.
- Die Insel Ceylon bis in das erste Jahrhundert nach Christi Geburt by Richard Wendt, Dorpat, 1854.
- De Reisbeschryving van Johan Jacobsz Saar Naar Oost Indien, by J. H. Glazemaker, Amsterdam, 1671.

- Dictionary of the Malayan Language, by W. Marsden, F.R.S., London, 1812.
- Essay on the Book of the Acts of the Apostles, by J.G. Christoffelsz, Colombo, 1883.
- Examination of the Tracts, Historical and Statistical, on India.
- Fragments Arabes et Persans, Par M. Reinaud, Paris, 1815.
- Hitópadésa, translation by F. Johnstone, 1848.
- Histoire de Laponie Sa Description, Paris, 1678.
- History of Lapland, containing Geographical Description, and a Natural History of that country, London, 1704.
- History of Ethiopia, by J. P. Gent, London, 1682.
- Histori Æthiopica, 1460-1657, by Ludolfus, 1681.
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- Legends of the Punjab, by Capt. R. C. Temple, London.
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- Outlines of Basque Grammar, by W. J. Van Eys, London, 1883.

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- Proceedings of the Asiatic Society of Bengal, No. 10, Calcutta, 1882.
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| Do. | do. | do. | 1, Calcutta, 1883. |
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- Scriptorum Arabum De Rebus Indicis, by H. B. Konig, Borneo, 1838.
- Simplified Grammar of Modern Greek, by E. M. Geldart, M.A., London, 1883.
- Science, published weekly at Cambridge, Mass. U.S.A., by Moses King, Vol. I., No. 14, 1883.
- Subhāsita, by A. Mohottāla, Colombo, 1883.
- Trübner & Co.'s Monthly List, Vol. 7, No. 6, 1883.
- Tropical Agriculturist, Vol. 2, Nos. 9, 10, 12, Colombo, 1883.
- Bruce's Travels in the Interior Districts of Africa, London, 1799.
- Tijdschrift Voor Indische Taal-Land-en Volkenkunde, Deel 28, by J. E. Albrecht, Batavia, 1883.
- Udānavarga : A Collection of verses from the Buddhist Canon, by W. W. Rockhill, London, 1883.
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- Verhandelingen Van het Bataviasch Genootschap Van Kunsten en Wetenschappen, Deel 42, Batavia, 1881.
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COMMITTEE MEETING.

October 5, 1883.

Present :

The Hon. W. H. Ravenscroft, in the Chair.

T. Berwick, Esq. | J. Capper, Esq.

W. Ferguson, Esq.

H. C. P. Bell, Esq., Hon. Secretary.

1. Confirmed Minutes of the last Meeting.
2. The Hon. Secretary stated that the following Papers had been circulated among the Reading Committee :—
  - (a) "The Elephant-catchers (*Pannikans*) of Musali," by G. M. Fowler, Esq., C.C.S.
  - (b) "Sinhalese Bird-Lore," by W. Knight James, Esq.,
 and proposed that a General Meeting should be convened before the close of the month, at which one or more of the Papers approved might be read.

*Resolved*,—To call a General Meeting for the 23rd instant.

3. With reference to Resolution 3 of last Committee Meeting (June 11th), the Chairman announced that the Rules of the Society's Library had been duly brought before the Museum Committee, and passed, so as to form an integral part of the entire body of Rules affecting the Museum Library, and that for their proper working the Museum Secretary and Librarian was responsible.

4. The Hon. Secretary laid before the Committee a statement showing heavy outstanding debts on account of books ordered in the course of 1882, which the prospective revenue of the current year would not meet. In explanation Mr. Bell stated that the orders for these books had been sanctioned and been sent home under the impression that the Government would continue to relieve the Society of all expense in connection with the printing of its transactions, as in past years. But the Society has been informed that the continued pressure on the resources of the Government Press has rendered it impossible to grant this concession, for this year at least; the Society has therefore to face an extra expenditure in 1883 of over Rs. 500. The Hon. Secretary suggested that the re-printing of back numbers of the Journal be not further proceeded with, and that no fresh orders for books be issued until the Society emerges from its temporary difficulties, and its finances safely admit of charges other than those necessary for the regular issue of its Transactions.

*Agreed to.*

GENERAL MEETING.

October 23rd, 1883.

Present:

The Hon. W. H. Ravenscroft, President, in the Chair.

J. Capper, Esq.

A. M. Ferguson, Esq., C.M.G.

P. Freüdenberg, Esq.

W. R. Kynsey, Esq., P.C.M.O.

H. J. MacVicar, Esq.

W. P. Ranasinha, Esq.

H. C. P. Bell, Esq., Honorary Secretary.

1. Read and confirmed Minutes of last General Meeting. Some conversation ensued regarding the Paper on "The Gipsies of Ceylon," read at the last meeting. The Chairman hoped that further information (particularly as to their camp dialect) would be supplied by outstation Members.

2. On the motion of the Hon. W. H. Ravenscroft, seconded by Mr. J. Capper, the following gentlemen were admitted Members:—Messrs. J. H. Thwaites, Geo. Vanderspar, and Rev. S. D. J. Ondaatje.

3. In laying on the table list of books presented to the Society since June, the Honorary Secretary remarked that the outlay on books during 1881 and 1882 had been considerable, and that purchases had been curtailed this year in consequence of the Society having to face the cost of printing its Transactions formerly undertaken by the Government Press.

4. (i) The Honorary Secretary then read portions of Mr. G. M. Fowler's Paper on "The Elephant Catchers (*Pannikans*) of Musali," of which the following is a summary:—The Paper shows the daring skill of these native sportsmen, whose only weapons are ropes of buffalo hide with a running noose at one end. They are described as a fine, tall race of men, very muscular and nimble. They seek their game in parties of twenty, of whom, however, a portion only advances to the front, armed with their buffalo-hide nooses; the other follow them at a distance ready to aid them when required. The noosers steal slowly and noiselessly up to a herd of elephants, rope in hand, and, as soon as they are close to them, their attendants, upon a signal, raise a shout, on which the animals start off, when the watchful Panikkans each slip a noose round one of their hind legs, and quick as lightning fasten the other end to a stout tree. Sometimes the ropes break; if not, the animal falls on the ground with the sudden jerk, and the other legs and head are made fast. There are elephant charmers who practise to ensure success to the hunters, and these, after a capture, receive as their share a fee of 10 to 12 per cent. on the value of the animals caught.

The Chairman remarked that in the Trincomalee District the people used to catch elephants, but it was not so pluckily done.

They used to shoot the mothers and then take the young ones ; and that was the cause of a great deal of the late destruction of elephants in that part of the country. The *Pannikans* seemed to be quite a distinct breed, for the people he had referred to could not catch elephants in the same way—i. e. noose them round the leg and fasten the rope to a tree. He believed a good many of the elephants so tied often managed to break loose. When he was in the Mannár District the other day, he heard a good deal about elephant-catching, and he was told that an elephant which had been caught escaped with the rope round its leg, and was the terror of the neighbourhood.

(ii) The next Paper (portions of which were read by the Secretary) was by Mr. W. K. James, on “Sinhalese Bird-Lore.” It deals with the numerous legends in connection with the birds of the country. The magpie robin (*S. Pol-kichcha*) is believed to be a bird of ill-omen, and is generally driven from any dwelling it approaches. The body of the black robin is employed in certain incantations or charms. The king-crow (*S. Kaputu-béná, Kavudu-pannikkiyá*) or dronga is a diminutive bird which may frequently be seen harassing the crow, and there is a curious legend about this bird and the crow in a former state, very characteristic of its ingenuity. The story goes, that, to settle a wager, the crow and the little “king” each took in its beak a small bag of whatever substance it pleased, to see which could fly highest ; the crow took a bag of cotton, as being very light, but the wary “king,” seeing that rain was coming on, took a bag of salt, which the rain soon washed away, whilst the cotton became heavier in the wet. Other legends relate to the parrot, the spotted dove, the red lapwing, and other birds.

An interesting discussion ensued.

5. The Meeting terminated with a vote of thanks to the Chairman.

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#### COMMITTEE MEETING.

December 14th, 1883.

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#### Present:

Ph. Freüdenberg, Esq., in the Chair.

T. Berwick, Esq.

J. B. Cull, Esq., M.A.

J. E. Wardrop, Esq.

J. L. Vanderstraaten, Esq., M.D.

J. G. Dean, Esq., Honorary Treasurer.

H. C. P. Bell, Esq., Honorary Secretary.

1. Read and confirmed Minutes of the last Meeting.

2. Proceeded to nominate Office-Bearers for the ensuing year.

*President.*—The Hon. J. F. Dickson, M.A., C.M.G.

*Vice-Presidents.*— { George Wall, Esq., F.R.A.S.  
Staniforth Green, Esq.

*Hon. Treasurer.*—J. G. Dean, Esq.

*Committee.*

T. Berwick, Esq.

J. Capper, Esq.

J. B. Cull, Esq., M.A.

W. Ferguson, Esq., F.L.S.

Ph. Freüdenberg, Esq.

W. R. Kynsey, Esq., P.C.M.O.

H. Trimen, Esq., M.B., F.L.S.

J. L. Vanderstraaten, Esq., M.D.

J. G. Wardrop, Esq.

Mr. Bell, on being renominated as Honorary Secretary for 1884, expressed his regret that his increased official duties would prevent his continuing to fill the post. Ultimately, in compliance with the request of the President-elect (Hon. Mr. Dickson), Mr. Bell consented to act with Mr. W. E. Davidson, C.C.S., as Joint Secretary, mainly for the purpose of editing the Society's Publications.

*Hon. Secretaries.*— { H. C. P. Bell, Esq., C.C.S.  
W. E. Davidson, Esq., C.C.S.

Mr. Berwick was induced to serve on the Reading Committee in place of the Rev. E. F. Miller, M.A., who had left for England.

*Reading Committee.*— { The President (ex-officio.)  
T. Berwick, Esq.  
J. B. Cull, Esq., M.A.  
W. Ferguson, Esq., F.L.S.

3. The Honorary Secretary submitted a statement of finances prepared by the Honorary Treasurer.

4. The Meeting closed with a vote of thanks to the Chairman.

ANNUAL MEETING.

December 20th, 1883.

Present :

His Excellency Sir Arthur Gordon, G.C.M.G., Patron, in the Chair.

The Hon. Sir J. Douglas, K.C.M.G., Lieutenant-Governor, Vice-Patron.

The Hon. J. F. Dickson, C.M.G., President-elect.

The Right Rev. the Lord Bishop of Colombo.

T. Berwick, Esq.

J. D. M. Coghill, Esq., M.D.

J. B. Cull, Esq., M.A.

W. E. Davidson, Esq.

A. C. Dixon, Esq.

J. G. Dean, Esq., Hon. Treasr.

C. P. Dias, Esq., Maha-  
Mudaliyár.  
C. Dickman, Esq.  
A. M. Ferguson, Esq., C.M.G.  
H. W. Green, Esq.  
S. Green, Esq.  
N. Kásipillai, Esq.  
W. R. Kynsey, Esq., P. C.M.O.  
F. C. Loos, Esq.  
H. J. MacVicar, Esq.  
E. F. Perera, Esq.

John Perera, Esq., Mudaliyár.  
S. Rájapaksa, Esq., Mudali-  
yár.  
P. Ranasingha, Esq.  
W. G. Rockwood, Esq. M.D.  
N. Sajerájasinham.  
C. H. De Soyza, Esq.  
The Hon. J. Stoddart.  
T. H. F. Tothill, Esq., M.D.  
J. L. Vanderstraaten, Esq., M.D.  
Geo. Wall, Esq.

H. C. P. Bell, Esq., Honorary Secretary.

1. The Minutes of the General Meeting of October 23rd were read and confirmed.

2. The Honorary Secretary laid on the table :—

(a) List of Books received since the last General Meeting.

(b) Specimen copy of C. A. S. Journal, No. 9 (Vol. III., Part I., 1856-8) reprinted at the "Times of Ceylon" Press.

3. Proceeded to elect Office Bearers for 1884.

*President.*—The Hon. J. F. Dickson, M.A., C.M.G.

*Vice-Presidents.*— { Geo. Wall, Esq., F.R.A.S.  
W. R. Kynsey, Esq., P.C.M.O.

*Hon. Treasurer.*—J. G. Dean, Esq.

*Hon. Secretaries* :— { W. E. Davidson, Esq.  
H. C. P. Bell, Esq.

*Committee.*

T. Berwick, Esq.

J. Capper, Esq.

J. B. Cull, Esq., M.A.

W. Ferguson, Esq., F.L.S.

Ph. Freúdenberg, Esq.

S. Green, Esq.

H. Trimen, Esq., M.B., F.L.S.

J. L. Vanderstraaten, Esq., M.D.

J. G. Wardrop, Esq.

4. The Honorary Secretary then read the Annual Report of the Committee.

5. The Meeting closed with a vote of thanks to His Excellency the Governor for presiding.

*Reprinted from the "Times of Ceylon."*

THE Annual General Meeting was held at the Council Chamber, His Excellency the Governor presiding. There was a large gathering of Members—the largest, we believe, the Society has had for some time past at its Meetings—due, no doubt, to the fact that this was the first occasion on which His Excellency Sir Arthur Gordon presided.

*Election of Office-Bearers.*

Mr. T. BERWICK said he had been asked to propose the list of Office-Bearers for this year. The list of Committee Members was

the same as last year, with two exceptions. He was sure they would all welcome to the Committee Mr. Staniforth Green and Dr. Trimen. The other change was the election of Mr. Dickson as President, consequent on the departure of Mr. Ravenscroft to England. In view of the proofs Mr. Dickson had already given to them of his interest in the Society, and of his own personal tastes and studies, he was sure there could be but one opinion—and that was, that they could not find a better gentleman than Mr. Dickson to succeed their late President, Mr. Ravenscroft. It was also proposed that Dr. Kynsey should take Mr. Dickson's place as Vice-President. He was sure they would receive the names of these gentlemen with approbation. There was one other change which was proposed to be made, and which perhaps he should mention—namely, to have two joint Secretaries instead of one. Their hard-working Secretary, finding he was unable to continue to devote the same time to the interests of the Society which he wished to give, owing to his increased official duties, had placed his resignation in the hands of the Committee. The Committee were very anxious, if possible, to avoid a course which would be attended with great disadvantage to the Society, and it was proposed (and he had no doubt the Society would see its way to adopt the suggestion) that they should have two joint Secretaries, Mr. Davidson of the Civil Service consenting to assist Mr. Bell. He would, with the permission of the Meeting, read out the names of the proposed Office-Bearers.

The Secretary then read the Annual Report:—

#### ANNUAL REPORT.

"In submitting its Annual Report, your Committee is gratified in being able again to congratulate the Society on its assured position. Since the resuscitation in 1881 a steady development has ensued, and the Ceylon Branch of the Royal Asiatic Society has, it is confidently believed, fully regained its former firm and honourable status amongst similar institutions throughout the world. Correspondence with sister societies, interrupted during the period of apathy between 1875-80, has been renewed, and interchange of publications invited by several new learned bodies.

"*Members.*—Ten new Members were admitted in the course of the year; death has robbed us of two Members. (one for many years the zealous President of the Society, Col. A. B. Fyers, R.E., Surveyor-General), and eight have been lost by retirement, consequent on departure from Ceylon. The present list shows 10 Life Members, 4 Honorary Members, and 106 Ordinary Members, or 120 in all. It is hoped that the ensuing year will witness a considerable accession of Members, and the re-enrolment of many gentlemen whose withdrawal from the Society was solely due to its lifelessness and apparent collapse during the five years above-mentioned. Were the objects of the Society more generally known, it may safely be asserted that they could not fail to attract to its ranks a far greater proportion of the intelligent public. With  
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varied Library, alike accessible to resident and outstation Members, nothing save ignorance of the Society's *raison d'être*, and of the advantage it offers for acquiring a familiarity with the many branches of research possible in the Island, prevents a larger influx of new Members. It cannot be too prominently put forward that "the design of the Society is to institute and promote inquiries into the history, religions, languages, literature, arts, and social condition of the present and former inhabitants of this Island, with its geology and mineralogy, its climate and meteorology, its botany and zoology."

"*Meetings.*—Three General Meetings were held during the year—in February, June and October. There is a growing feeling that these Meetings might, with more benefit, be convened in the evening instead of the afternoon, a time when the majority of Members find it very inconvenient—nay, quite impossible—to attend. Evening Meetings could be held both more frequently, and would partake of the character of *conversaciones* or social reunions. The experiment is well worthy a trial.

"*Papers.*—The supply of Papers has fallen short of the expectations formed at the close of 1882. The few sent in have, indeed, for the most part equalled in merit and interest those of past years; but, as pointed out in the Committee's Report of last December, the want of practical support in this respect from the Members as a body is hardly creditable, and much to be regretted. Members whose lot is cast in outlying districts cannot but have far better opportunities for uninterrupted and successful enquiry into the wide range of subjects which come within the Society's scope. Whether it be the peculiarity of different soils, and their suitability for various products, the ravages of some sporadic pest, the description of new forms of animal life, climatic vagaries and influence, the introduction of fresh industries, village customs, and folk-lore, or the still imperfectly traced history of the Island, as deducible from old MSS. or older ruins,—there is ample material for close and profitable investigation.

"The following Papers were read at General Meetings of the year:—

- (1) "Notes illustrative of Buddhism as the Daily Religion of the Buddhists of Ceylon, and some account of their Ceremonies before and after Death," by the Hon. J. F. Dickson, M.A., C.C.S., C.M.G.
- (2) "Ceylon Gipsies," by J. P. Lewis, Esq., M.A., C.C.S.
- (3) "The Elephant Catchers (*Panikkans*) of Musali," by G. M. Fowler, Esq., C.C.S.
- (4) "Sinhalese Bird-Lore," by W. Knight James, Esq., B.Sc.

"Among other Papers perused by the Reading Committee may be noted:—

- (1) "Notes on the Ornithology of the Balangoda District," by F. Lewis, Esq.

- (2) "Polonnaruwa and its Ruins," by E. R. Gunaratna, Esq.,  
Atapattu Mudaliyár, Galle.

"The Journal of the year will contain nearly all the above.

"In addition, several inscriptions (with transcript and translation) not recorded in Dr. E. Müller's Archæological Survey of Ceylon, have been received from Government and offered to Dr. Burgess for the "Indian Antiquary," to ensure their early publication.

"*Publications.*—The Committee notice with regret that delay in issuing the Society's Transactions seems well nigh unavoidable. This is a serious defect, and efforts will be made to minimize it as far as practicable in future. The Government Press was only able to aid by printing the "Proceedings, 1882," and the two Numbers of the Journal for that year had to be entrusted to other local presses. No. 25, 1882 (Vol. VII.), is dragging a slow length along in the press, its prompt issue being rendered difficult by the technical nature of one or two Papers requiring tedious proof corrections. Mr. Albert Gray's translation from the French edition of MM. Defrémery and Sanguinetti of that portion of Ibn Batúta's travels relating to the Máldives and Ceylon, forms the "Extra No., 1882," and is in the hands of Members. The old traveller's quaint account of the Máldive group supplements the information contained in Mr. Bell's Report on the Islands, lately printed by Government. A reprint of our Journal for 1856-58 (Vol. III., Part 1, No. 9) is approaching completion, and will be out before the end of the year. Of Professor Virchow's Monograph on the Veddás, a translation has been made for the Society at home, under instructions from Mr. Bruce (our President in 1882), and the MS. is expected from Europe very shortly. It may, however, be found advisable, in view of present heavy calls on the Society's annual revenue, to transfer this Paper also to the "Indian Antiquary," on the equitable condition that a certain number of copies, when printed, be furnished to this Society.

"*Library.*—This has at length been placed on a satisfactory footing. Books are now issued and called in regularly, whilst a re-arrangement of the works on the shelves has been effected in accordance with Sir J. Budd Phear's scheme of classification. The recently printed Catalogue and our liberal Rules afford every facility to Members in all parts of the Island to make use of the Library. A further improvement in working has been secured by the incorporation of the C. A. S. Library Rules with those of the Museum Library, thus definitely throwing undivided responsibility on the Secretary and Librarian of the Museum. The appointment of the Honorary Secretary of the Society as an *ex-officio* Member of the Museum Committee, upon the recommendation of the President (Mr. Ravenscroft), must be considered eminently satisfactory, and tend to ensure due regard being paid for the future to the Society's interests.

"*Money.*—The receipts and expenditure of the year up to date are tabulated in the annexed state-  
t, drawn up by the Honorary



**Treasurer.** The credit balance in the O. B. C. is shown to be Rs. 45-77, with a prospective additional income of about Rs. 360 on account of outstanding subscriptions. It should, however, be stated that there are liabilities which more than counterbalance the total possible incomings for 1883. This temporary embarrassment has been brought about entirely by the Society having had to face this year, for the first time, the cost of printing its Journal—a charge already amounting to Rs. 539-94, or nearly half its revenue up to 1882. Government had relieved us from this burden, enabling large and regular orders for new books to be sent to England, but the heavy pressure of work in the Government Printing Office of late, and the curtailment of expenditure, rendered it impossible to grant the concession longer. Whilst, therefore, it was necessary that the printing of the current Journal should not be deferred, large book-bills of 1882 had to be met. The sum spent under this head (Rs. 379-20) applies rather to orders of 1882, since settled, than to fresh purchases. The Committee discussed the question of ways and means at a Meeting in October, and decided to stay the reprinting of back Numbers of the Journal, and investment in new books for the Library, until all book-debts were liquidated. Application will be made to Government for a renewal of the privilege of the use of its Press, or for a small annual grant equivalent to the estimated cost of printing two Numbers of the Journal, and the Proceedings of each year.

*“President’s Address.*—Owing to the departure from the Island of Mr. Ravenscroft, the Society, for the second year in succession, is deprived of the usual address of its President, always looked forward to as a fitting close to the year’s work.

“In conclusion, the Committee have much pleasure in announcing that His Excellency the Governor has kindly consented to become the Society’s Patron.”

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The reading of the Report over,

**HIS EXCELLENCY THE GOVERNOR** said : “Gentlemen,—I cannot meet you for the first time without thanking you for the honor you have done me in electing me to be Patron of this Society, and without assuring you of my sincere interest in the objects to which the Society is devoted—an assurance which, in my case, is not a mere conventional statement of that interest which every Patron or President may be supposed to take in the Society over which he presides, but is a simple fact, because, for many years past, the subjects to the investigation of which this Society is devoted have occupied some share of my attention, and I am a Member of long-standing of the old Royal Asiatic Society of London. I trust this gathering to-day may be only the forerunner of many others ; and I think that one cannot easily overrate the importance of such a centre to which Papers on all the many various subjects to which our attention is invited by the rules and the forms of the Society, may be sent. I think, too, that this Society may be useful in other

ways than as a mere vehicle for the reception, the reading, and printing of Papers. It would be an act of unpardonable presumption for the newest Member of the Society to profess to offer any hints as to how it should proceed: nor shall I be guilty of that offence. But I may remark, in passing, that I have seen, in Societies of a similar character—archæological, literary, or devoted to similar purposes with ours—very great good has resulted from not only having Meetings for the reading and discussion of Papers on certain subjects, but also from undertaking some special piece of work—it may be a very humble piece of work—as the funds of the Society permit, but still, some distinct object, having relation to the subjects, the investigation of which we wish to promote. For instance, if the funds of the Society permitted, or any individual Members of Society were inclined to club together to work in this manner, I cannot conceive of anything more in consonance with the objects of this Society than carrying out a small excavation in the great ruins of this Island, or of pursuing some other small work of a similar character. I have often heard with regard to such societies as these—literary, archæological, or other societies—that, whether they are successful or unsuccessful, depends on one simple fact,—not on the eminence or skill of the Members of the Committee, not on the numbers or influence of the Members of the Society,—but on the fact of whether it has a good or an inefficient Secretary. If that be the test of the success or non-success of a Society, I believe we may congratulate ourselves on the prospect of being eminently successful, because, from all I have seen and heard, the Society may be congratulated, I am sure, on the services of a most efficient and valuable officer. (Applause.) Now, gentlemen, I will not detain you longer this afternoon beyond this expression of my feeling of thanks for the honor you have done me, and my sincere hope that we may together manage really to effect something or other for the prosecution of science in connection with the Asiatic Society of this Colony.” (Applause.)

Mr. DICKSON, C.M.G., said: “Sir,—I have been requested by the Society to convey to you their thanks, not only for accepting the office of Patron of this Society, but also for coming here to-day to show by your words and action the kindly interest which we feel certain you take in this Society. We feel that it is an assistance we have wanted, and which, for many years, we have been without, that the Governor should not only take a formal interest in this Society as its Patron, but that he should take such a real, personal interest as your Excellency has been good enough to say you take, because it is to the Governor we must look to promote those interests which will never be established thoroughly till the real character of the natives, their customs, and feelings are studied, which it is the object of this Society to promote.”

His Lordship the BISHOP OF COLOMBO said that it had been suggested to him that he should take upon himself the honourable office of seconding the expression of thanks to His Excellency,

which Mr. Dickson had already given voice to. He did so with great sincerity, and he thought he was not the only one to whom His Excellency's presence in these unofficial Meetings was a sort of an encouragement. He hoped that the great number of Members will do what he was ashamed to confess in his own case he had not done,—attend the Meetings of the Society which they belong to, more regularly. For his own part, he heartily thanked His Excellency for the suggestion which had fallen from him. At present, unless the Members had a special interest in the Paper to be read, or had something valuable to contribute, or generally some other particular occasion for coming to that Meeting, they kept away. But if the Society could make itself a little more personally interesting to all in the manner suggested, so that all could take part, the Meetings would perhaps be better attended. He begged to second the vote of thanks which Mr. Dickson had proposed. (Applause.)

HIS EXCELLENCY acknowledged the vote with a "Thank you," and the meeting broke up.

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Dr. The Honorary Treasurer in account with the Royal Asiatic Society (Ceylon Branch.) Cr.

1883.		1883.	
	Ra. cts.		Ra. cts.
To balance on 1st January	141 8	By Advertising	...
" Sale of Journals	12 2	" Bank commission	...
" Subscriptions and entrance fees	966 0	" Books, purchase of and binding	...
		" Carriage and cart hire	...
		" Postage and freight	...
		" Printing (Journals, &c.)	...
		" Stationery	...
		" Sundries	...
		" Balance at Oriental Bank	...
Subscriptions outstanding (about) Rs. 360.			
	Total—Rs. 1,119 8		Total—Rs. 1,119 8

Colombo, 20th December, 1883.

J. G. DEAN,  
Honorary Treasurer.

## LIST OF MEMBERS.

(Corrected up to December 31st, 1883.)

## 1.—LIFE MEMBERS.

Copleston, Reginald, The Right Reverend the Lord Bishop of Colombo, D.D.	Ferguson, D. W.
Davids, T. W. Rhys.	Ferguson, J.
Ferguson, A. M., C.M.G.	Grant, J. N.
Ferguson, A. M., Junr.	Gunn, J.
	Nicholson, Rev. J.

## 2.—HONORARY MEMBERS.

Gray, A.	De Zoysa, L., Mahá Mudaliyár.
Holdsworth, E.	Military Medical Officers in
Künste, M. M.	Ceylon.

## 3.—ORDINARY MEMBERS.

Alwis, Hon. A. L. De	Dickson, Hon. J. F., M.A., C.M.G.
Arneil, J. A.	C.C.S., President.
Bailey, J. B. Allanson, C.C.S.	Dixon, A. C., B.Sc., F.C.S.
Baumgartner, G. A., C.C.S.	Don Charles, K. L.
Bell, H. C. P., <i>Hon. Secy.</i>	Douglas, Hon. Sir John, K.C.M.G.,
Berwick, T.	<i>Vice-Patron.</i>
Blair, W.	Duncan, W. H. G., F.R.G.S.
Boake, W. J. S., L.R.C.S., C.C.S.	Dunlop, C. E., C.C.S.
Browne, G. D. L., C.C.S.	Elliott, E., C.C.S.
Burrows, S. M., M.A., C.C.S.	Ferguson, W., F.L.S.
Capper, J.	Fowler, G. M., C.C.S.
Carbery, J., M.B., C.M.	Freüdenberg, Ph.
Churchill, J. F., M.I.C.E.	Green, H. W., C.C.S.
Clarke, A.	Green, Staniforth, <i>Vice-Presdt.</i>
Coghill, J. D. M., M.D.	Grenier, J.
Conolly, P. W., C.C.S. *	Grenier, S., J.P.
Coomára Swámy, P.	Grinlinton, J. J., C.E., F.R.G.S.
Crawford, M. S., C.C.S.	Guñaratna, E. R., Atapattu
Cull, J. B., M.A.	Mudaliyár
Daendliker, P.	Guñatilaka, W.
Davidson, W. E., C.C.S.	Haines, W. G., C.C.S.
Dawson, A. R., C.C.S.	Hill, G. C., B.A.
Dean, J. G., <i>Hon. Treasurer.</i>	Hurley, E. B.
Dias, C. P., Mahá Mudaliyár.	Ievers, R. W., M.A., C.C.S.
Dias, W. A., M.D. <i>St. Andrew's,</i>	James, W. Knight, F.R.G.S.,
M.R.C.S., L.S.A., <i>England.</i>	F.R.HIST.S.
Dickman, C., C.C.S.	Jayatilaka, S., Mudaliyár, J.P.

**xxviii ROYAL ASIATIC SOCIETY (CEYLON BRANCH).**

Jayawardana, A. Mudaliyár.  
 Kásipillai, N. P.  
 Kynsey, W. R., M.K.Q.C.P.I.,  
 L.R.C.S.I.  
 Lawrie, A. C.  
 Lee, L. F., C.C.S.  
 LeMesurier, C. J. R., C.C.S.,  
 F.G.S., F.A.S. (London), F.C.I.  
 Lewis, F.  
 Lewis, J. P., M.A., C.C.S.  
 Lloyd, T. H.  
 Loos, F. C.  
 Loos, J., M.D. *St. Andrew's*,  
 M.R.C.P., L.R.C.S., *Edinburgh*.  
 Mason, J. D., C.C.S.  
 Miller, Rev. E. F., M.A.  
 Moir, Hon. R. W. D., C.C.S.  
 Morgan, J. F., M.R.C.S. *Eng-*  
*land*, M.B., C.M., *Aberdeen*.  
 Moss, A. Spence, A.M.I.C.E.,  
 F.M.S.  
 Moysey, H. L., C.C.S.  
 Nell, L.  
 Nevill, H., C.C.S.  
 Newton, Rev. H., M.A.  
 Noyes, E. T., C.C.S.  
 Ondaatje, Rev. S. D.  
 Perera, E. F.  
 Perera, J., Mudaliyár  
 Perera, J. M.  
 Pieris, J. M. P., Mudaliyár  
 Plaxton, J. W., M.R.C.S., L.S.A.  
 Price, F. H., C.C.S.  
 Pyemont-Pyemont, L. O., C.C.S.

Rájapaksa, S. D'A. W., J. P.,  
 Mudaliyár  
 Ráma-Náthan, Hon. P., J.P.  
 Ranasinha, W. P.  
 Ravenscroft, Hon. W. H., C.C.S.  
 Rockwood, W. G., M.D. *Madras*.  
 Sagarajasingham, N.  
 Saram, J. H. De, C.C.S.  
 Saunders, Hon. F. R., C.C.S.  
 Saxton, G. S., C.C.S.  
 Seneviratna, A. De.  
 Sharpe, W. E. T., C.C.S.  
 Sinclair, R. H., C.C.S.  
 Skeen, W. L. H.  
 Soysa, C. H. De, J.P.  
 Stoddart, Hon. J.  
 Tate, L. J. E. G., C.C.S.  
 Thomas, A. H.  
 Thwaites, J. H., M.A.  
 Tothill, T. H. F., M.D.  
 Trimen, H., M.B., F.L.S.  
 Twigg, T. McC., C.C.S.  
 VanCuylenberg, H.  
 Vanderspar, Geo.  
 Vanderstraaten, J. L., M.D.,  
 M.R.C.P. *St. Andrew's*, L.S.A.  
*London*, L.R.C.S. *Edinburgh*.  
 VanDort, W. G., M.D., C.M.,  
*Aberdeen*.  
 Wace, H., C.C.S.  
 Wall, G., F.R.G.S., F.L.S.  
 Wardrop, J. G.  
 White, H., C.C.S.  
 Worthington, G. E., C.C.S.

**PROCEEDINGS,**

**1884.**





## OFFICE BEARERS, 1884.

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### *Patron.*

His Excellency the Hon. ARTHUR H. GORDON, G.C.M.G.,  
Governor.

### *Vice-Patron.*

Hon. Sir JOHN DOUGLAS, K.C.M.G.

### *President.*

HON. J. F. DICKSON, M.A., C.M.G.

### *Vice-Presidents.*

G. WALL, Esq., F.R.G.S., F.L.S.  
W. R. KYNSEY, Esq., M.K.Q.C.P.I., L.R.C.S.I.

### *Honorary Treasurer.*

J. G. DEAN, Esq.

### *Honorary Secretaries.*

H. C. P. BELL, Esq., C.C.S. | W. E. DAVIDSON, Esq., C.C.S.

### *Committee.*

T. BERWICK, Esq.	S. GREEN, Esq., F.L.S.
J. CAPPER, Esq.	H. TRIMEN, Esq., M.B., F.L.S.
J. B. CULL, Esq., M.A.	J. L. VANDERSTRAATEN,
W. FERGUSON, Esq., F.L.S.	Esq., M.D.
PH. FREUDENBERG, Esq.	J. G. WARDROP, Esq.

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December 20, 1883.



# PROCEEDINGS.—1884.

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## COMMITTEE MEETING.

1st February, 1884, 4 p.m., *United Service Library*,

Present :

T. Berwick, Esq., in the Chair.

W. Ferguson, Esq., F.L.S. | P. Ráma-Náthan, Esq.

Ph. Freüdenberg, Esq. | (introduced).

H. C. P. Bell, Esq., and W. E. Davidson, Esq. Hon. Secretaries.

### *Business.*

1.—Read and confirmed Minutes of last Meeting.

2.—Mr. Bell laid the following Papers on the table :—

*a.* An Account of the Capture of Colombo in 1796 : A Translation from the French of Monsieur de la Thombe, an Officer in the Dutch Service, by the late Col. Fyers, R.E.

*b.* Notes on Beligala in Three Kóralés, by R. W. Ievers, Esq., M.A., C.C.S.

*c.* The Language of the Threshing Floor, by J. P. Lewis, Esq., M.A., C.C.S.

*Resolved*,—That a General Meeting be called for the 12th instant, at 4 P.M., in the Council Chamber, at which the first two Papers should be read.

3.—Mr. Davidson read a Prospectus, forwarded to him by the Lord Bishop of Colombo, with the object of securing co-operation in literary work on the first fifty Játaka Stories.

*Resolved*,—That the Bishop be invited to attend a Committee Meeting, to be held (if possible) during the ensuing week, at the Museum, to discuss with the Committee the feasibility of the scheme submitted by him, previous to introducing the question before the General Meeting; the Hon. Secretary to arrange a date for the Meeting at which the President and the Bishop would be able to attend, and to give the Committee notice accordingly.

4.—Read letter from Dr. Burgess, of the *Indian Antiquary*, on the subject of certain “eye copies” of ancient inscriptions forwarded to him by the Secretary. Mr. Burgess condemns the practice of taking “eye copies,” and asks that impressions may be procured, giving directions how they can best be obtained.

*Resolved*,—That Mr. Burgess be requested to return the copies sent him, that steps may be taken to secure accurate impressions

of the inscriptions, and that the directions laid down by Mr. Burgess for taking impressions be printed and circulated for the guidance of Members of the Society.\*

4.—Read correspondence with the Editor of the *Orientalist* in connection with printing the Society's Journal for the future, and approved the action of the Hon. Secretary in concluding arrangements with the Editor of the *Orientalist* to have the English manuscript of Prof. Virchow's Monograph on the Veddahs printed as a number of the Journal without charge, subsequent to the appearance of the Paper in the pages of the *Orientalist*.

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#### COMMITTEE MEETING.

9th February, 1884, 4 p.m., at the Colombo Museum.

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

T. Berwick, Esq.

Ph. Freudenberg, Esq.

J. B. Cull, Esq., M.A.

J. E. Wardrop, Esq.

J. G. Dean, Esq., Honorary Treasurer.

H. C. P. Bell, Esq., C.C.S., and W. E. Davidson, Esq., C.C.S.,  
Joint Secretaries.

The Right Rev. Lord Bishop of Colombo present, on invitation,  
to confer with the Committee.

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\* *Circular.*

Royal Asiatic Society (Ceylon Branch),  
Colombo, 7th July, 1884.

SIR,—THE annexed extract from a letter by Dr. Burgess, of the *Indian Antiquary*, it is thought might be of value to those Members of the Society whose duties may lead them to the discovery of ancient inscriptions or carvings. A supply of the Paper referred to will be forwarded on application to me.

Yours, &c.,

W. E. DAVIDSON,  
Hon. Secretary.

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#### *Extract referred to.*

First, the stone is well brushed to clean it, and then a little common soap is rubbed on the brush, and by it over the stone. Next, common country unsized paper (whitey-brown) is dipped in water and laid carefully over it, and beaten down with the brush. If one sheet does not cover it, another is laid on to overlap the first by about an inch, and so on till the whole is covered. Then a second layer is laid on in the same way, keeping the edges well off the joinings in the first layer. These sheets are also carefully beaten down into every letter. When fully half dry, a dabber is dipped in a little lamp-black ground up with water and a drop of gum, and, taking care that the surface of the dabber is only moist (not wet) with this black ink, the whole inscription is daubed over with it. This is then allowed to dry thoroughly, and when dry it is carefully peeled off and rolled up. If the least moisture is in it when taken off, the chances are it will tear or be spoilt. If it does not peel off easily and entire, it is because the soap has not been equally rubbed over from the brush.

*Business.*

1.—Read and confirmed Minutes of last Meeting.

2.—Discussed the Bishop's Prospectus for co-ordinate work on the first fifty Játakas, and the best means towards attaining practical results. Ultimately it was resolved that the Hon. Secretary do issue printed copies of the Prospectus, with a Circular, inviting the co-operation of all Members of the Society wishing to aid in the work, and that scholars likely to contribute be specially requested to undertake Papers under the different heads. Mr. Dickson added a seventh head to those appearing in the Prospectus, viz., "The popular acceptance of the Játakas as shown in picture-stories and sculptures," for which he undertook to be personally responsible.\*

\* *Circular.*

Royal Asiatic Society (Ceylon Branch),  
Colombo, 21st April, 1884.

DEAR SIR,—It has been suggested that Members of the Society should engage in some common study, and by co-operation and division of labour, as well as by the stimulus of friendly intercourse and discussion, make the most of the little time which each Member, as a rule, can give. It has been hoped even that by this means some definite piece of work of permanent value might be done.

In one particular field, that of Páli Literature and Buddhist Antiquities, a definite suggestion of this kind has been made. The first fifty stories in the Játaka Book (as numbered in Fausbøll's edition) have been taken as an easy and manageable subject, and one at the same time of many-sided interest. The stories (or forty out of the fifty) having been published in English by Mr. Rhys Davids, and all being attainable also in Sighalese, the opportunity is not limited to students of Páli.

It is proposed by the Committee that in the month of October next a meeting should be held, at which one Member has undertaken to open the subject by sketching the outlines of the various topics of the synopsis given below. As each topic is brought forward by the introducer, other Members are to read short papers, or to contribute *visa voce* their own views and the results of their study on that particular topic; another topic will then be opened, and papers, memoranda, or speeches contributed in regard to it; and so on.

It is thought that at the end a small Committee may be appointed to arrange and perhaps to edit the information which will thus have been collected.

The purpose of the present Circular is to make this scheme known to Members, and to invite each Member, if he will, to select one or more of the topics of the synopsis, as those to which he will direct his attention in the interval between this and October next; and to undertake either to read a paper or memorandum upon such topic or topics, or at least to be prepared to enter into discussion in regard to them.

For instance, a Member may inform the Committee, in reply to this Circular, that he will read the fifty stories in English, and will make notes of their contents, after the manner suggested in section 2, and will digest these notes into a paper or memorandum.

Another may undertake to give the results of his study of the Sighalese version. A third may promise a paper on section 7, and to be prepared with an opinion on section 3.

It is evident that the success of the plan depends mainly on Members undertaking to be responsible for a definite portion, although there is nothing to prevent several Members from undertaking the same portions, or one

3.—On a motion of the President, it was resolved unanimously that in view of the present state of the Society's funds, and the paramount importance of issuing its publications regularly, Government be earnestly solicited to sanction an annual grant of Rs. 500, equivalent to the cost of printing two numbers of the Journal.\*

#### GENERAL MEETING.

12th February, 1884, 4 p.m., at the Colombo Museum.

Present :

His Excellency the Hon. A. H. Gordon, G.C.M.G., in the Chair.

The Right Hon. Sir W. H. Gregory, K.C.M.G.

The Hon. J. F. Dickson, M.A., C.M.G., President.

G. Wall, Esq., Vice-President.

T. Berwick, Esq.  
W. J. S. Boake, Esq., C.C.S.  
J. D. M. Coghill, Esq., M.D.  
A. M. Ferguson, Esq., C.M.G.  
W. Ferguson, Esq., F.L.S.  
Ph. Freudenberg, Esq.  
S. Green, Esq., F.L.S.  
J. R. Greenhill, Esq., A.M.D.  
Rev. S. D. T. Ondaatje.  
A. Jayawardana, Mudaliyár.

J. Loos, Esq., M.D.  
J. D. Mason, Esq., C.C.S.  
H. MacVicar, Esq., F.Z.S.  
The Mahá Mudaliyár.  
E. F. Perera, Esq.  
F. H. Price, Esq., C.C.S.  
S. Rájapaksa, Mudaliyár.  
W. P. Ranasinha, Esq.  
J. L. Vanderstraaten, Esq.,  
M.D.

Member from covering the whole ground. It is desired that each point should be touched on by some one who has specially considered it, and also that on each point the views of more than one Member should be attained.

Yours, &c.,

W. E. DAVIDSON,  
Hon. Secretary.

#### SYNOPSIS REFERRED TO.

##### *Contents of a proposed Paper on the First Fifty Játakas.*

- 1.—Review of Mr. Rhys Davids' Introduction, with remarks indicating the points in which further study would be most valuable.
- 2.—The contents of the fifty stories, under the heads of Folk-lore, Moral Teaching, Prudential and Technical Hints, Customs, &c.
- 3.—The probable relation of the stories to the verses, and to the introductions; indications as to which was the original element, what due to compilers, &c.
- 4.—Remarks on the Páli opinions of scholars as to its date.
- 5.—Opinions as to the Sinhalese version: whether it reproduces anything of the old Sinhalese version; whether it is a perfect specimen of the fourteenth century, or has the defects of a servile translation.
- 6.—Notice of points to be watched for in reading the remaining Játakas.
- 7.—The popular acceptance of the Játakas as shown in picture-stories and sculptures.
- 8.—Translation of the ten Játakas 41-50.
- 9.—Translation of the Játakas omitted by Mr. Rhys Davids.

\* The Colonial Secretary, by letter of the 25th February, signified that the application would be considered with the Budget of 1885, and the grant for Rs. 500, for 1885, was afterwards included in the estimates for that year.

H. C. P. Bell, Esq., c.c.s., and W. E. Davidson, Esq., c.c.s.,  
Hon. Secretaries.

*Visitors.*—Major MacCullum, R.E., and Captain Massey, R.E.

*Business.*

1.—The Minutes of the Annual Meeting of the 20th December, 1883, were read and confirmed.

2.—Mr. Davidson laid on the table the List of Books received since the last General Meeting.

3.—The following gentlemen were duly elected Members of the Society :—

C. Eardley-Wilmot, Esq., c.c.s.

A. Forsyth, Esq.

A. P. Green, Esq.

T. B. Pánabokke, Raṭémahatmayá.

4.—The Papers read were :—(1) “The Language of the Threshing Floor,” by Mr. J. P. Lewis, M.A., c.c.s.; (2) “Note on Beligala in Three Kóralés,” by Mr. R. W. Ievers, M.A., c.c.s. The third Paper for the day, “An Account of the Capture of Colombo in 1796,” translated from the French by the late Col. A. B. Fyers, R.E., was postponed for another occasion, for want of time.

Mr. Lewis's Paper developed still further the subject on which Mr. Ievers and Mr. Bell have already written Papers to the Society, and much interesting information on the nature of this euphemistic language has been accumulated by Mr. Lewis while stationed in Balapitiya, Tangalla, and the Jaffna Peninsula. The care with which the superstitious villager endeavours, during the important periods in the paddy cultivation, to avoid the evil influences of the yakshayó, affords some amusing instances of excessive politeness. Many of the expressions seem in use in the field and threshing-floor in districts so wide apart as Kégalla and Tangalla, pointing to the antiquity of the vocabulary, while in many cases exact parallels appear among the Tamils of the Jaffna villages. An interesting and philologically-valuable vocabulary is given by Mr. Lewis, showing the Sinhalese word in ordinary use, and its substitute on the threshing-floor, with suggestions as to the etymology. In an appendix are given translations of the songs sung by the villagers at the sowing, the weeding, and reaping of the paddy crop; and on this subject it is probable that some native Member will be able to contribute notes explaining the many obscure allusions contained in the original.

Mr. Ievers has made a careful examination of the striking rock called Beligala, in the Kégalla District. The chief interest attaching to this precipitous and almost inaccessible crag lies in its having been the fortress where in the troublous times of the thirteenth century the fugitive Sinhalese king deposited the relic

of the sacred tooth for safety. Polonnáruwa, the capital, had been sacked and destroyed by the Malabar invader, but the monkish chronicle of the times records how the king carried away in safety the precious relic, and built for it on the Beligala "an incomparably magnificent palace like a divine mansion descended from heaven." and further the very good provision he made for the priests in attendance on it. Very little remains to show the site of the palace. It is probable that the rock-fortress was used only temporarily as a place of refuge, and this is further borne out by no inscriptions having been discovered. On the conclusion of the Paper, which, in the absence of Mr. Ievers, was read by the Secretary, a discussion ensued, during which Mr. Dickson spoke as follows :—

It is to be hoped that this interesting Paper by Mr. Ievers will be developed by him or by some other Member of the Society into an account of the history of the tooth-relic since its arrival in Ceylon in A.D. 310. It is of interest to trace the circumstances intimately connected with the political and religious history of Ceylon which account for its abode, after being dislodged from Anurádhapura, at Pollonnáruwa, Kataragama, again at Pollonnáruwa, Kotmalé, Beligala, Dambadeniya, Yápahuwa, Kurunégala, Kótté, Sítáwaka, Delgamuwa, Nilambé, Hangurapketta, Kundasálé, and lastly at Kandy. Considerable architectural and antiquarian interest attaches to the ruins of the fine temples of the tooth, which still remain at most of the places above-named. At Anurádhapura the stone capitals of the monolithic columns of the temple are of unique design, and it has been ingeniously suggested that they are formed of four colossal representations of the tooth itself. At Pollonnáruwa the temple is a fine specimen of Hindu stone architecture, in fair preservation. At Yápahuwa is some of the finest stone-carving in Ceylon. The traditions referred to by Mr. Ievers are interesting, and deserve fuller inquiry. It is not likely that Dantakumára took up his residence at Beligala, but it is possible that his descendants did, and that it will be found that the descendants of the princess who brought the tooth-relic to Ceylon concealed in her hair, remained the hereditary custodians of the tooth-relic, just as the Nuwarawewa family at Anurádhapura claims to be descended from the original custos of the branch of the bó-tree brought over from Buddha Gayá in the time of Asóka and Déwánampiyatissa. The relic was brought over from Dautapura in the Kálínga country, by Dantakumára (a prince of Avanti) and his wife Hemamala (daughter of King Gajasíṅha), as a present to King Mahaséna; but he had died before they reached Ceylon, and it was received by the King Srimeghavarna, and enshrined at Anurádhapura. It is not likely that Dantakumára settled in any other part of Ceylon.

It is a very interesting subject, and I offer these few remarks in order that it may be investigated by some one who is competent to do so. They may, I trust, suggest to some Members of the



Society to take up the subject of the tooth-relic, and give a brief account showing under what circumstances it has been moved from place to place, that we may have some more knowledge than is generally possessed regarding its political as well as its religious history.

5.—His Excellency the Governor then said :—There is another Paper before the Meeting, by the late Col. Fyers, which is, in some respects, perhaps, more interesting than those that have gone before. But the Paper is one of considerable length, and though it would be very interesting to us, I am sorry to say that both Sir William Gregory and I have to keep another engagement; therefore we will have the pleasure of reading it in type, though not perhaps with the interesting maps which I notice on the table. But before leaving the Society I would like to revert for a moment to what I said at the Annual Meeting held recently. I then said that I thought this Society would probably have an increase in its Members and an increase in its usefulness if, besides meeting for the reading of Papers, it undertook some specific work, literary or archæological, which would be carried on by the Society with the aid of its Members, and which would show that it had some practical result in its labours. Now I understand that Mr. Dickson—than whom there is no one more competent to deal with such subjects—is about to make some proposal to the Society in regard to some joint literary work. I should also like to see some archæological work undertaken, and I understand from the information which I have received that it would cost no large sum to complete the excavation of the very interesting dagoba in the immediate vicinity of the prison at Anurádhapura (Miriswēṭi Dágoba). There have already been uncovered most interesting sculptures, and I believe the sides of the wall presented sculptures of some kind. Besides the sculptures, in the opinion of those competent to judge, many interesting remains will be found. I would propose, therefore, that the Members of the Society should subscribe for this purpose. I am willing to head the subscription myself as funds are wanted.\*

6.—The Hon. J. F. Dickson:—I can take no credit to myself for the literary work to which the Governor has referred. It is the Bishop to whom the credit of the suggestion is due. The Bishop has suggested it, and, finally putting the suggestion into definite form, proposed that some eight or ten of us should take up the first fifty Játakas of the Játaka book, which has a special interest in connection with Ceylon, both as a great collection of folk-lore and as illustrating the history of the popular acceptance of Buddhism in Ceylon. We have discussed it very fully in two Committees of the Society. Now, by placing the proposal of the Bishop before the Members, we hope that it will be well accepted,

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\* A subscription having been set on foot, a sum of Rs. 875 was at once forthcoming, to be devoted to the excavation of the covered chapels of the Miriswēṭi Dágoba at Anurádhapura, and to further archæological research.

and that we shall have the advantage of the knowledge and assistance of a great many native Members who are very well able to give such assistance. There is the other suggestion, made by the Governor, and that is, that we should undertake some archæological work. There is no doubt a great deal to be done in the country, and it would be very creditable to the Society if we could undertake it. But our funds are quite unequal to anything of the kind, and it must rest of course with the Members to decide whether they will be prepared to subscribe specially for this kind of work. Whether we shall adopt the Governor's suggestion it will be for you to say, but I will only remark that the Miriswēti was the first dāgoba built in Anurādhapura. It is no doubt specially interesting from its history, because it rose in this way : the King Duṭugemunu slew the Tamil invader Elala in single combat, and he threw down his clothes on the spot where the dāgoba stands, and went down into Tissawewa to bathe. When he came back he made a vow that, as a thank-offering, he would build there a dāgoba, which is the structure we are now discussing; and with the assistance of Mr. Smither a very beautiful portion of it has been already cleared and exposed to view, and the Governor's suggestion is that we should continue that exploration. I would suggest that the three remaining chapels of the dāgoba should be excavated, as the delicate sculptures and tracery on the chapel already exposed to view afford perhaps the finest artistic work of any carving that has yet been disinterred. This work will not cost more than Rs. 1,000, a sum which the Society out of its current funds could not afford, but which will no doubt be speedily forthcoming from Members who have the Society's true object at heart. On further exploration we also expect to find a great many things, such as coins, crystal dāgobas, and small offerings. There is a greater work which I have had much at heart, and wish I could see carried out, and that is, driving a tunnel through the Abhayagiri dāgoba, because I believe there are buried books of great antiquity which we might find ; they would be in metal, and therefore in perfect preservation. In any case, tradition says that there are books buried there, and traditions are generally correct on points like that. A copper plate of some value has been found in India, of 327 A.D., and we may hope that we might find books of earlier date in this dāgoba. That is a work which, if this commencement of joint archæological work is adopted and carried out successfully, we might hope to see carried out.

I would wish, before the Governor leaves, that we should express the great satisfaction which it gives us to have amongst us Sir William Gregory [hear, hear], and especially that he should find that we are meeting in, and making use of, the beautiful and magnificent Museum which the Colony owes to his art and his love of science. (Applause.)

7.—Sir William Gregory, who was warmly welcomed as a Patron who had always taken an active interest in the Society's work, and who has shown that his sympathy is still with it, asked

that the work of translating the unfinished portions of the Mahāvagga should be taken in hand. Mr. Dickson, C.M.G., in reply, said that the undertaking originated with Government, but that the Society would be glad to identify itself with so useful a work, and suggestions would be ventilated for its speedy completion.

8.—His Excellency, Sir William Gregory, Mr. Dickson, and several other Members being called away by other engagements, Mr. George Wall, F.R.S., Vice-President, was called to the chair. It was agreed that, as the hour was late, the third Paper should be postponed for another Meeting.

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### COMMITTEE MEETING.

*24th March, 1884, 4 p.m., United Service Library.*

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.  
 Ph. Freudenburg, Esq. | W. R. Kynsey, Esq., P.C.M.O.  
 J. L. Vanderstraaten, Esq., M.D.  
 H. C. P. Bell, Esq., and W. E. Davidson, Esq., Hon. Secretaries.

### *Business.*

1.—Read and confirmed Minutes of last Meeting.

2.—Submitted correspondence relative to the Circular to be issued with the Bishop's Prospectus.

*Resolved*,—That the draft Circular to be prepared by the Bishop be printed, and put with the Prospectus into the hands of Members without delay.

3.—Read correspondence between the Secretary and Government, in pursuance of resolution 3 of last Meeting.

4.—Laid on table subscription list inaugurated at last General Meeting for an Anurádhapura Excavation Fund. The list showed a total of Rs. 875 already subscribed, a result which was considered of a very satisfactory character.

*Resolved*,—That an Archæological Sub-Committee be appointed, to consist of His Excellency the Governor, the President, and W. R. Kynsey, Esq., P.C.M.O., to direct the work of excavation, and that the Government Agent of Anurádhapura and the Engineer Officer at that station be invited to co-operate with the Sub-Committee.

5.—Submitted correspondence with the Museum Committee on the question of lighting up the Museum with gas.

*Resolved*,—That a copy of the letter from the Gas Manager be forwarded to Government, with a recommendation for its favourable

consideration, in view of the slight cost of completing the lighting arrangements, and the many popular benefits which might accrue from it.\*

6.—Read letter from E. R. Gunaratne, Atapattu Mudaliyár, to the President, containing proposals as to the completion of the Maháwaṃsa.

*Resolved*,—That a letter be written to Government pointing out that every expectation had been held out to the literary world that this much-desired work would be completed, and asking that the question of translation may be considered.†

7.—Read letter from Dr. Burgess relative to certain olas discovered in Japan, on which the Government Translator has promised a memorandum.‡

#### GENERAL MEETING.

*25th March, 1884, 4 p.m., Colombo Museum.*

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

The Right Hon. Sir W. H. Gregory, K.C.M.G.

The Right Rev. the Lord Bishop of Colombo, D.D.

T. Berwick, Esq.

W. Blair, Esq.

W. J. S. Boake, Esq., C.C.S.

J. Carbery, Esq., M.B.

Ph. Freüdenberg, Esq.

J. R. Greenhill, Esq., A.M.D.

Hon. P. Ráma-Náthan.

W. P. Ranasingha, Esq.

J. H. Thwaites, Esq., M.A.,  
and Mrs. Thwaites.

J. L. Vanderstraaten, Esq.,  
M.D.

H. C. P. Bell, Esq., C.C.S., and W. E. Davidson, Esq., C.C.S.,  
Hon. Secretaries.

#### *Business.*

1.—Read and confirmed Minutes of General Meeting of 12th February last.

\* This application was not complied with.

† The Government has subsequently seconded L. E. Wijesinha, Mudaliyár, from his official duties in order to take up the work of completing the translation.

‡ Early in the year 1884 a packet of olas—one or two leaves only of each book—were received from Dr. Burgess, then Editor of the *Indian Antiquary*, with the request that the Society would, if possible, favour him with information as to their contents. Apparently the character even was unknown in India. These olas I saw at once to be Páli Texts in ordinary Sighalese character; and, at my request, B. Gunasekara, Mudaliyár, of the Colonial Secretary's Office, kindly wrote a short memorandum on them, showing them to be mostly portions of the Buddhist Tripiṭaka, with a treatise on grammar.—H. C. P. B.

2.—On the motion of Mr. Berwick it was unanimously resolved that the Secretary do place on record the deep regret felt by this Society at the loss which the learned world has sustained in the death of the late Maha Mudaliyár, Louis De Soyza.

3.—The following new Members were then elected :—

P. A. Templer, Esq., C.C.S.

H. P. Baumgartner, Esq., C.C.S.

H. Sumangala Terunnánse (High Priest of Adam's Peak).

A. Shamsuddeen.

4.—Mr. Davidson laid on the table the List of Books received since the last General Meeting.

On the motion of the President, it was resolved that a Subcommittee, composed of Mr. Berwick and Mr. Davidson, be appointed to examine into the condition of the Library, and report as to what steps should be taken to ensure the more regular supply of new books and periodicals, and to fill up the vacancies in those series of books which are now incomplete.

5.—Mr. Bell then read extracts from the Paper contributed by the late Colonel A. B. Fyers, R.E., being a translation from the French of Mons. de La Thombe of the Capture of Colombo by the English in 1796.

After some conversation on the Paper, it was resolved that the Secretary, Mr. H. C. P. Bell, be requested to edit the Paper, with a view to having it printed among the transactions of the Society.

6.—Mr. Davidson read the Circular to be issued to Members with the Prospectus of work drawn up by the Lord Bishop of Colombo, for co-operation in work on the first fifty Játakas.

7.—The Meeting then broke up with a vote of thanks to the Chair.

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#### COMMITTEE MEETING.

*5th September, 1884, 4.30 p.m., United Service Library.*

Present :

W. R. Kynsey, Esq., F.C.M.O., in the Chair.

J. Capper, Esq.

|

Ph. Freúdenberg, Esq.

J. G. Dean, Esq., Hon. Treasurer.

W. E. Davidson, Esq., Hon. Secretary.

#### *Business.*

1.—Read and confirmed Minutes of last Meeting.

2.—Considered what action should be taken by the Committee with reference to the Society's deposits in the late Oriental Bank Corporation.

After some discussion, the following resolution was proposed

by Mr. Capper, seconded by Mr. Freüdenberg, and unanimously agreed to :—

*Resolved*,—That steps be at once taken to represent before the Official Liquidator the claims of the Society against the late Oriental Bank Corporation, and that the Hon. Treasurer be authorized to treat with the Manager of the Bank of Madras with a view to an over-draft of the Society's account with that Bank at 8 per cent. interest,—should the demands on the Society's funds urgently require his so doing,—pending realisation of the assets of the late Banking Corporation.

The Meeting then terminated.

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#### COMMITTEE MEETING.

23rd September, 1884, 4.30 p.m., Council Chamber.

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

G. Wall, Esq., Vice-President.

T. Berwick, Esq.

| J. L. Vanderstraaten, Esq., M.D.

W. E. Davidson, Esq., Hon. Secretary.

#### *Business.*

1.—Read and confirmed Minutes of last Meeting.

2.—*Resolved*,—That a General Meeting be held in the Reading Room of the Museum Library, at 8.30 P.M., on Saturday, 4th October (with the kind permission of the Museum Committee), and that the following Papers be then read :—

a. Notes on the Kandyan Game of *Aṅ-keliya*, by C. J. R. Le Mesurier, Esq., C.C.S.

b. An Account of the *Kálikóvīla* at Bentota, by A. Jayawardana, Mudaliyár.

c. Preliminary Papers on the *Játakas*.

3.—*Resolved*,—That the Manager of the Colombo Gas Company be communicated with, and requested to restore the connection between the pipes in the Museum and the main system of gas, and that he be informed that this Society will defray the cost of the gas in the Library whenever its evening meetings are held there.

4.—Read letter from Mr. E. M. De C.-Short, C.C.S., at Anurádhapura, reporting that the work of excavating the ruins of the *dágoba* had been commenced, now that the difficulties met with in treating with the incumbent of the *vihára* had been surmounted.

5.—Read letter from Professor Virchow on an examination of some *Veddá* skulls, and a letter from Government thereon, declining to direct further official inquiry on the subject.

*Resolved*,—That the letter from Professor Virchow be printed in the records of the Proceedings,\* and with it the report by the Government Agent of the Southern Province.

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\* *Vide* Appendix A.

6.—Read letter from Mr. Trimen, M.B., Director of the Royal Botanic Gardens, Pérádeniya, on his forthcoming publication of a new *Enumeratio Plantarum* of Ceylon; also a letter from Dr. J. L. Vanderstraaten suggesting the opening of a subscription, if necessary, for the sake of publishing the work among the records of the Society.

*Resolved*,—That the Committee accept with many thanks Dr. Trimen's offer, and that the consideration of Dr. Vanderstraaten's suggestions be postponed until the completion of the work, when the Treasurer will be in a position to report whether the cost of publication can be defrayed from current funds.

7.—Read a letter from Mr. J. G. Dean, the Honorary Treasurer, forwarding a statement of accounts up to date, both on general account and on the special Exploration Fund account.

*Resolved*,—That urgent steps be taken to ensure the recovery of outstanding arrears of subscription.

8.—Read a letter by Dr. Murdoch, to the Director of the Colombo Museum, suggesting the introduction of an Ordinance based on the Indian Act XXV. of 1867.\*

*Resolved*,—That the Honorary Secretary do address Government in strong approval of Dr. Murdoch's suggestions.

The Meeting then terminated.

#### GENERAL MEETING.

*October 4th, 1884, 8.30 p.m., Reading Room of the Museum.*

Present :

His Excellency the Hon. A. H. Gordon, G.C.M.G., in the Chair.  
The Hon. J. F. Dickson, M.A., C.M.G., President of the Society.  
The Right Rev. the Lord Bishop of Colombo, D.D.  
W. R. Kynsey, Esq., P.C.M.O., Vice-President.

T. Berwick, Esq.	E. R. Gunaratna, Esq., Atapattu Mudaliyár.
J. B. Cull, Esq., M.A.	G. C. Hill, Esq., B.A.
W. Ferguson, Esq., F.L.S.	H. Macvicar, Esq., F.Z.S.
Ph. Freüdenberg, Esq.	F. H. Price, Esq., C.C.S.
J. L. Vanderstraaten, Esq., M.D.	S. D. H. W. Rajapaksa, Esq., Mudaliyár, G.G.
H. P. Baumgartner, Esq., C.C.S.	W. P. Ranasingha, Esq.
W. Blair, Esq.	Hon. F. R. Saunders, C.C.S.
J. F. Churchill, Esq.	A. P. Shamsuddeen, Esq.
C. P. Dias, Esq., Maha Mudaliyár.	R. H. Sinclair, Esq., C.C.S.
A. M. Ferguson, Esq., C.M.G.	J. Stoddart, Esq.
A. M. Ferguson, Esq., junior.	(Nine visitors introduced.)
D. W. Ferguson, Esq.	

W. E. Davidson, Esq., C.C.S., Honorary Secretary.

\* Ordinance No. 1 of 1885 was passed in the ensuing Session, embodying Dr. Murdoch's recommendation.

*Business.*

1.—Read and confirmed Minutes of General Meeting of 25th March last.

2.—List of Books received since last General Meeting laid on table.

3.—The following gentlemen were then duly elected Members of the Society :—

Hon. R. A. Bosanquet.

Sir Bruce Burnside, Knight, Chief Justice.

F. J. De Saram, Esq.

Hon. F. Fleming.

E. M. De C. Short, Esq., C.C.S.

G. J. A. Skeen, Esq.

## EXCAVATIONS AT ANURÁDHAPURA AND TISSAMAHARÁMA.

The Governor :—Before we proceed to the ordinary business before us on the Paper, there are two announcements which I wish to make to the Members of the Society. One is in reference to a work which was undertaken on behalf of the Society by a certain number of its Members with regard to archæological explorations at Anurádhapura. I wish to inform the Members that the work of the excavation of the *dágoba*, which was interrupted for some time by unavoidable circumstances, was commenced satisfactorily a short time ago, and the trench around the *dágoba* has been completely opened, and they are now entering upon the most interesting part of the business. The other announcement, or rather intimation, I have to make is, that I wish to lay on the table an extremely interesting and very valuable report by Mr. Parker upon the archæological discoveries made in the course of excavations at Tisamaharáma. It is too long a Paper to read, but it is extremely interesting, and I wish to lay it on the table.

## MR. PARKER'S REPORT.

The Hon. Mr. Dickson thought it would be a pity that Mr. Parker's valuable report should be lost, as it would be in a sense, were it not printed. He suggested that it should be sent to the *Indian Antiquary*, which paper, he thought, would be very glad to print it, and would also have the machinery for lithographing the very interesting drawings by which the report is accompanied—drawings of primitive tools, &c.

Messrs. J. B. Cull and Wm. Ferguson inquired whether the local Society would be likely to get copies of the report when published.

The Hon. Mr. Dickson replied they could make some arrangements about that.

The Governor thought if they could get it printed here it would be the best thing ; but even then it would be difficult to get the lithographing done.



Mr. J. B. Cull suggested that the report should be offered to the *Antiquary* on condition that the Society was to receive a certain number of printed copies.

Hon. Mr. Dickson :—I have no doubt we can make arrangements about that.

PROPOSED SINGHALESE DICTIONARY : LETTER FROM DR. ROST.

Hon. J. F. Dickson :—I wish to read to the Society an extract from a letter which Dr. Rost has sent me. He says:—"Is there no chance of a new Singhalese Dictionary being taken in hand, which shall pay due attention to etymological definitions as well as proverbs, &c.? Such a work would mark an epoch in Oriental philology, which would be worth all the combined efforts of your Asiatic Society." Several members have before this spoken to me on the subject, and I thought it could not be better brought before the Society than by my reading to you that extract from Dr. Rost's letter.

The Lord Bishop of Colombo :—If we, in Ceylon, do not do it, it is difficult to see who else is to do it, and I think we ought, if possible, not to let it drop without an effort to stimulate those who are competent to take it up, or, at any rate, some part of it. I think myself that what is necessary before there can be, though there may be hereafter, a scientific dictionary of the Singhalese language—which would be available not only for use in regard to the Singhalese language, but would be an important contribution to the science of philology—is that, as a preliminary some texts should be thoroughly studied and glossarized. I think if a considerable number of those who are students of the Singhalese language in this country were each to adopt, for his own part, some limited text, and undertake to see it either well written out or printed, and to make a complete glossary of it, the foundation for a scholarly-like treatment of the language would be laid. I would be willing, for my own part, to undertake to make a complete glossary of every word in some small text, so that, hereafter, those who are thoroughly masters of the language will be able by this glossary to discover where a word is to be found, and classify its meanings. I think that if we were to wait till some one who is sufficiently master of the language takes the project in hand we should wait for ever, but if we were to begin to accumulate the materials now, we may really advance the project and stimulate the study.

The Hon. Mr. Dickson :—Mr. Ranasingha, have you nothing to say to help us?

Mr. Ranasingha :—I have been preparing a dictionary for some time, and collecting from most of the works I have met with.

The Hon. Mr. Dickson :—With reference to the passages in which they occurred?

Mr. Ranasingha :—Well, no. I gave all the Elu words only, with their meanings in Singhalese, with a reference to the passages in which they occurred. Of course I shall be very glad to allow the Society the use of it.

The Hon. Mr. Dickson :—Mr. Donald Ferguson, I think, has some suggestions to make.

Mr. D. W. Ferguson :—All I have to say is, that we have a very good model before us in the Philological Society's English Dictionary, the first part of which has been published. I daresay some of the Members of the Society may have seen it. That is a really historical and scientific dictionary, and the first one that has ever appeared on such a basis. Of course, we can hardly aim at such a large and extensive work as that. I know the materials for that dictionary have been accumulating for the last twenty-five years, and it is only recently that the Clarendon Press have taken it up. Now, at last, it is likely to be published, but it will take ten years at least before it is finished. I think that any dictionary which should be prepared should be on that basis, historical and scientific, and give a quotation from each century in which the word occurs. Of course, there were an immense number of works read in it. I did a little myself towards helping by reading a few books on Ceylon, and sending any strange words which occurred to the editor, Dr. Murray. I know there were a large number of readers throughout the world, and many million slips were sent in. I think it is on such a basis that the proposed dictionary should be made.

The Secretary :—I do not think we are prepared even to lay the basis of such an extensive work as a good scientific Singhalese dictionary would be, for some few months yet. The Society, as a whole, has now undertaken a large amount of work, enough to absorb the leisure time of most of the working Members. I would suggest that Members who are willing to offer their assistance should hold a preliminary meeting to discuss the question, and the outcome of the conference might be some settled line of action, with which to come before the Society again at a more opportune time.

The Governor thought there was a good deal of force in the suggestion made by the Bishop of Colombo as to the advisability of accumulating, little by little, a store of most valuable materials for such a work.

The Hon. Mr. Dickson :—There is no doubt we shall have to accumulate materials very carefully, and that must be the work of some years ; but there is no reason why we should not begin at once. One of the best dictionaries extant is Liddell and Scott's Greek Lexicon, and that was prepared very much, though not exactly, in the way sketched by the Bishop. Two Greek scholars took standard works, and made a special study of them. Each took a section of the alphabet, but both read the same work through. As the Bishop says, the first thing is to accumulate materials by making glossaries, and I understand him to mean—though he did not say so—with reference to the positions in which the words will be found, so that those who join together in compiling the dictionary will have the materials prepared for them. We have an admirable glossary in Clough's dictionary ; but it has no pretensions to philological accuracy. I think there will be many Members

who will undertake to read up certain books, and read them with reference to those words. There are Mr. Ranasingha, Mr. Gunaratna, Mr. Donald Ferguson, and many others. The stories of the different Haṭanas, or wars, in Ceylon are worth reading, and give a peculiar insight into the language. If these were written and glossarised, they would not only help the beginner, but illustrate the history of the country in a very peculiar way. I think we might ask the Secretary to communicate with the Members. I do not quite agree with Mr. Donald Ferguson. I think we cannot attempt anything like what he indicates, but I think we can produce a good dictionary of the Singhalese language. I believe many Members in the room could join in the work, if they would only begin at once.

Mr. J. B. Cull :—I think it will be advisable to form a Committee of those competent to begin at once.

Hon. Mr. Dickson :—It may, perhaps, be a very good thing to do so.

Mr. J. B. Cull :—I mean, not leaving it to the Members generally to do, but naming a special Committee who would begin at once.

Hon. Mr. Dickson :—My idea was that the Secretary should write to each Member, and ask him if he will take up a certain work, &c. ; but perhaps it would be better to name a Committee. Would you name one ?

Mr. J. B. Cull :—I don't know the Members who are competent to undertake it. I only threw out the suggestion.

Hon. Mr. Dickson :—Oh ! I could name nine or ten Members at once. I would name the Bishop of Colombo, Messrs. Gunaratna, Gunetilleke, D. W. Ferguson, and many others.

Further conversation ensued, in the course of which Mr. W. P. Ranasingha inquired whether Sanskrit and Pāli words used in Singhalese works should be included in the dictionary.

The Hon. Mr. Dickson replied that that was a question which must be left to the editor. It was a question of usage, and one which could not be answered arbitrarily.

The Lord Bishop of Colombo remarked that the work was one which could be done not only by a master of the language, but by a learner also ; almost all the Members of the Civil Service who were reading through Singhalese works might do it.

Hon. Mr. Dickson :—I named the Committee off-hand, which comprises men of different abilities. They have, of course, power to add to their number.

Mr. J. B. Cull suggested that the Rev. S. Coles should be added to the Committee, as they would require not only classical Singhalese but idiomatic Singhalese.

Hon. Mr. Dickson :—Mr. Coles would be a great addition to the Committee. He will bring in a phase of Singhalese which was not included.

After some further conversation the following were appointed a Committee, with power to add to their number, for the purpose of carrying out the formation of glossaries, as suggested by the

Bishop, and any other steps that might appear to them to be conducive to the preparation of a dictionary of the Sinhalese language:—Hon. J. F. Dickson, the Lord Bishop of Colombo, Rev. S. Coles, and Messrs. W. P. Ranasinha, Wm. Gunetilleke, D. W. Ferguson, E. R. Gunaratna, F. H. Price, B. Guna-ekara, W. E. Davidson, and L. C. Wijesinha, Mudaliyár. Carried *nem. con.*

#### MR. BURROWS' GUIDE-BOOK TO ANURÁDHAPURA.

Hon. J. F. Dickson :—I should like to read the following extract from an extremely interesting letter from Mr. Burrows, in which he says :—"I have almost finished a Visitor's Guide to Anurádhapura. I should be very glad to have it published under the auspices of the Society. Do you think the Society will be inclined to meet the expenses of publishing, which will be Rs. 50 or Rs. 60 ?

Mr. J. B. Cull :—It may be as well to see the Guide-Book before we publish it.

Hon. Mr. Dickson :—Perhaps you have seen Mr. Burrows' Guide-Book to Kandy. If it is done as well as that it will be worth publishing.

The Governor thought that no money should be given from the fund raised for the excavations at Anurádhapura. Subscriptions were raised for that special purpose, and he thought it would not be fair to direct any portion of that fund towards any other purpose.

After some discussion it was resolved to write and ask for the book, in order that the Society may be able to judge as to its being published.

#### THE KANDYAN GAME OF Aṅ-KELIYA.

Mr. F. H. Price read Mr. C. J. R. Le Mesurier's Paper on the Kandyan Game of Aṅ-keliya, of which the following is a brief summary :—

The Sinhalese game of aṅ-ēdīma, or horn-pulling, by Mr. Le Mesurier, C.C.S., is a detailed account of a national game of the Sinhalese, which was briefly described by the late Mr. L. Ludovici, and published in the Society's Journal for 1873. Mr. Le Mesurier describes the game as he saw it played whilst on circuit in Uda-palāta, in the Kandy District of the Central Province. It was, and is still, for the most part, a religious game, sacred to the goddess Pattini, and is usually performed on the occasion of some epidemic ascribed to her interference. Though seldom witnessed in modern times, it was formerly the one great national game of the Sinhalese, and was performed in many places on an important scale, and in the presence of thousands of spectators. The author of this Paper has not been able to ascertain the true origin of the game as a mere material pastime, but, in its light of a religious observance, he gathered the following mythical account :—The goddess Pattini was engaged one day with her husband, Pālānga, gathering sapu flowers. To enable them to reach the

flowers they used long hooked sticks, and whilst thus occupied their sticks became entangled with each other, so that they were unable to withdraw them from the branch of the sapu tree. Whilst pondering over their difficulty the three sons of Maha Vishnu came by, and on being appealed to by the goddess, they seized the ends of the two sticks, and breaking the crook of the husband's stick, liberated both. The goddess is said to have been so pleased that she suggested the institution of a game after the moral of what had then taken place. Since that time, whenever it is desired to appease the goddess, who is supposed to bring epidemics, the people resort to the game instituted by her. The description given of the mode by which the horns are fixed, and of the method by which the two opposing parties engaged in this game of strength,—for it does not appear to be a question of skill,—is of a very elaborate kind, and not easily explained in a condensed account. It must suffice if we say that the losing party has to submit to the most insulting conduct on the part of the winners, who taunt them with the most unpleasant jibes and jeers, and which they are not expected to resent. Sometimes, however, the patience and temper of some amongst the defeated party impel them to retaliate, which probably leads to reprisals, ending in a free fight all round; but, whatever the result, no appeal is ever made to the courts for redress. The losing party is, however, allowed another trial with a fresh horn, when, perhaps, fortune favours the other side; if not, the winners carry off their trophy—the unbroken horn—to the nearest “dévāle,” where it is deposited with much rejoicing. It appears that the same members of each side invariably take part in that particular party, never changing sides. So strictly is this rule observed that they do not even intermarry, save on very rare occasions. In the game, as described in this Paper, taken part in by so many, the crooked roots of trees are bound together by jungle rope into what was termed an “aṇ-ēdīma.”

The Secretary:—I should like to explain that this model [on the table] was made by a carpenter near here from the description of the game as given in the Paper. It seems to me that the game is not unlike our tug-of-war, except that the winning side is not the strongest side, but the side which has the strongest horn. I have had some horns made here, which, though small, have been made out of the roots of the wood *andara*, that is specially used for this purpose. Mr. Wm. Ferguson, in a very useful work on the timber trees of Ceylon, refers to the *andara* as the hardest wood in this Island. It is evidently for that reason that the wood of these trees is used. If anybody would like to see the game being played, perhaps they would be glad to hear that one is going to be played at a village called Bemmulla, near Végangoḍa station. I shall be glad to take anybody there who likes to see the game actually played. The villagers here say that the game is mostly used in time of cattle murrain, or when there is a failure of the paddy crop. But they add, rather naïvely, and with the intent to

oblige, that if the game cannot do any good, it is a good game, and can do no harm. I fancy gentlemen would like to make this trip, and possibly combine a little snipe-shooting with an archæological journey to the top of Attanagalla. If any care to go I will try and fix a date which will suit all concerned. There is a gentleman in the room who tells me that his father and mother belonged to the Udupila faction, in the traditional fights in the village. Although, I daresay, he has not played the game, it is well known in his village. It is played even in the villages of which Colombo is composed.

The Governor :—In your model there is a bit of machinery which I do not see mentioned in the Paper. It is a sort of stay to the lever.

The Secretary :—It is a modification that is used here to strengthen the leverage of the henakanda, or, as they call it walikanda. It is an extra stay, that makes the leverage stronger, and is styled walikoṭuwa.

#### THE KÁLI KÓVILA OF BENTOṬA.

Hon. Mr. Dickson :—There is not time this evening to read the next Paper, an Account of the Káli Kóvila of Bentoṭa, by Mudaliyár Jayawardana: the Paper will be laid on the table. There are also on the table some coins which have been mentioned by the Mudaliyár, kindly lent us by Mr. Haly for this evening, and they have been labelled by the Secretary.

#### THE JÁTAKAS.

Hon. Mr. Dickson :—The next subject is the study of the Játakas by the Society at large. It is proposed to adhere to the following programme at subsequent Meetings. I may say in connection with the second head of the programme that the Circular sent round by the Secretary has been very fully responded to on almost all points, but remarkably on this first point, which was specially put in for the sake of those who are not acquainted with Oriental languages. We have nothing at present, and it is hoped very much that at one of these subsequent Meetings some Members who have great literary powers, but not very great acquaintance with Oriental languages, will join us in contributing some valuable Papers on the subject of the review of Mr. Rhys Davids' Introduction. With the assistance of the Bishop and Pánabokke Raṭemahatmayá the whole fifty Játakas are now available. We hope some Members will take up the popular side of the subject; so far, attention has been given to the classical and scholastic side. The Bishop has kindly prepared a Paper which will explain more minutely what I have said.

The Lord Bishop of Colombo :—What I have put down is little more than what the President has said in other words.

The Secretary :—I am glad to be able to remark that I have received several Papers already on the subject of the Játakas, and

I have a promise of three or four more, which shows that the Society has responded very liberally to the appeal made to it.

Hon. Mr. Dickson:—The Society is very much indebted to the Bishop for the suggestion that we should take up the Játakas in this way. He has taken the greatest interest in it, and has kindly put it before us in a fair and practical way. It is now for the Society to respond to the very good suggestions he has made. There is one subject which, unfortunately, has caused much surprise to the Committee, because, being a most popular subject, it was thought it would be most readily taken up, and therefore it was not thought necessary to inquire specially who were dealing with it. The Committee hope very much that before these Meetings are at an end we shall have interesting Papers reviewing Mr. Davids' Introduction, concerning which there is a great deal to say. It is a clever Introduction, but it is open to criticism in many respects. With the very interesting way in which the fifty Játakas are summarised in regard to animals, moral truths, and other points, which the Bishop admirably put before us, we quite hope that at the next Meeting some Members will give us some valuable contributions on the subject, in addition to the Papers already promised.

#### THE NEXT MEETING: THE PRESENCE OF LADIES.

Hon. J. F. Dickson:—Tuesday, the 14th of this month, is the date proposed to be fixed for the next Meeting, which is to be devoted entirely to the Játakas. It is proposed to begin the Meeting at the same hour—8.30 P.M.—and at this place.

Mr. J. B. Cull thought it would be a good plan to invite ladies to attend the Meetings. At present few ladies came, because it was not known whether their presence would be acceptable.

The Governor:—I am afraid there is not much to attract ladies, but if any ladies should come, I think our proceedings will be greatly enlivened by their presence.

Mr. J. B. Cull suggested that a great deal of the preliminary business, which now takes up so much time, should be previously disposed off, so that by 8.30 P.M. they should be able to begin *the* business of the evening.

The Hon. Mr. Dickson explained that there would be not much preliminary business to be done at the next four Meetings. The present Meeting had been held after a long interval, and that was one reason why there was so much preliminary business to be disposed off. He did not think the preliminary business at the next Meeting would take up more than five minutes. It is hoped that there will be a great deal of general discussion, and that a great many Members will come prepared to discuss the questions.

The proceedings then terminated.

## GENERAL MEETING.

14th October, 1884, 8.30 p.m., Reading Room of the Museum.

## Present:

The Hon. J. F. Dickson, M.A., C.M.G., President.  
 The Right Rev. the Lord Bishop of Colombo, D.D.  
 W. R. Kynsey, Esq., P.C.M.O., Vice-President.

H. P. Baumgartner, Esq., C.C.S.	Ph. Freudenberg, Esq.
T. Berwick, Esq.	E. F. Perera, Esq.
W. J. S. Boake, Esq., C.C.S.	F. H. Price, Esq.
Hon. R. A. Bosanquet.	W. P. Ranasipha, Esq.
J. Capper, Esq.	A. P. Shamsuddeen, Esq.
J. B. Cull, Esq., M.A.	R. H. Sinclair, Esq.
W. Ferguson, Esq., F.L.S.	H. Sumangala Terunnāse.

W. E. Davidson, Esq., Honorary Secretary.

Two visitors introduced.

*Business.*

1.—Read and confirmed Minutes of General Meeting, 4th October, 1884.

2.—The following gentlemen were then elected Members:—

The Hon. F. C. H. Clarke, R.A., C.M.G.  
 G. W. Templer, Esq., C.C.S.  
 Waskaduwe Subhūti Terunnāse.

3.—The Secretary reported that, in reply to a letter from this Society warmly recommending Dr. Murdoch's proposal for legislation, with a view to the regulation and preservation of publications in Ceylon, the Government had intimated that the recommendation of Dr. Murdoch would shortly be embodied in an Ordinance based on the Indian Act XXV. of 1867.\*

The Bishop of Colombo read a Paper in review of Professor J. W. Rhys Davids' Buddhist Birth-stories. The Paper, which was one of the most able ever read before the Society, did not confine itself to a severe but just criticism on the book, but dwelt more minutely on the origin of the Jātaka stories as traced to the Gāthā rhymes, diverted of any of the additions and interpolations which appear in the Jātaka Book (so-called) as edited in the fifth and sixth century A.D. It is to be regretted that Mr. Davids, in producing his really scholarly volume, was not in full possession of the works in Singhalese and Pāli, which throw so much light upon the history of these Birth-stories of Buddha.

Then followed a Paper by Mr. M. M. Kūnte on the same subject, or rather extracts from it, which did not compare favourably with the Bishop's lucid exposition. Mr. Kūnte, after an *excursus* on the parallel customs existing among the Jains and Brāhmanas of Continental India, proceeded to an

\* An Ordinance on the basis of Dr. Murdoch's recommendation (No. 1 of 1885) was passed in the ensuing Session.



analysis of the typical Játaka story. But he attributed its origin not to an ancient rhyme, amplified as years rolled on, but to a dual rendering of the stories of the time in the monasteries and among the people. These parallel stories became stereotyped finally in the form of sermons, which the priests preached to the laity. A conversation ensued on the topic raised in the Papers, in which Sumangala Terunnāse, the Bishop, Mr. W. P. Ranasingha, and Mr. Dickson took part.

5.—Before the proceedings terminated, the President announced that the next Meeting would take place on the 4th November, at the same hour and place, and that he would read his own contribution to the study of the Játakas, viz., a Paper on the popular acceptance of Játakas, as shown in sculptures and picture-stories.

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COMMITTEE MEETING.

1st November, 1884, 3 p.m., at the Council Chamber.

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

T. Berwick, Esq.

J. Capper, Esq.

J. B. Cull, Esq., M.A.

Ph. Freüdenberg, Esq.

S. Green, Esq.

J. L. Vanderstraaten, Esq.,

M.D.

J. G. Wardrop, Esq.

W. E. Davidson, Esq., Honorary Secretary.

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*Business.*

1.—Read and confirmed Minutes of Meeting of the 23rd September, 1884.

2.—The Honorary Secretary laid on the table specimen sheets, in MS., of Dr. Trimen's Systematic Catalogue of the Flowering Plants and Ferns indigenous to or growing wild in Ceylon, and read a letter from Dr. Trimen presenting the work to the Society.

*Resolved*,—That an edition of 500 copies be printed, and that the Government be requested kindly to extend to this publication the privileges already allowed, in the Government Printing Department, to the regular publications of the Society.

*Resolved further*,—That the thanks of the Society are due to Dr. Trimen for the preparation of this valuable and much needed work.

3.—The Honorary Secretary read the Report on the Society's Library, by Messrs. Berwick and Davidson, the Sub-Committee appointed by Resolution 4 of the General Meeting of the 25th March last.

*Resolved*,—That the Report be circulated among the Members of the Committee for an expression of their opinions, and that the subject be again brought up at the next Committee Meeting.

4.—Considered arrangements proposed for dealing with the

Paper on the Archæology of Tissamaharáma, by Mr. Parker, presented to the Society.

*Resolved*,—That the Government be requested kindly to allow of the publication of this Paper at the Government Printing Press, under the same privileges as those allowed to other publications of the Society.

5.—Considered letter from the Rev. Mr. Lapham to the Honorary Secretary, enclosing specimen, in MS., of an English-Sinhalese Dictionary, commenced by the Rev. Mr. Carter, and suggesting co-operation between the Sub-Committee appointed under Resolution 6 of the General Meeting of the 4th October last, and Mr. Carter.

*Resolved*,—That the Honorary Secretary do point out to the Rev. Mr. Lapham that the dictionary which the Society proposed to undertake is a Sinhalese dictionary on scientific principles, and that there will be hardly anything in common between it and the useful work which Mr. Carter has undertaken.

6.—Read a letter from Mr. Fowler, C.C.S., to the Honorary Secretary, to the effect that the writer disclaims certain statements made on his authority at the General Meeting held on the 4th October, 1884.

*Resolved*,—That the President do give publicity to the disclaimer at the next General Meeting.

The Meeting then terminated.

#### GENERAL MEETING.

*4th November, 1884, 8.30 p.m., at the Reading Room of the Museum.*

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

The Right Rev. the Lord Bishop of Colombo, D.D.

H. P. Baumgartner, Esq., C.C.S.	W. Ferguson, Esq., F.L.S.
T. Berwick, Esq.	H. W. Green, Esq., C.C.S.
W. J. S. Boake, Esq.	S. Green, Esq.
The Hon. R. A. Bosanquet.	E. F. Perera, Esq.
J. Capper, Esq.	W. P. Ranasinha, Esq.
W. H. G. Duncan, Esq.	H. Sumangala Terunnánse.
C. E. Dunlop, Esq., C.C.S.	O. E. H. Symons, Esq.
A. M. Ferguson, Esq., C.M.G.	J. H. Thwaites, Esq., M.A.
D. W. Ferguson, Esq.	J. L. Vanderstraaten, Esq., M.D.

G. E. Worthington, Esq., C.C.S.

W. E. Davidson, Esq., Honorary Secretary.

Ten ladies present ; four visitors introduced.

#### *Business.*

1.—Read and confirmed Minutes of General Meeting of 14th October, 1884.

2.—The following gentlemen were then elected Members :—

H. Bois, Esq.

C. E. H. Symons, Esq.

J. F. Garvin, Esq., M.B.

3.—The Hon. J. F. Dickson then proceeded to read portions of a Paper prepared by him on the popular acceptance of the Játakas as shown in pictures, stories, and sculptures. A very large collection of coloured Játaka pictures, such as are often seen on temple walls, beautifully and elaborately executed, were laid on both sides of the long reading table and suspended from the walls, presenting a faithful representation of some of the more noteworthy incidents connected with Buddha's Birth-stories. These had all been executed by Kandyan artists, some being copies, others originals, but all replete with much historical association, and some presenting subject enough for an entire lecture by one so thoroughly versed in the subject as the President.

The Játakas illustrated on the table and round the room were the Devadamma Játakam, Dharmapála Játakam, Kaṭṭhahári Játakam, and Khadirangára Játakam. There was a very handsome lithograph, on a large scale, from the sculptures of Bharhut (300 B.C.), depicting the purchase, by the rich merchant Anáthapindiko, of the garden of Prince Jéta, on which was built the Jétavana Viháre (*vide* Cunningham's Bharhut Sculptures, plate LVII.) In the course of his remarks, Mr. Dickson laid stress upon the fact that not until a lapse of from three hundred to four hundred years after the death of Gautama was any temple to or figure of the Buddha known. With reference to figures of the Buddha, the people make obeisance and offer flowers to or before them, but not prayers. The formula of the address in these cases is :—"By my faith in the virtues of Buddha, &c., may I attain, &c." The Bishop, in a few remarks made at the conclusion of the Paper, said that he was convinced that Mr. Rhys Davids was in error in identifying the "Wheel of Life" and the "Chaitrya" as Buddhist in their origin. It would be found that these had existence long previously to that date. In conclusion, the President remarked that he had no doubt that dagobas had originally had existence in modified forms, as tombs for saintly characters, in ages long past.

The Meeting was brought to a close with a vote of thanks to the Chairman.

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#### GENERAL MEETING.

*1st December, 1884, 8.30 p.m., at the Reading Room  
of the Museum.*

Present :

His Excellency the Hon. A. H. Gordon, G.C.M.G., in the Chair.  
(In attendance, Major L. F. Knollys and the Rev. Mr. Ash.)  
The Hon. J. F. Dickson, M.A., C.M.G., President of the Society.  
The Right Rev. the Lord Bishop of Colombo, D.D.

P. D. Anthonisz, Esq., M.D.  
 T. Berwick, Esq.  
 H. Bois, Esq.  
 Hon. R. A. Bosanquet.  
 J. Capper, Esq.  
 J. B. Cull, Esq., M.A.  
 W. Ferguson, Esq., F.L.S.  
 Hon. F. Fleming.  
 Ph. Freüdenberg, Esq.  
 W. R. Kynsey, Esq., P.C.M.O.,  
 Vice-President.  
 Hon. F. M. Mackwood.

H. MacVicar, Esq., F.L.S.  
 J. D. Mason, Esq., C.C.S.  
 E. F. Perera, Esq.  
 W. P. Ranasinha, Esq.  
 A. J. Shamsuddeen, Esq.  
 W. Subhúti Terunnânse.  
 J. H. Thwaites, Esq., M.A.  
 H. Trimen, Esq., M.B.  
 J. L. Vanderstraaten, Esq.,  
 M.D.  
 J. G. Wardrop, Esq.

W. E. Davidson, Esq., Honorary Secretary.

Eight ladies present ; five visitors introduced.

### *Business.*

1.—Read and confirmed Minutes of last General Meeting, 4th November, 1884.

2.—The following gentlemen were then elected Members :—

P. D. Anthonisz, Esq., M.D.	W. R. H. Perera, Mudaliyár.
K. C. J. Karunaratne, Mudaliyár.	A. Santiago, Mudaliyár.
Hon. F. M. Mackwood.	W. H. Wright, Esq.

Before proceeding with the business on the Paper, the Governor said that it might be of interest to Members to learn what progress was being made with the excavations undertaken at Anurádhapura on account of the Society. It had been expected that, as in other instances, the explorations would have led to the discovery of the usual chapel. This, however, had not been the case, but the excavators had, instead, come across some beautiful mouldings in chunam in an excellent state of preservation. His Excellency had likewise received from the Assistant Agent at Anurádhapura an account of a very interesting discovery of an ancient sword, taken from the excavations now being made in connection with the works at Yóda-ēla and the Kaláwēwa tank.

The Bishop then proceeded with the reading of a Paper on the moral, literary, and historical value of the first fifty stories of the Játaka Book, which he succeeded in making most interesting from the popular manner in which he dealt with the stories in question, classifying them into fables, stories, and legends. Some of the fables were applicable to humanity at large, and dealt with the instincts and habits of animals in a very interesting manner. On the other hand, many of them could only be looked upon as Buddhist legends, and could not be regarded as parts of universal folk-lore. There were but few comic stories, and only one fairy-tale. The collection must therefore be regarded as distinctly Indian, local, and Buddhist. Of the whole, ten may be called fables, seventeen are tales relating to animals, six are tales of travel and business life. The fairy-tale is purely Buddhist, but it is blended with much that is foreign in its nature ; it is, in

short, an Oriental version of the story of Ulysses. The further the study of Buddhist literature is pursued, the more closely it will appear that Greek culture had something to do with stimulating the wonderful and sudden burst of art and literature which gave shape to Buddhism, and culminated in the sculptures of Barhut. A beautiful little statue in the Calcutta Museum is typical of such legend. It is a finished work of Greek art—a statue of Hercules. Among many others it stands out as purely Greek; but Buddhism has laid a claim upon it, for while the lion's skin hangs over one shoulder of the figure, on the other shoulder has been engraved a lotus. The Paper, which was listened to with great attention, will prove a most interesting addition to the Society's publications.

At its conclusion, the President (Hon. J. F. Dickson), remarking on the obligation under which the Bishop has laid the Society by the analytical acumen he had brought to bear on Játaka stories, said that whilst on a former occasion it had been shown them that the Bódhisat was canonized by the Eastern and Western Churches as St. Josephat, the Bishop now showed that he had been able to identify the adventures of Ulysses with one of the Játaka stories. The editing and publication of these Papers, and the connecting discussion, would be of great public interest, and he trusted the Bishop would undertake the task of editing them for the Society.

Mr. Ranasiṅha's Paper on the Páli of the Játaka and the opinions of scholars as to its date, was then read by him, whilst that of Sumangala Terunnánse was read by Mr. Dickson, and this brought the proceedings to a close. The President announced that the Anniversary Meeting, for receiving the annual address and for the election of office-bearers, would take place on the evening of Monday, the 22nd December, 1884.

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#### COMMITTEE MEETING.

*6th December, 1884, 3 p.m. at the Council Chamber.*

Present :

The Hon. J. F. Dickson, M.A., C.M.G., President, in the Chair.

J. Capper, Esq. | J. L. Vanderstraaten, Esq., M.D.

W. E. Davidson, Esq., Honorary Secretary.

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#### *Business.*

1.—Read and confirmed Minutes of Meeting of 1st November, 1884.

*Resolved* unanimously,—That the Bishop of Colombo be requested kindly to undertake the work of editing the Papers contributed to the study of Játakas 1-50.

*Resolved* further,—That the study of the Játakas be again systematically pursued next year, and that the special study be

Játakas 51-150 in Oldenberg's edition, the Meetings on the subject to commence in September, 1885.

2.—The Honorary Secretary submitted the Library Report, which was just returned from circulation.

*Resolved*,—That the Honorary Secretary do *précis* the remarks of the Committee, and submit again at next Meeting.

3.—On consideration of the matter of the annual report for this year, to be read before the Annual Meeting, it was resolved that the Honorary Secretary do draft a report for circulation.

*Resolved*,—That the following list of Office-bearers be submitted to the Annual Meeting for election, with the recommendation of the Committee:—

*President*.—The Hon. J. F. Dickson, M.A., C.M.G.

*Vice-Presidents*.— $\left\{ \begin{array}{l} \text{W. R. Kynsey, Esq., P.C.M.O.} \\ \text{The Right Rev. the Lord Bishop of} \\ \text{Colombo, D.D.} \end{array} \right.$

*Hon. Treasurer*.—J. G. Dean, Esq.

*Hon. Secretaries*.— $\left\{ \begin{array}{l} \text{H. C. P. Bell, Esq., C.C.S.} \\ \text{W. E. Davidson, Esq., C.C.S.} \end{array} \right.$

#### *Committee.*

T. Berwick, Esq.		Ph. Freüdenberg, Esq.
J. Capper, Esq.		S. Green, Esq.
J. B. Cull, Esq., M.A.		W. P. Ranasinha, Esq.
D. W. Ferguson, Esq.		H. Trimen, Esq., M.B.

J. L. Vanderstraaten, Esq., M.D.

*Reading Committee*.— $\left\{ \begin{array}{l} \text{T. Berwick, Esq.} \\ \text{J. B. Cull, Esq., M.A.} \\ \text{F. H. Price, Esq., C.C.S.} \end{array} \right.$

#### COMMITTEE MEETING.

19th December, 1884, 5.15 p.m., at the United Service Library.

Present :

J. Capper, Esq., in the Chair.

Ph. Freüdenberg, Esq.		Hon. J. F. Dickson, M.A., C.M.G.
J. L. Vanderstraaten, Esq., M.D.		W. E. Davidson, Esq., Hon. Sec.

#### *Business.*

1.—Read and confirmed Minutes of 3rd December, 1884.

2.—Submitted draft of the Committee's Report for 1884, to be laid before the Society at the Annual General Meeting on the 22nd December. The draft having been read and discussed, was, with certain modifications, passed.

ANNUAL GENERAL MEETING.

22nd December, 1884, at the Reading Room of the  
Colombo Museum.

Present :

His Excellency the Hon. A. H. Gordon, G.C.M.G., in the Chair.	
The Hon. J. F. Dickson, M.A., C.M.G., President of the Society.	
H. P. Baumgartner, Esq., C.C.S.	W. R. Kynsey, Esq., P.C.M.O.,
T. Berwick, Esq.	Vice-President.
Hon. R. A. Bonsanquet.	H. MacVicar, Esq.
J. Capper, Esq.	Hon. R. W. D. Moir.
J. B. Cull, Esq., M.A.	E. F. Perera, Esq.
W. Ferguson, Esq., F.L.S.	H. Sumangala Terunnānse.
Hon. F. Fleming.	H. Trimen, Esq., M.B.
Ph. Freüdenberg, Esq.	H. Vace, Esq., C.C.S.
Staniforth Green, Esq., F.L.S.	

W. E. Davidson, Esq., Honorary Secretary.

Five ladies present ; eight visitors introduced.

*Business.*

1.—Read and confirmed Minutes of General Meeting of 1st December, 1884.

2.—Laid on the table List of Books received since last General Meeting.

3.—The Hon. R. A. Bonsanquet proposed, and Mr. E. F. Perera seconded, the election of the following gentlemen to serve as Office-bearers for the ensuing year, 1885. Carried *nem. con.*

Hon. J. F. Dickson, M.A., C.M.G., *President.*

The Right Rev. the Lord Bishop of Colombo and

W. R. Kynsey, Esq., *Vice-Presidents.*

J. G. Dean, Esq., *Honorary Treasurer.*

H. C. P. Bell, Esq., C.C.S., and W. E. Davidson, Esq., C.C.S.,  
*Honorary Secretaries.*

*Committee.*

T. Berwick, Esq.	Staniforth Green, Esq., F.L.S.
J. Capper, Esq.	W. P. Ranasinha, Esq.
J. B. Cull, Esq., M.A.	H. Trimen, Esq., M.B.
D. W. Ferguson, Esq.	J. L. Vanderstraaten, Esq., M.D.
Ph. Freüdenberg, Esq.	

4.—Mr. Davidson, the Secretary, read the annual report for the year closing, the adoption of which was proposed by the Hon. F. Fleming, seconded by Mr. H. P. Baumgartner, and carried *nem. con.*

5.—The President read his address, and a vote of thanks was moved by Mr. W. R. Kynsey, and seconded by Mr. Freüdenberg.

6.—A vote of thanks to His Excellency for presiding was moved by Mr. Berwick, and seconded by Mr. Capper, bringing the proceedings to a termination.

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## REPORT OF THE COMMITTEE FOR THE YEAR 1884.

*Read at the Annual Meeting, 22nd December, 1884.*

1. YOUR Committee, in reporting briefly the annals of 1884, venture to congratulate the Society on a continuance of the activity and well-being which have characterised the last few years of its history; and that this success is recognised outside the Society is proved by the steadily increasing number of learned bodies which have invited an exchange of publications, and by the accessions which have taken place during 1884 to the list of Members.

2. *Members.*—If the increase in the number of Members can be looked on as the barometer of public opinion in Ceylon as regards this Society, the conclusion is really satisfactory. Four Members have retired during the year, for various causes; death has robbed us of one of the most learned and most respected of our fellow-workers, the late Maha Mudaliyár, Louis De Zoysa. But, on the other hand, twenty gentlemen have been elected during 1884, several of whom have already been active in their contributions to the Society. The number of Members, including 9 Life and 3 Honorary, is now 143, the largest yet recorded.

3. *Papers.*—While these figures show that the outside public recognises the usefulness of the Society, the following list of Papers read, and of Papers received but not as yet read, will at least testify to its vitality and industry.

The ten Papers read at Meetings during the year were :—

- (a) "The Language of the Threshing-floor," by Mr. J. P. Lewis, M.A., C.C.S.
- (b) "Notes on Beligala in Four Kóralés," by Mr. R. W. Ievers, M.A., C.C.S.
- (c) "An account of the Capture of Colombo by the British, in 1796, being a translation from the French of Mons. de La Thombe," by the late Colonel A. B. Fyers, R.E.
- (d) "The Singhalese Game of Aṇ-keliya," by Mr. C. J. R. Le Mesurier, F.G.S., F.A.S., C.C.S.
- (e) "Introduction to the Study of the Játakas," by the Bishop of Colombo.
- (f) "Analysis and Chronology of the Játakas," by Professor M. M. Künste.
- (g) "Review of Professor Rhys Davids' Book, Buddhist Birth-stories," by the Bishop of Colombo.
- (h) "The Popular acceptance of the Játakas as shown in



the scriptures and in picture-stories," by the Hon. J. F. Dickson, M.A., C.M.G., President of the Society.

- (i) "The Páli, and Date of the Játakas, and opinions," (1) by Mr. W. P. Ranasinha, (2) by H. Sumangala Terunnánse.
- (j) "The Moral, Literary, and Historical value of the First Fifty Stories of the Játaka Book," by the Bishop of Colombo.

The Papers still unread, some of which must be reserved for reading at Meetings next year, and all of which must appear in the Journals for the year, are as follows :—

- (a) "Note on the Káli Kovila at Bentota," by A. Jayawardana, Mudaliyár.
- (b) "Text of the Játaka pela sanne, or Játakagáthásanne, with notes," by the Hon. J. F. Dickson, M.A., C.M.G., President.
- (c) "Analysis of the Gámini and Katṭhabári Játakas," by Professor M. M. Kunte.
- (d) "The Singhalese of the Játakas," (1) by A. Jayawardana, Mudaliyár, (2) by W. P. Ranasinha.
- (e) "Memorandum on the Date of the Játakas," by the President.
- (f) "The Gáthás, and their relation to the Stories," by the Bishop of Colombo.
- (g) "Enumeration of Plants indigenous to or growing wild in Ceylon," by Dr. H. Trimen, M.B., Director of the Royal Botanic Gardens, Pérádeniya.
- (h) "Report on Archæological Discoveries at Tissamaharáma," by Mr. H. Parker, F.R.S., F.G.S. Presented to the Society by Government.
- (i) "An account by Saar of his service in Ceylon under the Dutch, 1647-1657"; translated from the Dutch by Mr. Philip Freúdenberg.

4. *Meetings*.—Six General Meetings, besides this Annual Meeting, have been held, latterly in the evening, in the Reading Room of the Museum Library, for the use of which we are indebted to the courtesy of the Museum Committee. These Meetings have proved a success, as will be shown by an average attendance of over thirty. It is proposed to continue them, as it is felt that the convenience of the greater number is consulted by this arrangement.

5. *Publications*.—It is a matter of much concern that the Journal for 1883 has not yet seen the light; this is owing to a contatenation of misfortunes. The unaccountable disappearance of two of the most valuable of our Papers—Mr. Dickson's Buddhist Ceremonies and Mr. J. P. Lewis' Ceylon Gipsies—was a serious loss, and a fruitless search for them wasted much time. Then certain changes in the Civil Service caused the removal from Colombo of Mr. H. C. P. Bell, the Secretary, and this has necessarily caused inconvenience to him in his editorial work,

apart from the loss his absence has inflicted on the Society. Finally, the great difficulty found in setting up Dr. E. Müller's contribution on Singhalese Inscriptions, combined with the heavy official demands on the Government Printing Press during the last quarter of the year, has caused an unlooked-for delay.

The number will be issued early in next year, and will be followed by the Proceedings for 1884 and an extra number of the Journal, to be devoted to the Játaka studies of the year; while the Journal for 1884 will be published in two, or possibly three parts.

The actual publications during the year have been the Proceedings for 1883; translation by the Bishop of Colombo of Játakas 41-50 (Fausboll's edition); and translations by T. B. Pánabokke Raṭamahatmayá of portions omitted by Professor Rhys Davids in his translation of the first forty stories.

6. *Játaka Meetings*.—An attempt has been made to systematise the energies and learning of the Society by co-operation in some definite and suitable work; and the suggestion of the Bishop of Colombo that a joint study should be made of a portion of the Játaka Book has resulted in eliciting what it may be fairly anticipated will form an appreciable addition to the literature of Páli and Buddhism. The Bishop of Colombo, to whom much, indeed most, of the credit is due, has been asked by your Committee to edit the contributions which have been received, and this he has kindly consented to do. An extra number of the Journal will be devoted to this subject.

7. *Archæology*.—Again, another combination, at the instance of His Excellency the Governor, was formed early in the year with a view of taking an active part in investigating the archæological remains of the historical ruins in the North-Central Province. As a commencement, the excavation of the unique Mirisvêṭi dágoba at Anurádhapura was decided on. One chapel of this dágoba has been excavated, and has led to the discovery of some carvings and sculptures which for beauty have not been excelled among the ancient monuments of Ceylon. So it was reasonably anticipated that the further excavation of the dágoba would lead to interesting and valuable results. A special subscription to meet the cost of the work was opened, and a sum of Rs. 875 was immediately subscribed in Colombo. Two checks were met with at the outset. The money collected was unfortunately deposited in the late Oriental Bank Corporation, and on the suspension of that Bank were lost for a time; and the further difficulty arose with the incumbent of the vihára to which the Mirisvêṭi dágoba belongs, who for a time withheld his consent to any excavations. These obstacles surmounted, work was commenced in August last, and the results will be duly communicated to the Society.

8. *Finances*.—Your Committee submit two balance sheets, prepared by Mr. J. G. Dean, the Honorary Treasurer. The first

of these shows that the receipts for the year, Rs. 1,000, has been almost entirely devoted to liquidating debts outstanding at the beginning of the year. The greatest economy has been exercised, the purchase of books being nearly wholly stopped. There is, and this is a matter of much concern, about Rs. 600 of subscriptions still outstanding, and this notwithstanding in some cases as many as eight reminders. Had these subscriptions been paid in the course of the year the Society would now have been free from debt, and the Treasurer would have been saved much labour and inconvenience. Another year we trust will see the Society in a sound financial state.

9. The second balance sheet shows the accounts of the Excavation Fund. Rs. 875 was subscribed and Rs. 840 paid on this account. Unfortunately, the bulk of this is locked up in the late Oriental Bank Corporation, but sufficient has been collected since May to enable the work to proceed, and a dividend from the Bank will shortly put this account in funds again.

10. At the suspension of the Bank, the Society had Rs. 783.69 to its credit; the question of realising or not was discussed by your Committee, and it was decided to wait rather than to realise at a possible loss.

11. There is little else to add. The Society's Library has received special attention, and a Sub-Committee was appointed to examine into its condition. Their report has been laid before the Committee, and is now receiving full consideration.

12. A meed of thanks is owing more especially to the Governor, who has not only, as the Society's Patron, taken an interest in its work and done much to widen its scope, but in allowing the Society a renewal of its old privileges as regards the use of the Government Printing Department, has relieved the finances of the Society of a burden which they were not able to bear. But besides, His Excellency, by his personal attendance at the Meetings of the Society and by his active participation in its transactions, has stimulated the energies of all and encouraged further industry.

At the termination of the report, its adoption was proposed by the Hon. F. Fleming, seconded by Mr. H. P. Baumgartner, c.c.s., and carried.

The President then rose to read the annual address, which was received with applause, and on its termination a vote of thanks was passed, on the motion of Dr. W. R. Kynsey, seconded by Mr. Freüdenberg.

A vote of thanks to His Excellency for presiding brought the Meeting to a termination.

## THE PRESIDENT'S ADDRESS.

22nd December, 1884.

It is now three years since the President of this Society addressed its Members at the close of the year. It is needless to explain how it has happened that this annual custom has been for two years intermitted. The last address followed, in its survey of the work of the year 1881, the order set out in the rules of our Society, declaring its design to be to institute and promote inquiries into the history, religion, arts, and social condition of the present and former inhabitants of the Island, with its geology and mineralogy, its climate and meteorology, its botany and zoology. It will be in accordance with precedent, and it will be convenient for purposes of comparison, to adhere to this order in a brief survey of the work accomplished or undertaken during the past three years, either by Members of our Society or by others interested in our design.

## 1.—HISTORY.

Of first importance is the publication by the Ceylon Government of the "Ancient Inscriptions in Ceylon," edited by Dr. Edward Müller. The collection of the inscriptions in Ceylon, much after the example of the *Corpus Inscript onum Indicarum*, by General Cunningham, was commenced by Dr. Goldschmidt early in 1875, and just as he was beginning to see the fruits of his labours it was interrupted by his lamented death in May, 1877. It was resumed a year later by Mr. Müller, whose two volumes make a valuable contribution to the history of Ceylon, to Singhalese grammar, and to the study of development of the Singhalese alphabet. The inscriptions date from the first (or possibly from the second) century B.C. A fine example of the oldest inscriptions is in this Museum—a stone slab from the Ruwanweli dagoba of Anurádhapura. It is probably of the year 89 B.C., and is in the same alphabet as the inscriptions in the caves of Western India. The collection has been made as complete as possible down to the beginning of the sixteenth century. The oldest form of the alphabet in these inscriptions is the oldest form of the Asóka alphabet, without any modifications except the angular shape of the *s* and the form of the *m*, which has the round appearance of the Asóka alphabet, only in the cave inscriptions, and in all others the more angular one given in Burnell's S. I. P., plate XIII. This form continued in use to the beginning of the fourth century A.D. In the fourth or fifth century we find the beginning of a new round character, as the vowel *i* is not expressed by an angular line above the consonants, but by a curve; between the fifth and ninth centuries only occasional curves are found. In the tenth century the round character is well established, and from thence it has undergone but little change to the present day; but certain characters, as *a*, *k*, *m*, have still an antiquated form in

the inscriptions of the eleventh century, and show the gradual change the alphabet has undergone. The inscriptions at Mihintalé are of considerable interest, as giving a detailed account of the life in Buddhist monasteries of the eleventh century; and King Parákrama Báhu's inscription at the Galvihárá at Pollonnáruwa not only gives an account of all he did for the benefit of the Buddhist religion, but contains quotations from Páli works, such as the "Dhammapada," and a list of Sinhalese religious works, as the "Mulasikkha, Heranasikkha," which still exist.

Two Sinhalese inscriptions have been contributed to our Journal by Mudaliyár Gunasékara: one is from the Ruwanweli dágoba, giving an account of offerings to the dágoba about 1210 A.D., and the other is from an inscription at Pēpiliyána of about 1450 A.D. In this case, the stone has been broken up and built in detached fragments into a wall. The inscription, which is preserved by means of our Journal, records the erection and endowment of a Buddhist temple in memory of the deceased mother of King Parákrama Báhu VI., and throws considerable light on the social condition of the Island in the fifteenth century.

Mr. P. A. Templer has furnished a Paper, illustrated by valuable drawings of some ruins and inscriptions he discovered about ten or twelve miles from Puttalam. The principal building is elliptical in form, and appears to be precisely similar to the Wata dágoba of Pollonnáruwa. On the ruins of Pollonnáruwa, Mr. E. N. Gunaratna, Atapattu Mudaliyár, of Galle, has in preparation a Paper for our Society.

Mr. R. W. Levers has contributed a note on Beligala. It is an interesting account of a striking rock-fortress closely connected with the history of the tooth-relic of the Buddhists, and we may hope that this note will be developed into an account of the wanderings of the tooth-relic since its arrival in Ceylon in 310 A.D.

As an extra number of our Journal, we have published a translation (from the French), by Mr. Albert Gray, of travels in the Maldives and Ceylon, by Ibn Batuta of Tangier, who, in 1343-44, in the course of his grand tour in "Great Arabia," passed eighteen months in the Atols. The natives welcomed him in Maori fashion as a *Pakeha*, and pressed him into their service as kadi. Their simplicity and humanity—for which they are to this day conspicuous—were noticed by this early traveller. Mr. Gray and Mr. H. C. P. Bell have on hand, for the Haklyuyt Society, an annotated translation of Pyrard's "Voyages aux Indes Orientales." Pyrard's account of the Maldives, where he was kept prisoner for five years, 1602-07, is the best extant.

Mr. H. C. P. Bell has made a special study of the Maldives, and has written a report upon them which has been recently published by the Ceylon Government, and in addition to the new information acquired by himself, he has laid under contribution all the known authorities on the subject, and has illustrated his report with useful maps, a lithographed specimen of a Maldivian letter,

and a photograph of coins. He promises to our Society a "Note on Maldivic Coins," and to the *Indian Antiquary* a note on the old Maldivic character. Mr. Bell is probably the only living European acquainted with the Maldivic language, the value of which for the study of Singhalese and the Indian Prakrits has been recognised by Dr. E. Müller and Professor Kuhn. If, as may be hoped, Mr. Bell is able to make another and a more lengthened visit to the Maldives, he may give us the results of his examination of the Maldivic grammar and vocabulary, and be successful in following up the faint traces of Buddhism which are said to exist, in obtaining copies of the numerous ancient inscriptions on the walls and tombstones spoken of by more than one visitor, and in gaining access to the archives of the Sultan of the "12,000 isles," who, though he rules probably over not more than twenty or thirty thousand subjects, occupies one of the most ancient existing thrones in the East.

The last contribution, from the late Col. A. B. Fyers, R.E., to whom our Society is much indebted for its revival after the sleep into which it had fallen for five years, 1874-79, was read at a recent Meeting. It is a translation from the French account of Mons. de la Tombe, of the capture of Colombo by the English in 1796. It will be edited for our Journal by Mr. H. C. P. Bell, who proposes to show that Percival's account of the capture gives the true history of the event.

Mr. A. Jayawardana, Mudaliyár, has contributed a Paper on the Kálikóvita at Bentota.

Archæological researches continue to be pursued at Anurádhapura, where, by means of a subscription raised among Members of our Society, excavations are in progress to lay bare what remains of the Mirisvęṭi dágoba. The latest accounts state that a portion of the pediment and the bold mouldings at the base, with the original plaster casing of the bell of the dágoba, have been uncovered and cleared of the *débris* which concealed them.

A valuable Paper, by Mr. H. Parker, on the archæological discoveries made in the course of excavations at Tissamaharama, has been presented to our Society by the Governor. This Paper is the work of a diligent and enthusiastic scholar. The chroniclers of the Singhalese are very meagre in their accounts of the civilization in the south which existed contemporaneously with the more famous Anurádhapura. But Mr. Parker's researches throw much light on the subject, and his contribution to the chronology and topography of the Island is all the more interesting because the arguments are original and the conclusions they lead to are new.

The criticisms on the earlier chronology of the Mahavamsa show once more, and very strongly, how untrustworthy are the dates which the chroniclers give to the most ancient of the line of kings. Granted that the lists of monarchs and the events of their reigns are as correct as legendary history can be, Mr. Parker demonstrates that dates have been fantastically fixed to suit some monastic notion of fitness. For instance, he shows, and in this he

proves in another way what Tournour surmised, that the date of Vijayo, to commence with, is untrustworthy. Ceylon chronicles have been of the utmost value in the history of the East, and no doubt Prinseo and H. H. Wilson spoke truly when they held the Sîphalese chronology the only trustworthy list of dates in India, but there is no doubt their admiration for the value of Tournour's discoveries would need to be much qualified as research grows more minute. Thus, Mr. Parker demonstrates the improbability of one king dying at the ripe old age of 204, and of another engaging in single combat at 75. In fact, he shows that the Sîphalese historians were as prone to exaggerate in composing the history of the good old times, as earliest chroniclers have been the world over.

Although the basis on which Mr. Parker re-arranges these earlier dates is not by any means indisputable, the subsequent steps in his chain of reasoning show much close study; and with his conclusion, that Vijayo's landing in Ceylon must date somewhere near 400 B.C., I believe most of us will agree. But fruitful subject for discussion as is the ancient chronology, this is not the time for a minute inquiry into it. I have no doubt that this part of Mr. Parker's Paper will challenge further discussion when it is printed and in the hands of Members.

Mr. Parker considers that he has found in Mágama, at the mouth of the Mágama or Kirindé-ganga, the site of the earliest colony in Ceylon—Tambapanni. To examine Mr. Parker's arguments in detail would take up much time, but there is no doubt he has made out a strong case, and his Paper tends still more to weaken the probability of Tambapanni having been built on the Mí-oya near Puttalam.

Mr. Parker has made a careful collection of ancient remains brought to light in the deep cuttings made below the tank at Tissa. These are now stored in the Museum, and will well repay careful study. Mr. Parker's deductions from the remains he has brought to light are very ingenious; but unfortunately the most conclusive testimony—that afforded by the coins (nine in number) which have been found—is not forthcoming, because not one of the coins has yet been identified. It is possible the four oblong "coins," which are in wonderful preservation and very artistic in conception, were ornaments merely, and never intended to be coins as a medium of exchange. These were found buried under eighteen feet of *débris*, and must be very ancient. There ought to be little difficulty in identifying the rest of the coins, although they are all more or less defaced, and if we find we cannot satisfy ourselves here we must appeal to experts elsewhere. These remarks may serve to show what a very interesting contribution has been received from Mr. Parker.

Mr. P. Feüdenberg has just communicated to our Society a translation of an account by Saar—a scholar in the Dutch Service—of the struggle from 1647 to 1657 between the Portuguese and Dutch, which resulted in the expulsion of the former. This Paper will be read at an early Meeting. Before passing

from the section of history and archæology, we must notice, as of interest to many Members of our Society, the sixteenth volume of the Archæological Survey of India, being a report of tours in North and South Behar in 1880 and 1881. It contains important discoveries at Buddhagāya, which will be published *in extenso* under the title of "Mahabódhi, or the great temple of Buddhagāya."

## 2.—RELIGION.

It has often been remarked that the difficulty of understanding the motives and actions of the people of the East is due in great measure to the influence which omens exert in their daily life. It was shown in a recent Paper how great is the power of the cry of a lizard—even to stop a Singhalese on his threshold when prepared to start for a journey. The knowledge that our Society possesses on this subject gives additional interest to Buddha's sermon on "Omens," translated by the late Maha Mudaliyār, De Zoysa, whose name cannot be mentioned without pausing to record our sense of the great loss to Oriental learning and to our Society by his death.

Buddha's views on superstition are found in more than one discourse: in the "Brahmajāla Suttam," translated by the great missionary and scholar, the late Rev. D. J. Gogerly, various superstitions are condemned as "unworthy and animal sciences," and in the "Namasiddhi," the folly is exposed of conferring names supposed to be lucky or auspicious; but in this sermon on omens we have one of the most remarkable discourses of Buddha against superstition.

The commentary tells how for twelve years there had waged a fierce controversy amongst gods and men as to what was an omen—whether of sight, or taste, or smell; what good and what bad; and at last the king of the gods went to Buddha, who recited the fine verses known as the sermon on omens, "Mangalam Suttam," from which I will quote two stanzas:—

"To serve wise men and not serve fools, to give honour to whom honour is due; this is the best omen."

"The soul of one unshaken by the changes of this life, a soul inaccessible to sorrow, passionless, secure; this is the best omen."

It is strange—and it is sad—that this discourse, one of the most powerful exposures of Hindu superstition on record, should be used at the present day for purposes of superstition, such as exorcism, &c.

In a highly original Paper, Professor Künze has made a valuable contribution to the study of the Buddhist doctrine of Nirvāna. He sums up his interesting notes in the following terms:—

"I have brought together the views of Indian and Ceylonese Buddhists, and attempted to throw a side light on it from Sanskrit literature."

"*Perfect Nirvāna*," he says, "is negation of all that man thinks, feels, and wills. So far it is nihilism. It is a negation of all suffering which results from thought, feeling, and volition. So far it is nihilism. But suffering according to a Buddhist, a Jaina, or



a Vedantist is a positive entity. Happiness he does not recognise as a positive. Suffering (*dukkha*) is positive, and results from localised existence. Both localised existence and suffering are destroyed together. When this is accomplished, unlocalised universalisation is emancipation, co-extensive with happiness itself. Suffering is the inevitable result of all localisation : happiness, of all universalisation. Hence, *Nirvāna* is both negative and positive. It is not nihilism. *Nirvāna* is beyond all localisation. Existence,—substance,—that which is the nameless, the formless, the eternal, the infinite, the permanent, the unconditioned, has a tendency to be localised. This tendency to be localised is what is called activity, or *karma*. It is strengthened as it is indulged. The tendency localises the universal and *Panchaskandhas* result. Then there is immediately thought, feeling, and volition, which are inseparable from suffering. Buddhism does not attempt to state the properties or attributes of the unlocalised,—the eternal,—because no matter how carefully a statement is made, the fact of statement will localise it. It is, therefore, beyond all statement. It is enough to say it is *Nirvāna*." And he concludes :—"Buddhism is an interesting study, scientifically, philosophically, religiously, socially, and politically. *Scientifically*, because science seeks the unification of force and the elements which embody all force ; *philosophically*, because Buddhism discovers to what the psychological method of introspection leads ; *religiously*, because when there are so many Buddhists in the world not believing in a personal God and not yearning to worship Him, the fact of religious instincts of man calls for re-examination and re-statement ; *socially*, because it ignores all ritualism, ceremonies, and social life in its amplitude, and minuteness, in its materialism and its subtlety of love, and ambition ; and *politically*, because the convent of the Buddhists subverted the Vedic polity of caste, sacrifice, and prior rights, and justified the aspirations of a proletariat, and placed them on a legitimate basis for the first time in the history of man."

It was intended that our Journal should contain a Paper contributed by me, illustrative of Buddhism as the daily religion of the Buddhists of Ceylon, with an account of their ceremonies before and after death, but the MS. has been lost. It is mentioned here as it forms part of the contributions by our Society in the period under review to a study of the religions of Ceylon.

We have been long promised, by Mr. Donald Ferguson, the text and translation of "*Jina Caritam*," a life of Buddha in Pāli verse, to the early production of which we look forward with much interest.

### 3.—LITERATURE.

Now, as on the last occasion, the labours of Mr. William Gunatilaka claim the first place among our members in the domain of literature. He is the editor of the *Orientalist*, a new monthly magazine of Oriental literature, arts, sciences, and

folk-lore. It has many interesting articles, but it is chiefly of value to scholars as the means of publishing the "*Bálávabodhana*," which was brought to notice by notes published by Mr. Gunatilaka in the *Academy*, on the 24th and 31st January, 1880, which were reprinted in the *Indian Antiquary* in March, 1880. The work is by Kasyapa, a Buddhist priest, who lived in Ceylon about seven centuries ago. It is based on the last grammar of *Candra*, and as far as is known only three MSS. of it exist.

Our Society has assisted Mr. Gunatilaka to publish the first number of his edition of Pánini's Grammar, and it is much to be hoped that this work will be completed.

The edition of the "*Megadùta*" of Kálidása, from the MS. in the Kandy Oriental Library, promised by Mr. T. B. Pánabokka, has not yet appeared.

The Páli Text Society has met with much support in Ceylon : its texts are well and carefully edited, and its journals contain matter of much interest. The journal for 1882 contains lists of Páli MSS. in the Bodleian Library at Oxford, in the Bibliothéque Nationale at Paris, in the Oriental Library at Kandy, in the Colombo Museum, and in the India Office Library. In 1883 it gave lists of Páli MSS. in the British Museum, in the Cambridge University Library, in the Copenhagen Royal Library, in the University Library at Copenhagen, and in the Library at Stockholm. It is the only existing guide to the principal collections of Páli MSS. Seven volumes of important Páli texts have been already published by the Society :—

<i>Buddhavamsa</i>	...	by	Dr. Morris.
<i>Cariyapitaka</i>	...	"	do.
<i>Anguttara, Pt. I.</i>	...	"	do.
<i>Thérágáthá</i>	...	"	Prof. Odenberg.
<i>Thérigáthá</i>	...	"	Prof. Pischel.
<i>Puggala Pannatti</i>	...	"	Dr. Morris.
<i>Kudda and Mula—Sikkha</i>	...	"	Dr. E. Müller.
<i>Ayawanga Sutta</i>	...	"	Prof. Jacobi.

The last-named is a Jain text. The publication of these and other texts has materially assisted the preparation of the scholarly little grammar of the Páli language, recently published by Dr. E. Müller.

Our Journal contains an important article, by Mr. W. P. Rana-singha, on the connection of the Singhalese with the modern Aryan Vernacular of India : and it is followed by a note, contributed by Mr. Bell, on the Maldivé numerals and the duodecimal system of notation of the Maldives, subsisting side by side with a decimal system. On folk-lore we have articles by Mr. Wm. Gunatilaka and Mr. W. Knight James, who has also contributed a Paper on "*Singhalese Bird-lore*," which gives some quaint legends connected with birds of the country, of which I quote the following :— "The king-crow, or dronga, is a diminutive bird, frequently

seen harassing the crow, and there is a curious legend about this bird and a crow in a former state very characteristic of its ingenuity. The story goes that to settle a wager the crow and the little king each took in its beak a small bag of whatever substance it pleased to see which could fly highest: the crow took a bag of cotton as being very light, but the wary "king," seeing that rain was coming on, took a bag of salt, which the rain washed away, whilst the cotton became heavier in the wet."

Our Society, at the suggestions of the Bishop of Colombo, has entered upon the systematic study of the Játakas, with a view to the preparation of an edition of that great collection of folk-lore and Buddhist legends, with the assistance of all the materials which the Members can contribute. So far we have only dealt with the first fifty Játakas, and the Bishop of Colombo has consented to edit the Papers relating to them. Next year it is proposed to take up the next one hundred Játakas.

Another joint work which our Society has commenced is a Sinhalese Dictionary, which shall deal with the language in historical sequence from the earliest inscriptions downwards. This work has been undertaken on the suggestion of Dr. Rost, the eminent Oriental scholar and librarian of the India Office. As a preliminary specimen, glossaries are in preparation by Members of the Dictionary Committee, of which the Bishop of Colombo is the Chairman; the Sinhalese Members are Subhuti Terunnânse, Gunasekara Mudaliyâr, and Mr. Ranasig̃ha. When these glossaries have been prepared, a type of glossary will be adopted, and as many Members of our Society as can be enlisted in the work will be requested to select books to glossarise. When a sufficient number of books have been thus dealt with, the compilation of the Dictionary from the glossaries will be commenced, and it will require several men to digest, arrange, and shape the articles one by one. In the meantime, the plan of the Dictionary must be considered. Gundert's Malayalam Dictionary (Mangalore, 1872) is a good pattern of a scientific dictionary, only it is too compact for our language. Sinhalese, with its rich literature, which has come down to us in unbroken succession from ancient times, will require much room for the quotations, which are of great importance, as no other living language of Asia (Chinese and Japanese alone excepted) has such a chain of documents of its existence to show as the Sinhalese, and the scope is contracted by the language never having been split up into dialects.

Allow me to ask a question: will no one take up Mr. James Alwis' unfinished work, and give us a history of Sinhalese literature?

Before leaving the subject of literature, I must congratulate the Society on the accession to our numbers of the two Sinhalese scholars, Hikkaduwa Sumangala Terunnânse and Waskaduwa Subhuti Terunnânse, who, I believe, are the first Buddhist priests who have been enrolled in our Society.

north-east at the rate of 29 miles an hour. The average for that day was 20 miles per hour, the highest wave measuring 3 feet 6 inches. On the 30th December a wave was registered 5 feet 6 inches in height, the wind blowing from the north-north-west at the average rate of 20 miles an hour.

The least force of the wind was felt on the 23rd of December, 1881, when it was calm, the average force for the day being one mile per hour. The lowest wave recorded was on the 13th of February, 1882, when it measured 10 inches, the wind then being north-east.

On December 19th, 1879, and on January 19th, 1880, Mr. Kyle measured a wave 6 feet 6 inches in height. These occurred between 4.30 and 5.30 P.M., when the wind was blowing from the north-west. Tidal gauges have only recently been fixed on the beach; with their help this question will be further studied.

It is a matter of great scientific interest to know that the important question of the extension of the triangulation from Anurádhapura to Mannár, Lake Kokkula, and Jaffna, to connect with the great Trigonometrical Survey of India at the islands of Delft and Raméssaram, is to be undertaken early next year. Under this head we should not omit to notice the effects on Ceylon of the volcanic eruptions in the Straits of Sunda. On the 27th August, 1883, a sudden rise and fall of the tide, occasioned by the volcanic eruption, was observed all round the coast of Ceylon, except in Palk's Bay. The particulars are recorded in the Government paper No. IV. of 1884.

There is now no doubt that the unusual bluish-green colour of the sun, which was observable in Ceylon during the month of September last year, arose from the passage of clouds of volcanic dust through a high atmosphere.

Madras having been brought to the meridian of Greenwich by electric telegraph, its longitude has now been correctly ascertained to be  $80^{\circ} 14' 51''$  nearly. The error was found to be in the atlas sheets of India  $3' 39''$ , and in the charts of triangulation  $2' 30''$ . The longitude of Colombo has been similarly ascertained to be  $79^{\circ} 50'$  nearly.

#### 8.—BOTANY.

Dr. Trimen has prepared a systematic catalogue of the flowering plants and ferns indigenous to or growing wild in Ceylon, which, with the assistance of the Government Press, is in course of publication by our Society. It is intended as a contribution to systematic and geographical botany, and also aims at filling a want felt by many classes and persons in the Colony.

The last catalogue, by Dr. Thwaites, is twenty years old. It has been now completely revised in accordance with modern research and discovery, and brought up to date; and the new list may be trusted as critically accurate (so far as care can make it, without the advantages of work in London), and complete to the level of present knowledge, and thus fit for use as a standard

of nomenclature for our plants. A large number of species are added to the flora of the Island, and of these some forty or fifty are as yet undescribed. The descriptions of these form no part of the catalogue, but they will be published almost simultaneously at home in a technical botanical journal. Experience shows that it is unadvisable and inconvenient to describe novelties in a publication so little known in Europe as our Journal.

All the species peculiar to Ceylon (a large number) are distinguished by a different type, and in addition to the native plants, all the introduced and naturalised species, which form so conspicuous a feature in our vegetation, are entered, also typographically distinguished.

The vernacular names, both Sînhalese and Tamil, are given in all cases where they are *bonâ fide* names in use by the people, but made up names have not been perpetuated. The number given is, however, larger, and they are certainly more accurate, than in any list previously given. More, however, remains to be done in this direction by a botanist who possesses a thorough knowledge of the native languages ; or why not by a native botanist ?

It is expected that the list will form one rather thick number of the Society's Journal, and thus be able to be carried in the pocket—a great convenience.

When formally “reading” this Paper (which must of course be “taken as read”), the author hopes to be able, in connection with it, to make some remarks of a general nature on the peculiarities, geographical affinities, and distribution of the Ceylon flora.

#### 9.—ZOOLOGY.

In the period under review, seven more parts (making nine in all) of Moore's magnificent work on the lepidoptera of Ceylon have been published.

Mr. F. Lewis has contributed to our journal two Papers on ornithology, viz., Notes on the Microscopical Characteristics of Feathers, and their present analogy with a probable aboriginal form : and Notes on the Ornithology of the Balangoda District.

In the former, he suggests an inquiry to show whether at remote periods of time birds require a closer plumage than at present to endure a colder temperature than now upon the earth ; and what connection the sub-web-shaft of the feather had with this provision.

#### 10.—THE NATIVE PRINTING PRESSES.

The number of these presses and the variety of their publications are not generally known. It will surprise many of our Members to learn that there are no less than nine Sînhalese printing establishments in Colombo. Their publications include sermons of Buddha ; editions of the more popular Jâtakas, as the “Vessantara” and the “Vidhura,” and an excellent edition of the whole of the Jâtakas, of which the second part has been recently issued ; folk-lore ; moral maxims, some from the Sanskrit ; Elu classics, as the

#### 4.—ART.

There are two points on which I would touch under this head. It has occurred to me that a Paper on conventionalism in Singhalese art would be of great interest and value to our Society, and it will be very satisfactory if some of our Members will take up the subject. In the picture-stories which are painted on the walls of the temples, some examples of which were shown here a few Meetings ago, there will be always found the same conventional mode of representing—*e. g.*, water, the heavens, the wilderness mountains, and the like; and in the oldest sculptures, where Buddha is never represented, there are certain conventional signs, such as the Buddha-pad, to represent the great teacher, as in the Sankisa ladder-scene of the Bharhut sculptures. The other point is to secure copies, before it is too late, of what remains of the ancient frescoes at Sígiri.

#### 5.—SOCIAL CONDITION OF THE PEOPLE.

A translation has been made for our Society of Professor Virchow's monograph on the Veddas, but it has unfortunately not yet reached Ceylon. Professor Virchow has made some remarks on the information we collected for him on these subjects, and they will be printed in our Proceedings. Mr. J. P. Lewis contributed an interesting Paper, which was read in June last year, on "Ceylon Gypsies." This is one of the MSS. which has been unfortunately lost. The origin of the Ceylon Gypsies is a subject well deserving further attention from Members of our Society, and a full vocabulary of the Gypsy camp language would be an important aid in determining this question.

Mr. G. M. Fowler has contributed a Paper on "the Elephant-catchers of Músali." He tells of the daring of these sportsmen, whose only weapon is a rope of buffalo-hide with a running noose at one end. He describes them as a fine, tall race of men, very muscular and nimble. They seek their game in parties of twenty, of whom, however, only a portion advance to the front, armed with their buffalo-hide nooses; the others follow at a distance, ready to aid when required. The noosers steal noiselessly up to a herd of elephants, rope in hand. As soon as they are close to them, their attendants, upon a signal, raise a shout, on which the hunters each slip a noose round one of their hind legs, and quick as lightning fasten the other end to a stout tree. Sometimes the rope breaks; if not the animal falls on the ground with the sudden jerk, and the other legs and the head are made fast.

Mr. Le Mesurier's Paper on *Aṇ-keliya*, or *Aṇ-edíma*, gives a graphic account of a national game of the Singhalese, having its origin in a festival of the goddess Pattini. It was illustrated by an excellent model exhibited by our Hon. Secretary, Mr. Davidson, who contributed some interesting particulars respecting its practice in Colombo and its neighbourhood. A Paper, by Mr. J. P. Lewis, on the Language of the Threshing-floor, was read at a Meeting in February last, and will appear in this year's Journal.

## 6.—GEOLOGY AND MINERALOGY.

There have been no contributions under this head during the period under review.

## 7.—CLIMATE AND METEOROLOGY.

Meteorological observations have continued to be regularly taken, and a new station has been established at Hakgala, an important point in the ridge which stays the influence of the south-west monsoon.

Weather telegrams from Colombo, Galle, and Trincomalee are sent daily to the Government of India, and the average results of the observations from 1869 have been sent to the Royal Observatory at Greenwich, and to the Meteorological Departments of London, Chatham, Calcutta, Neimes, Paris, Holland, Nassia, Brussels, New York, Washington, Canada, and Algiers.

The investigations of Mr. J. Stoddart, to which reference was made in the last address, have been pursued, and he has furnished us with the following notes on the very partial ranges of the rainfall in Ceylon, and on the prevalence of high winds over partial areas :—

Although the area of Ceylon is by latest computation only 25,365 square miles, its annual rainfall in 1883 varied from 29 inches at Hambantota to 169 inches at Ratnapura, the average rainfall at these stations, extending over a period of 14 years, having been 37 and 151 inches respectively.

The average annual rainfall at Mannár during the same period was only 36½ inches. Colombo, Galle, and Haputalé have all an annual average of about 90 inches, while Nuwara Eliya, at an elevation of 6,240 feet above sea-level, has an average of 102, and Kandy, at an elevation of 1,696 feet, has 82 inches.

The highest annual rainfall in the Island is between Avisawélla and Ambagamuwa, where it ranges from 150 inches at the former station to 200 near the junction of the Dikoya and Colombo roads.

The wet zone, which lies to the east of Colombo and Galle, and includes the whole of the mountain ranges, comprises one-sixth of the Island.

This area, being generally hilly, the air becomes more suddenly rarified than it does in the plains, and in consequence of the lowered temperature, clouds passing over are readily attracted and made to yield up the water they contain.

High winds prevail over the dry zone during the period when the greatest exhaustion takes place, owing to the plains being dry and scorched.

The wave observations in Colombo Harbour have also been continued. Observations were taken by Captain Donnan in conjunction with Mr. Stoddart, from December 1st, 1881, to February 13th, 1882, 1,000 feet north-east from the head of the Breakwater.

The greatest force of the wind recorded was on the 1st of December, 1881, when at 12 o'clock it was blowing from the

“Amāvatura,” the “Mayaru Sandésaya” edited by Gunasékara Mudaliyár, the Sēlalihihi Sandésaya; medical treatises; grammatical notes; Buddhist manuals; lives of celebrated kings; popular songs; a controversy between a Buddhist pandit and a Catholic priest. For the preservation of copies of these publications, our Society has applied to the Government for a local Ordinance similar to the Indian Act, which was brought to our notice by an important communication from Mr. Murdoch on the subject.

#### CONCLUSION.

I will now bring this Address to an end. In dealing with individual Papers, I am conscious that I have been often too brief, and have but imperfectly put their merits before you; and yet I feel that I have been prolix, and have detained you too long.

J. F. DICKSON.

#### Appendix A.

##### *Professor Virchow's Report to the Berlin Anthropological and Ethnographical Society.*

IN a letter from the Imperial German Consul, Mr. Freüdenberg, dated Colombo, February 22nd, 1882, I received a copy of a letter from the Secretary of the Colombo Museum, Mr. Richard Van Cuylenburg, dated 9th of February, in which a wish of mine was complied with, which I expressed some time ago, when I intended to write my pamphlet about the Vēddás. Although this pamphlet has been published since, I am very much obliged for this further information; and I suppose Members of this Society will be similarly gratified to see more light gradually thrown upon a subject so insufficiently known.

The first part of the communication is a report of the Government Agent at Batticaloa, Mr. G. E. Worthington, dated 10th (13th) December, 1881, and addressed to the Colonial Secretary. It states that the number of Vēddás living in his Province is from 1,500 to 2,000, and continues (I enclose the original):

The nature of this information is unfortunately somewhat aphoristic. As far as I know, the Provinces of Ceylon have of late been re-adjusted, and I am not sure whether the former District or Province of Batticaloa is the same as the present. The data formerly obtained as to the number of Vēddás have been collected on page 9 of my pamphlet: they do not agree amongst themselves, and are at variance with this last estimate. According to the previous data, it would seem that the Vēddás had much more greatly diminished in number, and had, in fact, almost died out, whilst recent information estimates the number at 1,500 to 2,000. It would be desirable to know whether these figures include the comparatively civilised ones, or only refer to those in actually wild state.

With reference to the language, I find that the report does not touch upon the question raised by me (page 101), whether the Vēddás possess (besides Eln, Páli, and Sanskrit) words which are peculiarly and exclusively used by themselves. This is really the most important part



of the question. Dr. Burnell, in his review on my pamphlet in the *Academy* (27th May, No. 525, page 371), maintains the language of the Vēddās to be an Indian dialect, full of derivations,—unmistakably Sanskrit,—but containing a few Dravidian words as well. He admits, however, that the knowledge gained so far is incomplete, and partly inexact.

He believes and considers that my remarks about the physical conformation of those tribes support his view; that, just as the civilisation of Northern India is the outcome of Aryan tribes intermixing with lower races, this process, which at this moment is still going on in Malabar, has spread not only over the territory of Dravidian tribes, but likewise over the Malay Archipelago and Ceylon. In the territory of the Tamils, he thinks this process has been arrested, and that the Tamils have thus developed into an independent race; this he considers evident from the fact that Tamil, compared with Malayalam, the language of Malabar, contains a comparatively small admixture of Sanskrit words. No traces of primitive dialects are known in any of the languages of the wild tribes of India and Ceylon; for instance, the language of the strange Todas in the Nilgiris of Southern India is an uncouth dialect of Tamil with a large admixture (over 4 per cent.) of Sanskrit words.

That the Vēddās adopt the language of their more civilised neighbours, wherever they come into lasting contact with them, has been known for some time; especially large tracts of the old Vēdda country are Tamilised, and the language even of the wild Vēddās seems to be rich in Elu and even Sanskrit constituents. All the more it is advisable to compile without delay complete vocabularies, and to fix the grammatical forms before the tribe has died out. Even if it should be found that genuine idiognomic words and forms do not exist, it would, at all events, be highly desirable to ascertain the Dravidian remnants in the language, and to compare them with other Dravidian dialects.

A cutting from a newspaper sent to me contains remarks on my pamphlet made in the Royal Asiatic Society, Ceylon Branch. The reviewer (name not given) mentions that an article of the Maha Mudaliyār De Zoysa was then in the press, in which the meaning of the word "Pulinda" (mentioned by me, page 23) is discussed.

This word is used in the "Mahavaṅso" to designate the offspring of the son and daughter of Wijayo and a Yakkho-princess. Whilst I should have thought that "Pulinda" meant a particular tribe (or race?), the Maha Mudaliyār is said to prove that it refers to the Vēddās, and that they cannot by any means be looked upon as a Dravidian or ante-Dravidian race of pure blood. As the pamphlet is not in my possession, I cannot now discuss the point. I confine myself to pointing out, that, according to a statement by Mr. Bailey (cited by me, page 111), "Pulindas" are likewise found in Orissa in Southern India, fairly far to the north, and it would seem that the name alone is hardly a conclusive argument.

The resemblance between Vēddās and Siphalese referred to by me as well, may be explained in two ways. Vēddās might be considered either as a mixed race which has absorbed Siphalese and North Indian blood, or the Siphalese might be looked upon as a mixed race, which added Vēddā blood to their originally North Indian stock. In my pamphlet I declared the latter alternative to be the more probable one of the two, as the Vēddās are more distinct from the North Indians than the Siphalese are. The statements of Mr. Worthington, who does not know yet of my arguments, conflict not a little with those of very competent observers—Sir Emerson Tennent, for instance. These observers find the principal distinguishing characteristics to be in the

shape of the face, especially the nose and the lips, and the nature of the hair.

The Committee of the Colombo Museum has had the further kindness to send me three photographs of groups of Veddás. All three are in cabinet size—one taken by Mr. Grigson, the two others by Mr. Skeen. They all represent the same six individuals (three males and three females) of whom I had also previously obtained a photograph through Professor Bastian; three of those individuals are represented by the wood-cut (page 44) in my pamphlet. It appears those groups were taken during the visit of the Prince of Wales to the Island.

Now, I am of opinion that hardly anybody would take those persons to be Sinhalese. Besides their shortness of stature and their leanness of body, their heads are very different from those of Sinhalese. I admit that the prognathism is less pronounced than descriptions by travellers would lead one to suppose, but the lips are full, and, especially in young individuals, strongly protruding. The nose with its broad nostrils and deep indentation of the bridge is particularly characteristic. Of additional importance is the character of the hair, about which I have already spoken exhaustively in my pamphlet. It would seem, therefore, that the Veddás after all possess many characteristic peculiarities. In mentioning that the colour of the skin is less dark than that of Tamils, Mr. Worthington furnishes new information, for which he deserves special credit.

Consul Freülenberg has sent two new Veddá skulls, but unfortunately without the lower jaw, upon which I now offer a few remarks.

I may observe, generally, that both skulls correspond with the proportions ascertained by me on former occasions. Although one of them (A) is female, the other (B) male, both show a small capacity (1,135 and 1,200 ccm.), and are dolichocephalous in the same degree as found in former researches. The female skull is even hyperdolichocephalous (Index 69, 6), and exceedingly narrow (124 ccm. at the broadest place). The male one is somewhat higher, the tubera parietalia being strongly developed, and the tuberal diameter (133 ccm.) representing also the greatest breadth. The height is more than the breadth, but none of the skulls goes beyond the proportions of orthocephaly. Greater differences are noticeable in the proportions of the face, inasmuch as the male skull shows forms of a more compressed, low, broad, and presumably more typical kind. The central index of the face of the female skull is leptroprosop, that of the male skull chamæprosop; accordingly, the former is almost hypsikouch (Index 85, 0), the latter chamækouch (Index 75, 0). The indices of the noses show exactly inverted proportions: the female nose, notwithstanding its height, is platyrrhine, whilst the male one is very close to the upper limit of leptorrhiny. The formation of the jaw, however, is in both instances slightly prognathous and leproslaphylime: partly the consequence of a change in the breadth of the palate brought about by the diseased state of the continuation of the alveolary bones. The proportions of the faces of these two skulls would not allow of a conclusion concerning the genuine type; however, my former researches disclosed similar discrepancies. Generally, these new results sufficiently corroborate those obtained formerly, to leave the total information collected unaltered.

The female skull shows portions of tissue still adhering to the zygoma. It is comparatively small, light, and slender. The teeth are unfortunately lost, with the exception of the first right molar; and this is so much worn that it indicates that the woman must have been pretty old. The lower lateral portions of the coronal suture have been prematurely obliterated. The skull is long and narrow, and the

lateral surfaces are flattened. From a side view, the brow appears small, somewhat receding with ill-defined glabella, fairly well-marked frontal eminences, with a very broad (23 mm.) and prominent nasal process. The plana temporalia are high, extending as high as the parietal eminences. The ala temporalis of the left side, broad, and that of the right side covered with two large epipterica, one over the other, by which the parietal angle has been completely stunted in its growth. The occipital bone is narrow, and projecting far forward, especially when viewed from below. Viewed from above, the contour is high and narrow, and above regularly curved; undeveloped, occipital protuberance, sloping parietal bones, large cerebellar fossæ, large mastoid processes. The face somewhat broad, but the zygomatic arches somewhat compressed; the zygomatic suture angular, the eye sockets wide, high, and the angles not well marked, and hollowed on the lower and outer side. The nose is broad above, with a prominent but flattened root curving outwards with a flat rounded ridge broken off below. The aperture is almost triangular. The alveolar process is large (18 mm. high) and prognathous. The palate is deep, but narrowed through caries and widening of the molar alveoli. The plate of the palatine bone is very broad; the posterior nasal spine very short.

The male skull is heavy, although also particularly large. The molars, which alone are present, are large and well worn. It is long, but on account of the strongly prominent parietal eminence, irregular in its breadth. The brow oblique, but higher, with a well-marked glabella, and broad (24 mm.) nasal process. The frontal eminences insignificant. The inferior portion of the coronal suture of the left side has been prematurely obliterated; long, somewhat low parietal curves, which reach far backwards. Behind the parietal ridge a quicker falling off of the occipital bone occurs with a sloping parietal bone, high plana temporalia, which extend far above the parietal eminences. Below the region of the latter a broad furrow begins, which passes on to the occipital bone, and there, where it crosses the lambdoidal suture, lies very deep. On that account the view from behind is somewhat Peruvian. The cerebellar fossæ are well marked, the occipital protuberance is not present, the linea semicircularis superior is well marked. Viewed from below, the skull appears posteriorly broad and rather short, the mastoid processes well developed, the basilar apophyses flat. The face low, with compressed zygomatic arches, prominent molar bones, broad and low orbits. The nose, on the whole, narrow. The fronto-nasal suture very depressed, the ridge prominent, broadly rounded, somewhat curved outwards. On the contrary, the aperture is small and high. The superior maxillary alveolar process somewhat short (almost 15 mm.), but prognathous. The teeth are very large; the left canine tooth and the right first molar have been long lost, and the alveoli obliterated. The palate deep and narrow on account of the altered alveoli. The plate of the palatine bone very broad; a short posterior nasal spine. The external plates of the pterygoid process are very large; likewise, the hamular and the styloid processes are strongly developed.

Comparing the new skulls with the older ones, particularly with reference to the sketch of the proportions of the orbit, and the noses, as given in my pamphlet (page 114), no final conclusion seems possible. The difference between the two skulls with reference to the above-named parts, and especially to the formation of the inter-orbital regions, are so great, that it is difficult to say which is the particularly characteristic one. The female skull has a broader and more prominent fronto-nasal suture than the male, where the suture, on account of the strong

development of the frontal sinuses, lies deep, and is at the same time narrower. On the other hand, the orbits of the latter are lower, and resemble much more the Sighalese described on page 114, whilst the female form corresponds with the description of the Vēddā orbits.

New researches and further material would seem to be required before a definite conclusion can be arrived at, and I should feel very much obliged if the gentlemen of Ceylon, who so far assisted me, would not withdraw their liberal support.

*Translated by Philip Freidenberg, Esq., and Dr. Macdonald.*

Colombo, 5th January, 1884.

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The GOVERNMENT AGENT, Batticaloa, to the Hon. the COLONIAL SECRETARY, Colombo.

No. 322.

Batticaloa, 10th (13th) December, 1881.

SIR,—By way of reply to your letter No. 124 of 14th May, which, from various causes, I regret has been so long delayed, I have the honour to report that the number of Vēddās now in existence in this Province is from 1,500 to 2,000.

As regards colour, they seem to be somewhat darker than the ordinary Sighalese, but not so dark as the Tamil.

In the colour of their eyes, shape of their noses and lips, there would appear to be little, if anything at all, to distinguish them from the Sighalese, though the eye, as might be expected from their life, is more bright and clear.

As regards build and stature, they are slighter and shorter.

The readiness with which they assimilate to their Tamil and Sighalese neighbours, according as they come into communication by reason of proximity of the villages of either race, seems to discourage the generally received idea of their belonging to a separate race, the few existing differences being rather traceable to the natural results of their isolated forest life and its hardships, with the important exception of language,—a mixture of Elu, Pāli, and Sanskrit apparently,—though even here the assimilation is equally rapid, Tamil and Sighalese being rather adopted according to circumstances.

I have, &c.,

G. E. WORTHINGTON,  
Acting Government Agent.

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# GENERAL ACCOUNT.

Dr. The Honorary Treasurer in account with the Royal Asiatic Society (Ceylon Branch). Cr.

	Rs.	cts.		Rs.	cts.
To balance on 1st January	...	235	27	By George Rivers, for purchase of books	...
" amount of annual subscriptions	...	903	0	" Williams and Norgate, for purchase of books,	...
" amount of entrance fees	...	68	25	" balance of account	...
" amount received from sale of Journals	...	37	0	" A. M. and J. Ferguson, for <i>Tropical</i>	...
				" <i>Agriculturist</i> to June, 1885	...
				" advertising account	...
				" stationery account	...
				" printing account, 1882-1883—Journals, &c.	...
				" postage account—stamps, post cards, &c....	...
				" gas account—for cost of gas at General	...
				" Meetings	...
				" hire of chairs for General Meetings	...
				" charges account—peons' and compositors'	...
				" pay, &c.	...
				" suspense account—amount in O. B. C. at	...
				" suspension	...
				" balance in Bank of Madras	...
					...
				Total ...	Rs. 1,243 52

Dr. The Honorary Treasurer in account with the Anuradhápura Excavation Fund. Cr.

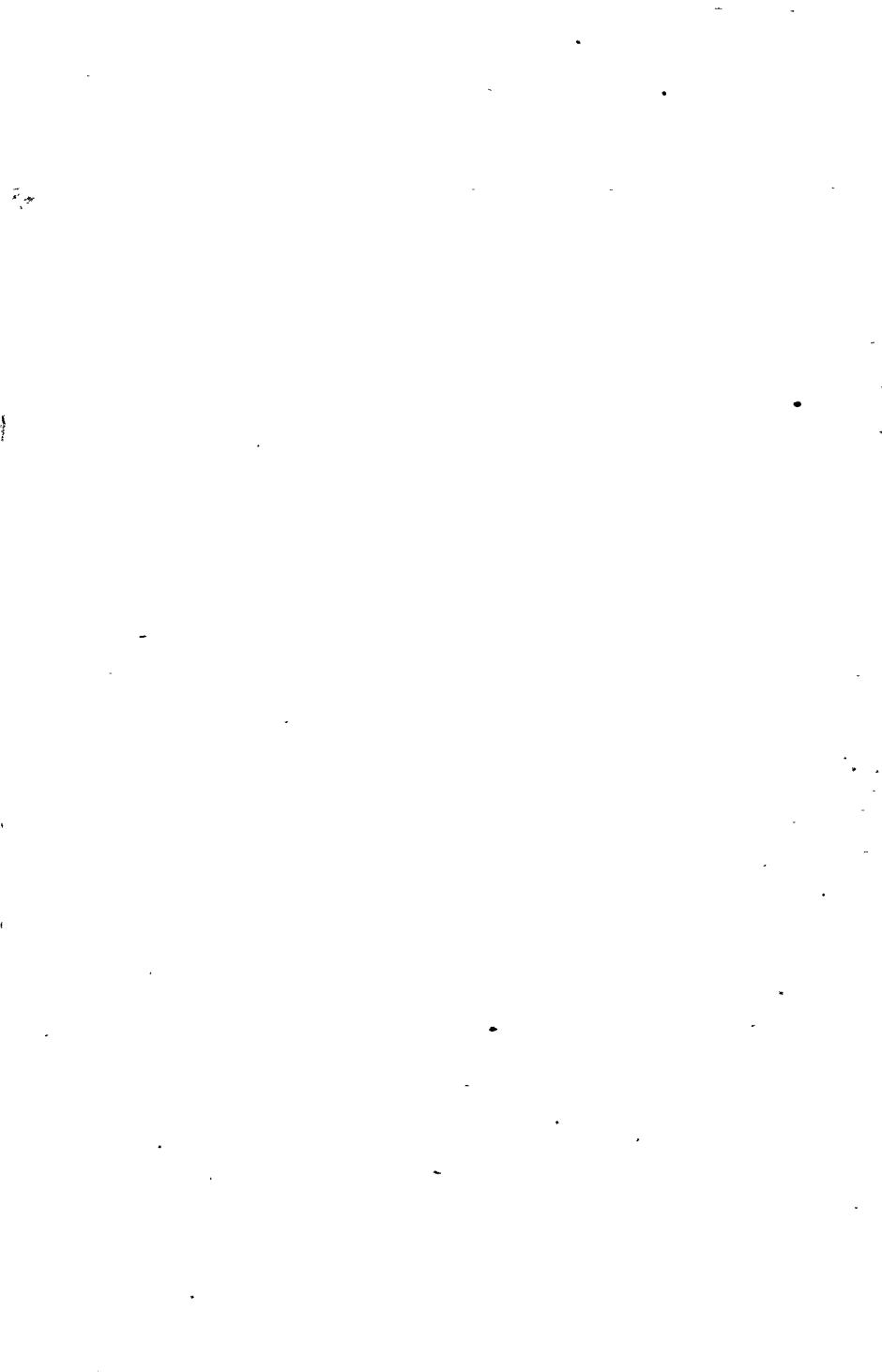
To amount of Donations		Rs.	cts.
...	...	840	0
		/	
Total ...		Rs. 840	0

By amount expended on excavations		Rs.	cts.
" charges account—penn collecting bills	...	200	0
" suspense account—amount in O. B. C. at suspension	...	0	66
" balance in Bank of Madras	...	569	50
	...	69	84
Total ...		Rs. 840	0

Colombo, 20th December, 1884.

J. G. DEAN,  
Honorary Treasurer.







100

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